

Synopsis

Continuing from lesson 10 regarding thought matter in *āsanas*, here there is expounding of *kriyā*. An *adhyātmik* act is by *kāyā* (body), *vācha* (speech) and *manasa* (mind), and here, the *vācha* or speechly act is very important. This session brings out the utmost need to have a *vācha kriyā* in yoga practices.

The listener is urged to assume a posture and have a silent commentary on the body-mind-breath interactions. This will become the *vāchika kriyā*. The crystallization of thoughts will lead to a knowledge process, to understanding concepts. This will give literacy of yoga and its dynamics.

A discussion is launched about the *vṛttis* of *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā*, *smṛti* in the wakeful state, where they are all *mano-vṛttis* and not *çitta - vṛttis*. The speaker explains how yoga is not about restraining the mind but rather be in yoga so that the mind gets restrained. Yoga is about being in the internal world, about *çitta-vṛtti*, but most practitioners look at it the other way round. It is like placing the cart before the horse.

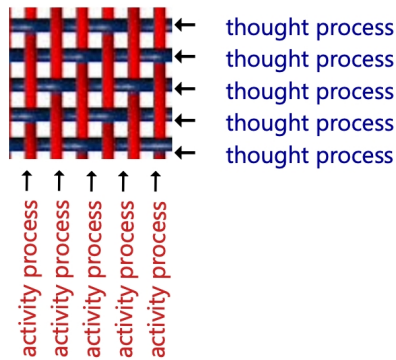
The analogy of the ocean is given to understand *çitta* and mind. *Çitta* is like the ocean whereas the *manas* is just like a pond from that ocean. The pond can freeze and only a few may be affected. But if the whole ocean freezes, the entire planet will be affected!

Vṛttis in the internal realm are for you and 'yours' in you. This requires for us to enter a different portal into the fascinating world of *vṛttis*.

Finally, there is the clarification that restraining a tormented mind is not yoga. That can even be done by taking some medication, some psychiatric drugs. What is the need for yoga? So, yoga is about the *çitta* which is an internal plane.

Namaskar, all of you.

This session is actually a continuation of the last session. We are picking up some matter from the last session and proceeding further.



First of all as we were discussing with the thought matter in *āsanas*, how do we have a thought matter in *āsanas*? Because usually the process is that we do *āsanas*, set right the body, set right the mind, set right the breath. Now that is you will get just an experience of a good *āsana*, proper *āsana*. You will just get an experience, but where is the thought matter? To be getting the thought matter actually we are missing a very major component of an *āsana* which I want to highlight today, that will

sufficiently give the thought matter for us, rather than just going for an *āsana* and going for an experience of quietude, placidity, equanimity, equilibrium, sublimity. So rather than going for mere experience we'll have to see that we generate thought matter. So for that purpose we cannot just set right body, mind and breath. We'll have to bring in a *kriyā* which is so important in *Adhyātma*.

In *Adhyātma* the constitution of *adhyātmic* act is by *kāyā*, *vācha*, *manasa*¹. *Kāyā* means body, body parts, body organs, body matter, then comes *vācha*, speech, and then *manas*. So in our introductory kind of instructions we went for setting right body set,

1 TRIKARAṆA ŚUDDHI (ŚUDDHI = purification)

God has given us *trikaraṇa*. *Karaṇa* means instrument. The body, speech and mind are the instruments of the human being. We call them *kāyā*, *vācā* and *manasā*. Patanjali first speaks of tapas for *kāyāśuddhi*. He wants the body to remain completely pure. Then *svādhyāya* for *manōśuddhi*. *Svādhyāya* is to acquire knowledge and use it as a means to purify the mind, intelligence and consciousness. *Īśvara praṇidhānā* is for *vāchāśuddhi*. *Japa* in the form of *īśvara praṇidhānā* is said to purify the speech. *Vāk* is the organ of speech as one of the organs of action. *Vācā* is the very action of speaking or speech. Speech – *vācā* – is often caught in the web of lust, anger, greed, infatuation, pride and envy, which are known as *ṣaḍripu* – the six enemies of human mind. Speech is affected and influenced by *ṣaḍripu* and emotions. That is why *īśvara praṇidhānā* is introduced. *Japa* is a part of *īśvara praṇidhānā*. By doing *japa*, the tongue is brought under control. *Japa* frees the *sādhaka* from bad usage of words. You can bring the mind under control but not speech. As the mind is purified, speech is cleanse. Speech is the outlet of the mind. If the mind is introduced to *japa* with the feeling of devotion to *īśvara*, speech is controlled and restrained. Hence, this comes under *īśvara praṇidhānā*. Further with *īśvara praṇidhānā*, the *asmitā* – the very existence of “I, mine and me” which causes mental turmoils, is purified and sanctified. Yogācārya B.K.S. Iyengar *Aṣṭādaśa Yogamālā*, Allied Publishers Private Ltd, Vol. 3, p. 65.

