

## Lesson 20: Online Education in Yoga by Sri Prashant Iyengar

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Namaskar, welcome to new session.

The last session we were trying to conclude the Vachika Kriya, the speechly act, little addenda to that, we commence with today. You see those in the spiritual path, adhyatmik path in our times because of Kaliyuga, they find lot of discouragement for Dharma, for virtue, for merit. One finds lot of discouragement by being in the world because they have a kind of grievance that the world is wicked, the worlds ways are wicked in Kaliyuga , in our times. And the business of life, business activity of life keeps oneself busy in the business activities of life, where one cannot be collecting virtues. One wants to be successful in the life, activities of life. Rather than looking for virtues, Dharma and Punya, if it comes well and good.

So there is great solace by Vachi Kriya. The Vachi Kriya has enormous bounty whereby we can collect Dharma, we can collect merit and virtue, moreover in the field of Yoga. So and even particularly, suppose somebody is, do you know the instruments of karma are Kaya, Vacha, Manasa. Sometimes for old people, body cannot be a fit instrument to collect Dharma, collect virtue, those who are senior citizens, very very old people, they find the body not a fit instrument. The body creates more hassles, more problems, the body is not even active so where is the way to collect any virtue through body. The mind, of course we know, the mind is treacherous it is very difficult to collect virtue through the mind, because we know the mind works under so many gravities of passion, vasanas. So the 2 instruments become quite unfit to be collecting virtue, collecting punya, collecting dharma. The Vacha comes very handy. The Vachik Karma has a great bounty. You can collect lot of Dharma, lot of Punya, lot of merit by taking recourse to Vachi Kriya. Reading the scriptures, reading the gospels of saints, literature of saints, philosophical texts, adhyatmik texts, the scriptures, the Vedas, the Upanishads, the Bhagavad Gita, Shrimad Bhagvatam, Shrimad Ramayanam. So there is enormous literature available for Vachi Karma. So also the chanting, Vedic chanting, chanting of the various euologies to various deities and personal deities or the very God described in the literature of the saints, etc. There are compositions with the help of music, the melody added to that. So there is lot that can be chanted. And the Vachi karma has a lot of scope there by which we can collect lot of virtue. Then thought process over the Upanishads and the Bhagavad Gita and various scriptures, the thought process is also Vachi Kriya because reading those texts is different than reading somebody's letter. See you get a letter of someone. How do you read the letter? How do you read the newspaper? You can't equate reading the letter, newspaper and reading of scriptures, or reading Bhagavad Gita, or commentary on Bhagavad Gita, Upanishadic texts or the literature of the saints, the gospels of Ramakrishna, the gospels of Ramana Maharishi,

the gospels of various saints from Gyaneshwar, Tukaram, Eknath, the Tulsi Ramayan and in every regional language we have very rich literature as scriptures. They come as scriptures and they describe the spiritual processes.

So Patanjali mentions all this; the Vachi Karma . Somebody had a question where does Patanjali mention “Japa”? Patanjali mentions Japa in the first chapter, “*Tasya vachakah pranavah*”... *tajjapah.tadarthabhavanam*. Then he mentions again the Japa in Kriya Yoga, when he mentions *tapah svadhyaya isvarapranidhanani kriyayogah, Svadhyaya*. What is Svadhyaya? Vyasa describes it in a very lucid words. “Mokshashastranam adhyayanam and Pranavavi pavitra mantra japaha. So mantra japa is a Vachi Kriya, nama japa is a Vachi Kriya, Nama sankirtanam is a Vachi Kriya. And of course “Moksha shastra Adhyayanam” trying to study the texts, such as Gyaneshwari, Gatha, Eknathi Bhagvat, Tulsi Ramayan, Shrimad Ramayan, Bhagavad Gita, so many commentaries on Bhagavad Gita, Upanishads, enormous texts; Texts on Vedanta, texts on dharma.