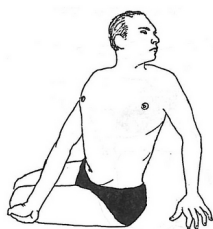
mind set, breath set: body set addressal, breath set addressal, mind set addressal. And that's how we were trying to accomplishing an *āsana*.

But *Adhyātma* says that *vāchika kriyā* is very important. *Vāchika kriyā* means speechly act. Now usually the speechly act is only with the teachers, when they conduct classes, when they teach, when they instruct. So only teachers are in speechly act. The students are hardly in speechly act, more often they come with sealed mouths and then they participate in the classes and then they say I am participating wholly and completely.

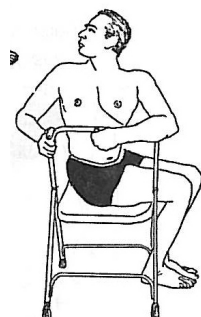
Adhyātma analyses all acts in the components of bodily act, speechly act and mindly act - act of the body, act of the speech, act of the mind -. So *Adhyātma* tries to classify even our activities on the basis of body component, speech component and mind component. So the point is the speech component is not coming in, which is one of the major *kriyās* of an *āsana*.

What is meant by that and how will it give the thought matter, how will it turn out the thought matter? So while we are in *āsanas*, we are not just supposed to have body considerate, breath considerate, mind considerate conditions; yes that is there, no doubt about it, no second opinion about it, but we need to have *vāchika kriyā*, speechly act. What is this speechly act? We are supposed to be commentators while the *āsanas* are being done. We know our role as doers. Our role as doers in *āsanas*, our role as receivers in *āsanas*. We receive the state, we receive the benefits, we receive the pains when the posture is wrong, we receive the balance, equanimity when the posture is right, so we receive in a posture. So we are doers, we are dispensers, we are receivers. But being an *adhyāstmic* act becomes an implication, it is implied that there must be speechly act. So I want you to develop this habit.

Assume a posture and have a silent commentary on the body-mind-breath interactions. This will become the *vāchika kriyā*.



For instance now all of you take your *āsana*, as an illustration let us take *Bharadvajāsana*, which almost all of you can be doing. So get to *Bharadvajāsana*, either on the floor or on the chair. Now in *Bharadvajāsana* commence your doing of a posture.



Now you are not just supposed to be a doer of the posture also start, develop this habit gradually, because you are not

habituated to do it, it will take some time. Go for commentating. Give a running commentary of body, mind, breath interactions; body, mind, breath, interplays. What you are doing, let it be part of your commentary; what the body is doing let it be part of commentary; what the breath is doing, what the mind is doing, what are they doing, what are their interactions, this commentating act is very important.

6:46

As I said, it is an educative process. For educative process we need to be reading, we need to be writing. There is no education without reading and writing. So here we must start commentating: actions, responses, any resistances, any assistances, any participations, any involvements. Like in sports there are commentators who give a running commentary on sports. Similarly we should develop this habit of giving running commentary - what the body is doing, what the breath is doing, what the mind is doing, what the inhalation is doing, what the exhalation is doing, what are the senses doing, so what are the limbs doing, what are the organs doing, organs of the body, organs of the mind. So the commentary should circumscribe and should start commentating on all these factors. So as you are in *Bharadvājāsana* - of course you will be changing the sides on your own - do not just do advertently because otherwise we know that doing something advertently you score some merit. So of course you must do advertently, you must do consciously, you must do sensitively, you must do with observation, but apart from that, and over about that, and also understand your role as a commentator.