So when we study those texts, when we read those texts, it is different than reading somebody’s letters or newspaper. In newspaper you don’t need Vachi Kriya. Reading a newspaper, you just have to read it. Reading a letter of someone, you don’t have to have Vachi Kriya. But if you are reading Patanjali Yoga sutras, if you are reading books on philosophy, if you are reading Bhagavad Gita, the commentaries, the Upanishads, the Vedanta shastra, the Sankhya shastra, it is not like reading a letter or a reading a newspaper. That is a Vachi Kriya. And we collect a lot of virtue, Dharma, by that. Knowing that Kaliyuga is a Yuga with lot of evils, Vyasa at the end of Dwapar Yuga, or the dawn of Kali Yuga declares, by standing in the river of Ganga, by raising both the arms up, he beseeches, he instructs, in Kali Yuga the best instrument, best process, the resourceful process is “Harer Naam Kevalam”.

So that will be solace, that will be redeemer, that will help us collect lot of Dharma, “Nama sankirtanam” and he gives the “Shodakshakshari mantra’ of Rama and mantra of Krishna which is so well known. “Hare Rama Hare Rama, Rama, Rama, Hare Hare, Hare Krishna, Hare Krishna, Krishna, Krishna Hare Hare”. This is the mantra given for Kali Yuga by Vyasa. So mere chanting of it, mere chanting of it by Vaikhari, mere chanting of it by Madhyama, by the japa, by the Smaranam, Nama Smaranam. Nama Smarana is a Vachi Kriya, Nama Smarana is not a mental kriya. Otherwise smarana is a mental act, Nama Smarana is a Vachi Kriya. So Vachi Kriya has great endowments for those who are seekers in the path of Adhyatma and spirituality. It helps collect a lot of dharma. Merely taking the name of Sri Rama, one of the mystic saints has said that if you just take the name of Rama, you are uttering whole wisdom, it is Jnana. Rama naama is jnana. Rama naama is great taarak mantra, it is a great redeemer. Rama is

actually personification of Dharma according to Valmiki Ramayana. Shrimad Ramayana says that he is dharma vighraha. He is form of Dharma. Rama is very form of dharma. So taking his name or his worship or devotion to Rama will help us collect lot of Dharma. Finally I will tell you that Yudhishtira puts a question to Bheeshma 'ko dharmah sarva dharmanan bhavatah param O matah' which is the greatest Dharma? and Bheeshma replies him sahasra nama vishnu- one thousand names of Vishnu. They are greatest Dharma. Concentrated dharma. Dharma is concentrated in sahasra nama. Each of the sahasra nama. Each of the one thousand namas of Vishnu. So vachika karma will help us collect lot of virtue, lot of punya, lot of dharma, which is not possible through the instrumentation of the body and the instrumentation of the mind. So that's what I wanted to finally say about vachika karma and Patanjali mentions the vachika karma three times in japa sutra, in kriya yoga sutra and in niyama sutra. Sauch santosha tapas svadhyaya ishwara pranidhanani niyamah. And the svadhyaya is mokshasastranama adhyayam and pranavadi pavithra mantra japa- nama japa- mantra japa. This is vachik karma and we are neglecting that which is resourceful means of dharma we are trying to overlook it, neglect it, and we try to just perfecting body, perfecting mind. So vachika karma is so important.. so with that I gave you a very introductory kind of opening to vachika karma. Now I will induct you, introduce you to another perhaps seemingly intriguing kind of precept.

You all bother about what to do with your body, what to do with your mind, what to do with your breath in our yoga. What the body mind breath should do. And we give paramount importance to addressing body, addressing mind, addressing breath, and we think that is whole of yoga body mind and breath. But if we open out the factors of mind if we open out the factors of even body we will find the senses come there. Hardly anything is considered as to what to do with the senses while we are in yoga. What is the role of the senses? What has to be done for the senses? What has to be done by the senses? What has to be done with the senses? So what one should do for , for the senses, by the senses, on the senses, in the senses, with the senses; we need to pay attention to that to understand classical yoga.

Therefore now I am going to commence on what is called as the indriyam kriya – the sensely acts. It is not sensory act don't confuse. We all know what is sensory act but reference is here to sensely act and in sensely acts we will understand the act role, purpose, function, participation, involvement, addressal of the senses that we have. Five senses what is called Jnanendriya. There is one complete anga limb of yoga dedicated to senses called pratyahara. Now since we want to reach the gateway of pranayama, it is paramount in classical approach to consider the sensely acts. What the senses should be doing, what should be done for senses, what should be done by senses, through senses, on senses, in senses; senses as benefactors, senses as

beneficiaries, senses as participants, involvement of senses in what way the senses have to involve, now senses understand are having a hot line with the mind. The senses directly have corridor to reach the mind. And very very very powerful corridor. Very potent corridor to reach the mind, to reach the mind stuff, to reach the mind stuff. And to work on mind state. Through the senses we know we get delights we get sorrows. So in laukika, in worldly plane we are using the senses as bhogendriyas. We can get, we can derive pleasures through the senses and we can derive sorrows through the senses. And it directly hits the mind, it has a direct corridor. Hotline with the mind. There is no via media for senses to reach the mind. They have right and straight opening into the mind, onto the mind. See I can distribute your state of mind by giving you a sensory stimulation.

I can give you delight by presenting a gratifying object and the mind will be happy, mind will be delighted. I can present an object to your senses, which are irritating, which are trouble some, which are problematic. And the mind will be immediately hurt. The mind will be immediately sorrowed. So the senses understand that they have a corridor to the mind very straight direct corridor to the mind. The mind can be delighted or mind can be sorrowed by sensory input, that is what you see, what you hear, what you taste, what you touch, will immediately reach the mind. And will give you either delight of significant degree or nominal degree. and similarly the sorrow, from nominal degree to significant degree.

So the senses need to be considered because they are directly connected with the mind. And they are very potent instruments to impact the mind. The sorrowed mind can be given delight by sensory stimulation and sensory input and vice versa. Therefore it is very important to consider senses when we are trying to consider chitta vrutti, mano vrutti, if the Yoga has to working on our minds, Yoga has to be working on our chitta. We have to understand the importance of senses.

Now senses in mundane plane we call them cognitive organs. They give cognition no doubt about it, but they are not really Jnanendriyas, they don't give necessarily the jnana. We use the senses more for bhogas. We make our eyes to go after and search our pleasures and make our motor organs to reach the pleasures and acquire the pleasures and get the pleasures, consume the pleasures, so we are using our motor system and cognitive system, conative system and cognitive system for our pleasures to be received and the sorrows to be kept at bay. We want the sorrows to be avoided and that's why senses will try to work where are the sorrows.

And how to prevent one getting the sorrows by keeping the sorrowful objects, sorrowful instruments, away from the grasp of the senses. So we try to run away from those objects and those instruments which give us sorrows, pains, torments, we want to get

away, and our cognitive organs and conative organs both work for that purpose. And then we want to derive gratification, we want to derive pleasures. So again we engage our conative organs and cognitive organs to derive pleasures. We don't mobilise them if you don't use them, you will not identify pleasures and you will not be able to procure pleasures or seek pleasures or have intercourse with pleasures.

So we have made this as bhogendriyas. Both Motor organs and cognitive organs we have made them bhogendriyas.

We have employed them, appointed them to go after pleasures and keep us away from sorrows, pains, tormentations, agonies, that's why we are using our senses, we are using the motor organs as well. But they are called Jnanendriyas, we hardly use them for wisdom, so if you take an account it depends upon your culture if you are pleasure seeking person, you just want to have pleasures in life, you will be using the senses to identify pleasures, to hunt for pleasures and help us procure the pleasures, seek the pleasures so we make them Sukhapraptrendriyas, we want to attain sukhas and we want to avoid dukhas, so we will be using the senses to ensure that we don't enter the zone of sorrows, zone of torments, zone of pains. We are kept away from it, we are protected by it, so we are using the senses that way. But in yoga the senses get a status called associated senses status, like associated body, I spoke of associated body, associated mind, associated senses, associated breath, so also the senses are in associated conditions..

So where they work in the internal Realm, they become wisdom organs. Draw the eyes inwards, see when you draw the eyes inwards there is no vision, you don't have to have a visual object. When the eyes are turned inwards they are not going towards visual objects, when the ears are turned inwards they are not going for auditory objects. When any of these five organs are going inwardly they don't go for their objects which are Shabda, Sparsha, Rupa, Rasa, Gandha.

SHABDA-SOUND, Rupa-FORM, RASA-TASTE, GANDHA-SMELL, SPARSHA - TOUCH,

So these senses in the external realm work as shabdendriya, sparshendriya, rupendriya, rasendriya and ghranendriya.