So start giving running commentary - what the arms are doing, for what they have done, what the back is doing, what the spine is doing, for what are they doing, what is the abdomen doing, pelvis doing, chest doing, what is done. So doer, doing, done as I have told you, they should be forming a part of your commentary, which is describing, articulating the doer, doing and done. The body, mind and breath, doer, doing and done, mutually doing for each other, you doing and you being done. So this should start becoming part of your commentating. That means you will read your dynamics. You will start reading your body, mind and breath; associated body, mind, breath, doing. So in *Bharadvājāsana* don't just do advertently, don't just do sensitively, don't just do cognitively, and do not just do conatively, but see that there is commentating act. So, you will have to develop this habit.

You can take a respite in between because we are not used to giving a running commentary on our own pose, on our own endeavor. We want to do something

watchful, we want to do watchfully, we want to do sensitively, we want to do advertently, but additionally develop this trait of commentating silently.

So it is a silent commentary. So nothing will escape your commentary. So if nothing escapes your commentary, nothing escapes your observation. So commentating will also improve your observation, because you are observing to be commentating. So watch what the breath is doing - exhalative process, inhalative process, normal exhalation, deeper exhalation, normal inhalation, deeper inhalation, profound inhalation, profound exhalation, sharper exhalation, sharper inhalation, rarified exhalation, rarified inhalation. Where ever the post exhalative retention comes - the retention, the *uḍḍiyāna mudrā* -, so you will have to include all this in your act of commentary. So over a period of time you will become better commentators on your dynamics. So when you are commentating you will crystalize certain concepts, certain notions, certain ideas, because when you have perceived something you cannot say it has no thought. When you have heard something, you cannot say there is no thought. When you have sensed and experienced something, you cannot say no thought was generated. So they will all be generating thought, but they need crystallization.

12:06

So when you circumscribe body, mind, breath - their actions, their reactions, their responses, their participations, your action, your participation, your involvement, your responses, your reactions - so when you start articulating those by the act of commenting, they will be all verbalized and they will help you crystalize all those states and experiences, because they have to be verbalized. So that is why this *vāchika kriyā* is so important, which we have lost in the ultramodern yoga, consumer yoga. Because consumer yoga only thinks of perfecting body, perfecting mind, that's all; there is no knowledge process. So in knowledge process, in educative process, we need to have crystallization of the concepts, notion and ideas. Ans when you verbalize by act of commentating, these things will be crystalized, these things there will be ideations and that is the thought matter.

So you will realize that there is abundant thought matter. Having your *Bharadvājāsana* you can go for body set addressal, and then commentate on the process of it.

- How is the body set addressal?
- What are the dynamics of body set addressal?
- What the associated body, mind, breath do for body set addressal?

So that will be crystalized, rather than only accomplishing. If you just do it, you can accomplish, but start commentating, you will collect thought matter.

Then go to **breath set addressal**.

- See how the body, mind, breath will be addressing the breath and breathing and what will be the effect of it.
- What is the process of it?
- What is the consequence of it?
- What is the effect of it?

So the act of commentating will help you crystalize these. They will be verbalized, they will become ideas, they will become notions, they will become concepts.

When there is **mind set addressal**,

- what the body, mind, breath is doing for mind?

So this act of commentating will open out the literacy aspect in yoga. Yoga is not just to be accomplished. You must be literate about yoga, you have to be literate about your embodiment. So it will give you literacy of the embodiment, literacy of dynamics of yoga and literacy about the yoga itself. So this act of commentating will help you develop, crystalize various ideas, notions, concepts, precepts and they will become thought matter.

Now when there is thought matter there is thinking, there is thinker and then you can be going for that meditative activity. So the most important raw material for meditative activity in *āsana* is *vāchika kriyā*, speechly act. So try to go by that in your *Bharadvājāsana*, go for various phases of *āsanas* - doing, staying maintaining, intensity, penetration, freedom, settled condition. See the commentating act will give you crystallization of all this. You will crystalize rather than just going through.

So also doing, learning, studying, observing, experimenting, having a thought process, analysis, synthesis, deliberation, reflection, so that also with the commentating act, you will have crystallizations of thoughts. Only when the thoughts are well crystallized you can go for meditative activity. If the thoughts are not well crystalized, you can never go for meditativity around the thought, with respect to a thought. The crystallization is important and the act of commentating will help you develop this.

The pop yoga has totally neglected this. No where you are given any instructions about the speechly act, the *vāchika kriyā*, running commentary. You should become a good commentators on yoga, then you will also become eloquent in yoga, you will become literate in yoga. So this *vāchika kriyā* is so important which will turn out enormous thought matter and that meditativity pursuit can be facilitated.

So this was little more opening to the topic that we discussed yesterday.

17:53

Now we will open out another point which I just introduced towards the end of the last session. I said *cittavṛtti nirodhaḥ yogaḥ*², that is the definition of yoga.

2 If anyone asks, "what is yoga?" one answers immediately that is the restraint of consciousness, *cittavṛtti nirodha*. However *yogaḥ cittavṛtti nirodhaḥ* (Y.S. I.2) puts us into the jigsaw puzzle, because the four words *yoga*, *citta*, *vṛtti* and *nirodha* have several dimensions.

Yoga means union or yoking; it also means going to the state of trance or *samādhi*. A neophyte gets puzzled because he finds it hard to grasp the connection between the word union and restraint of consciousness.

Citta is translated as consciousness which indicates liveliness and vibrancy. It is an energetic force (*caitanya śakti*) of life or animation as it evolves from the first principle of nature, *mahat* or cosmic energy. As *citta* is part and parcel of the first principle of nature, namely *mahat*, I hope you understand and realise that with our average intellectual standard you cannot directly touch *citta* the moment you begin yoga. It is its *vṛtti* which we have to consider as *vṛtti* or fluctuations cause our actions and re-actions. The senses of perception and organs of action attract the mind which is a part of *citta* causing the fluctuations, modulations, modifications and so forth. Hence, we have to tackle first these eleven (five senses of perception, five organs of action and mind) before thinking of *cittavṛtti nirodha* when we begin the *sādhāna*.

Citta has three components, mind (*manas*), intelligence (*buddhi*) and 'I'-ness or 'I'-maker (*ahaṁkara*) having their own ways of expressions and behaviours. These three influence the consciousness according to the flow of *guṇa*. The *guṇa* are *sattva*, *rajas* and *tamas*. These *guṇa* are found in differing ratios and as such the fluctuation of *citta* functions differ quality-wise or standard-wise in each and everyone.

Vṛtti is another complex word. It is derived from the *Sanskṛt* root *vṛt* meaning to rotate, to revolve, to turn, to roll. If we watch our thoughts carefully, these thoughts jump like monkeys. As monkeys jump from one branch to another or from tree to tree, our thoughts jump like monkeys without rhyme or realm. Our thoughts keep on rotating around like in a game of musical chairs. *Vṛtti* also means the mode of life according to our likings or mode of conduct or character. It also stands for the course of action. *Citta* and its *vṛtti* act accordingly. Therefore *vṛtti* have to be thought of in all perspectives.

Nirodha means restraint, control. *Ni* is a prefix which indicates negation or privation. *Rodha* is the act of stopping, checking, obstructing, impeding, preventing, suppressing. The root word for *rodha* is *rūḍha* which means to stop further growth.



Now I made a statement that these are not the *cittavṛttis* that you are getting now in your wakeful state. When we are awakeful, yoga doesn't restraint those, restraining those is not really essential yoga. So I said in the 10th session that these are *vṛttis* in the internal realm. All these *vṛttis* that you have perhaps construed – *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā*, *smṛti* – there is a reference to an experience in a wakeful state, object of a wakeful state. The *pramāṇa*, the cognition, comes with regards to an object outside us. The valid knowledge of cognition is with regards to an object outside us. Illusions are with regards to objects outside us. So we get the illusion with regards to objects which is external to us. Similarly *vikalpa*, verbal delusion. So illustrations which you come across in the books of yoga, they are all illustrations in the external realm. So *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā*, *smṛti*, these are all with reference to a wakeful state. And as I said if the mind has to be restrained, then the best way is to go for dreamless sleep. Have a good sleep. So it is a comprehensive scheme to have restraint of all those *mano-vṛttis*³. Definition is not *manovṛtti nirodhaḥ yogaḥ*, but *cittavṛtti nirodhaḥ yogaḥ*! These are all *manovṛttis*: cognition, direct perception, inference, testimony, illusion, verbal

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Citta being the composite of *manas*, *buddhi* and *ahamkara*, with each one of them having their own way of playing in thought waves according to the influence of *sattva*, *rajas* and *tamas*. Emotions go with mind (*manas*), intelligence (*buddhi*) goes with deliberation and I-maker (*ahamkara*) with will power. Yogācārya B.K.S. Iyengar *Aṣṭādaśa Yogamālā*, Allied Publishers Private Ltd, Vol. 8, p. 243-244.

- 3 Let me take the fluctuations of the mind (*mano-vṛttis*). *Manovṛtti* means movements in mind. Mind is the exterior sheath of the consciousness (*citta*), its master is all-pervading (*vibhu*). It can reach and penetrate the smallest and the subtlest area of the body and react speedily. Body, mind, intelligence and consciousness have close connection with each other. But the mind (*manas*) lacks consistency and therefore lacks decisiveness. Its indecisiveness is in its nature. As it easily come in contact with the senses of perception and the organs of action, it bosses over them. Hence, yogi and sages considered the mind to be the eleventh sense organ (*ekādaśendriya*) along with five *jñānendriya* and five *karmendriya*. As it moves like mercury it is hard to grasp. Because of its quickness it seems as though it is coming in contact with all the *indriya* at a time, though it cannot. If the eyes are looking at an object, the mind follows the eyes and so does the self. The mind and the eyes are incapable of seeing without having the contact of the self. It flashes its energy on the mind to feel and eyes to see. The mind is an external *indriya* and the cells too are *indriya*. Lord Kṛṣṇa says, *tasmāt tvam indriyānyādau niyamya bharaṭaṣabdha* (B.G. III.41) As cells and mind are made of food, they are *indriya*. The mind is made up of what we eat. The food we eat gets divided into three parts; one part as *sāra* nourishes the body, the other one as *kitta* is excreted and the third nourishes the mind as *sattva*. ... The food we eat plays a great role on our body, senses, organs of action, mind, intelligence, I-consciousness and citta. As we say, "one reaps as what he sows"; it is the same with food that forms the mind. As food comes under *triguṇa* (*sattva*, *rajas* and *tamas*), the food we eat affects the mind accordingly and as per the quality of mind our disposition to work will be. *Ibid* p. 244-245.

delusion, *nidrā*, *smṛti*. These all take place on psychological plane, psycho-mental plane, these are all *vṛttis* which manifest in the brain. So those are all psycho-mental *vṛttis*. Yoga is not speaking about restraint of those. There is a simple logic here. Do you want to restraint your mind and go to yoga, or go to yoga and restraint your mind? We want to go to yoga and restraint our mind, rather than restraining our mind and go to yoga, because then yoga restraints our mind. For us yoga is the means to restrain our mind. So when you get into yoga, that means you must be in yoga to restrain your mind. The definition pertains to that. You must be in yoga and then the restraint that takes place in yoga is spoken about here, rather than the mental's modulation which is before going to yoga or not having gone to yoga. So these are *vṛttis* of the internal realm, not *vṛttis* of the external realm. It's not the perception of the external realm that will be restraint when you are fast asleep. Illusion will be restraint when you are fast asleep. Verbal delusion will be restraint when you are fast asleep. So psycho-mental *vṛttis* are restraint when you are fast asleep.

So when you get into yoga you get into the internal world which in fact is the internal universe. It is a microcosm, it is a universe inside. We have only world outside us. We have world outside us, we have Universe inside us. So we are getting into internal Universe when we start doing yoga and then the restraint will take place there which will be unique restraint. So that is why it is *cittavṛtti nirodhaḥ*, rather than *manovṛtti nirodhaḥ*; but all translations in English will say that mental restraint is yoga, because there is no word for *citta* in English. More proper word, at given point in time, will be mind stuff, the whole of mind.

The mind is something peripheral aspect. It's the tip of the iceberg and the *citta* is whole of the iceberg. How much of the part of the Iceberg is under the water into ocean? And how much the part of it, as tip, is above the ocean? It is nominal, it is a minuscule part which is on the surface of the ocean and that we call as tip of the iceberg while the iceberg is huge under the water. So psychological mental mind is something referring to the tip of the mind, not really the mind. It is tip of our mind stuff and the *citta* which underlies it is huge. So *cittavṛtti nirodhaḥ*, means restraint of the entire mind stuff and not just restraint of the tip of the iceberg of *citta*.

24:25

So there is a big difference between the mind and *citta*. Let me try to explain this to you with an example. See we undergo different climate conditions, weather conditions -

in summer the temperatures soar to 40-45 degrees in India; in winter they dip down to 10, 8, 7 degrees. That is a huge difference between the minimum temperature of winter and maximum temperature of the summer. Is that right? So we know how much difference it makes between the minimum temperature of winter and maximum temperature of the summer. It is a huge, huge difference. It is said by the oceanographers that if the average temperature of the ocean goes up by one degree, we will be all reduced to ash; all life, all manifestation on the planet, on the land, will be all reduced to ash if average temperature of the ocean goes up by one degree. And if the average temperature of the ocean goes down by one degree, the entire creation on the planet earth - the land part of it or even the water part of it - will be banished. Just one degree of the average temperature of the ocean going down by one degree, we will have frozen conditions on the rest of the planet. Ocean won't be frozen by one degree, but rest of the things will be frozen. So one degree of the temperature of the ocean changing, in the environment of the planet can cause a huge difference, total annihilation on either sides. Either sides there will be total annihilation. What is ocean on the planet where the temperature on the planet can go up and down with a range of 20, 30, 40, 50 degrees? That doesn't happen to ocean average temperature of it. So it is a huge thing for the average temperature of the ocean to go up or down just by one degree.

So *citta* is something like ocean, the *mind* is something like terrain. Sometimes the angry mind goes for boiling temperature, sometimes the mind goes to frozen condition. So mind can freeze, mind can boil. This cannot happen to ocean, that sometimes the ocean will boil and sometimes the ocean will be frozen, there is no need. Just one degree here and there it will be a total change in the planet. No life will be there. That's how one degree of temperature and ocean are related.

Citta is similarly something like 'ocean of the mind'. Little ups and downs here really don't create big roughing on the whole mind stuff. But our mind can be going for toss, it can be tossing. But the whole of the mind stuff is like ocean. And yoga speaks of *cittavṛtti nirodhaḥ*, not *manovṛtti nirodhaḥ*. It is not with reference to psychological mind, empirical mind, temporal mind, it is with reference to *citta*.

So in the internal realm we get typical kinds of *vṛttis*. Now those *vṛttis* have to be identified and then as your yoga evolves towards becoming in a quintessential *āsanas*,

quintessential *prāṇāyāma*, there will be enormous restraint, significant restraint taking place in the internal realm.

So in yoga once you're through the gateway of *āsanas*, gateway of *prāṇāyāma* you're in the internal realm and then you'll be restraining the *vṛttis* in the internal realm. So we should be aware of those *vṛttis*. What are those *vṛttis*? So, the *vṛttis* in the internal realm are totally different.

Another example I will give you. Suppose you are angry with someone, what is the manifestation? You can be angry with your loved ones, your hated ones. You know how anger differently manifests. Known people, unknown people; we can get angry with known people, unknown people, your kith and kin, related to you, not related to you, your friends, your allies, your aliens. So the anger manifests differently.

On one hand see how is this anger. You are angry with someone, you are angry because of someone, you are angry on someone. How is the anger? On the other hand, if you are angry with yourself, what's the difference in the manifestation of the anger when you are angry with you? So it is a different manifestation of the anger. Similarly here *pratyakṣa*, *anumāna*, *āgamāḥ*, *pramāṇa*, *viparyaya*, *vikalpa* with reference to external world is one kind of manifestation, function, process, consequences. And whatever *vṛttis* come in internal realms are different *vṛttis*. So we must start identifying those *vṛttis*. How are those *vṛttis*? What are those *vṛttis*? How is the *pramāṇa* there? What is the *pramāṇa vṛtti* in the internal realm? It is not like it is in the external realm. This is rose, therefore I am knower of the rose, it is a valid perception. The rose is external to you.

Now here in the internal realm the *cittavṛttis* are different. You don't have an object for the *vṛtti* to be formulated. So these are internal *vṛttis*. So where is the *pramāṇa* in the internal realm? Where is any *viparyaya* in the internal realm? Where is *vikalpa* in the internal realm? And where is *nidrā*, *smṛti* in the internal realm? So therefore these *cittavṛttis* are totally different. And these *cittavṛttis* are restrained in your process of even doing *āsanas*. That depends upon your degree of proficiency, less proficient imagine what *vṛttis* you will restrain. If you are more proficient what *vṛttis* will you restrain?

So yoga speaks of restraining of those *vṛttis* not the *vṛttis* of a wakeful state. Because basically you are in the internal realm. You have everything internal subjective objects. You, yours, in you, are the objects. You, yours, in you, are the instruments. You, yours, in you, are subjective entity. Like in any external *cittavṛtti* you have a subjective entity, you

have an objective entity, you have an instrumental entity. Three together help to turn out some *vṛtti* in the nature of *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā*, *smṛti*. In the internal realm, understand the unique condition you, yours and in you, are manifesting in the form of objects of *vṛtti*, subjective entity in the *vṛtti* as well as instrumental entities in the *vṛttis*. So we need to become familiar with this *vṛtti*-world inside us. We are aware of *vṛtti*-world outside us. We need to become aware of the *vṛtti*-world inside us and see how yoga will be restraining those, depending upon our calibre, depending upon our proficiency, depending upon our depth of penetration.

So, when you have penetrated, the restraint will be on a very inner plane, internal plane. If you are not sufficiently penetrated, it will be more on the peripheral plane. So the depth is important. And all these things will generate different kinds of *cittavṛttis*, like body set addressals, breath set addressals, mind set addressals. Doing, staying, maintaining, getting settled and quickly getting absorbed. Doing, learning, studying, experimenting, getting settled, getting absorbed, so these will be all different *vṛttis*. So for every phase try to identify the *vṛttis* in the internal realm. What are the *vṛttis* in the doing phase? What are the *vṛttis* in the staying phase? There will be difference. So doing *vṛttis*, staying *vṛttis*, maintaining *vṛttis*, penetration *vṛttis*, efficacy *vṛttis*, settlement *vṛttis*, get absorbed *vṛttis*, *absorbed* state *vṛttis*. Similarly doing, learning, studying, understanding, analyzing, comprehending, experimenting, observing, and then getting settled, then going for absorption, so these will be different *vṛttis*. And these *vṛttis* are restrained in the process of *āsanas*. Do you understand? So it's unique realm of object, subject, instrument. It is one matter which is going towards the realm of objectivity, going into the realm of instrumentality, going into the realm of subjectivity.

So it is a different *vṛtti*-world very fascinating *vṛtti*-world when you have entered the portal, when you have entered the outer gate, when you have entered the portal. It is a fascinating kind of matter for analyzing, comprehending and having a thought process over it. And the commentating act is so important here because that will help you crystallize all this. It will give you enormous thought matter and suitable thought matter for meditativity.

So in the 10th session I just made a passing kind of mention that *cittavṛtti nirodhaḥ* is not the *vṛttis* of the external realm, but *vṛttis* of the internal realm and that is what is yoga, and that is what will be more essential aspect of yoga, rather than run up to yoga. In the

run up to yoga, quieten the mind. If the mind is turbulent, if the mind is agonized, if the mind is vexed, so you see that you manage it, which is all in the run up to yoga. So in run up to yoga try to regulate or restrain or manage the psycho mental mind. Until that time you will not reach the portal of yoga, outer gate of yoga. So once you enter the outer gate, then you have so many enclosures within. Each enclosure has different gates and different realms of *vṛttis*.

So understand how the definition of yoga has to be understood. Restraining this tormented mind is not yoga. There are so many ways to restrain this tormented mind – swallow energetic pill, pain killer or any kind of drug – so you will overcome your body pain, your mental agony – there are drugs in psychiatry. Psychiatrist will give you some drugs. Why do you need this major means of yoga? It is all run up to yoga, which you have to manage and in essential yoga these are different management or restraints of *cittavṛttis*. So this is what I wanted to open out in the 10th session which I just made a passing reference to *cittavṛtti nirodhaḥ* and that *vṛttis*, in the internal realms, are different.

I think that is enough for the day. Thank you.

Namaskar.

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