So they work for these five sensations. But when they go inwardly if the olfactory organs goes inwardly it is not going in search of any aroma, odor, smell etc. When the eyes are going inwards, eyes are not going for any beautiful sight, be witching sight, beautiful vision. Ears are not going for sonorous sound, so they no longer remain as senses described by psychology as cognitive organs. Organs of shabda, sparsha, rupa, rasa, gandha. When they go inwardly they go beyond objects.

And when they go inwardly they all become wisdomindriyas, they all become Jnanendriyas. What they eyes do is that it turns out wisdom, it receives wisdom, it dispenses wisdom, when the ears go inwards, the ears receive wisdom, dispense wisdom, turn out wisdom, identify wisdom. When the olfactory organs go inwards it goes for again wisdom similarly. The tactile organ, the organ of touch sensation inwardly doesn't go for any touch sensation.

It works for touch sensation in the external Realm. It wants to feel the texture of a flower, texture of a cloth a touch of something, a soothing touch, soft touch, hard touch etc., etc. But internally it no longer remains the tactile organ. Eyes no longer remain a visual organ, ears no longer remain an auditory organ, nostrils no longer, nose no longer remains an olfactory organ, auto logical organ they all become wisdom organ that is why the wisdom of the lore call them. Jnanendriya. Now what is Jnana? See in English we don't have words like that. We say Knowledge ignorance, somebody having knowledge we say he has knowledge. Somebody doesn't have knowledge we say he is ignorant. Where as in sanskrit the jnana comes every where. Jnana, ajnana, prajnana, mithyajnana.

Ajnana is what we call as ignorance. There is jnana again. Its a prefix A. A negative prefix and the jnana word is retained. Mithyajnana means illusionary knowledge. Even when there is illusion, it is knowledge. All though it is invalidated later when you are having illusion, it is knowledge. When you see a snake while it is a rope, when there is a imposition of the snake on a rope, you have snake Knowledge while you are sighting rope. It is subsequently that it is invalidated when you say what I saw was not a snake but was a rope but you had sarpajnana, you have snake knowledge in illusion. That is also knowledge, that is called mithyajnana. So it's all jnana. Jnana, ajnana, prajnana. Prajnana means exalted knowledge.

So Jnana, ajnana, prajnana, mithyajnana; everywhere the jnana has been retained. Because it is all over knowledge. Even if you don't know something sufficiently, you know that it is there. So if you know that something is there, you do not know what is that. If you do not know what is that, you say it is your ignorance. But you know something is there, when you know something is there, it is your jnana. Although because it is not sufficient jnana, it is deemed to be ignorance. So there are interesting terminologies in philosophy, Jnana, vijnana, ajnana, prajnana, mithyajnana, yatharthajnana, prakarashitajnana, prajnana.

See our metaphysical entity what is called as purusha cannot be bereft of jnana, that is its inherent intrinsic nature – SatChitd, is the description of that metaphysical entity within us, chit means Knowledge. Sat means truth, so it is true, it is knowledge and then ananda, - Bliss.

So when we have this purusha within us, when there is atma, there is self, you can't say there is no knowledge. So therefore these are interesting terms. So that is jnana. What is vijnana? Vijnana is the knowledge of the phenomenon world around us. This is mountain, this is river this is plant, this is road, this is pot, this is cloth, this is man, this is woman, this is dog, this is cat,... So all this wordly knowledge is called vijnana. That's also jnana.

And what is ajnana? To believe the vijnana as true knowledge is ajnana. To believe that all this is essentially true, tiger, lion, cat, man, woman, flower, plant, tree, mountain, to believe that all this is essentially true is Ajnana. They are only manifestation of the primordial matter, taking all these various forms and shapes; so to believe that this phenomenal world is real, is philosophically ajnana. In wordly business of life that is not ignorance, that actually is called as jnanam. Because if you know what is this phenomenal world, you will be successful in the business activity of life. However, that is ajnana ultimately. To believe that all the phenomenal world as it appears, stool, table, chair, flower, mountain, river, vessel, cloth, to believe that these are essentially true entities is ajnana. However, it is vijnana, because vijnana will help you to carry the business activity of life. If you consider all those as ajnana, then you will not be able to carry out the business of life. You must believe that the stool is stool and a chair is chair, table is table and rose is rose and man is man and woman is woman, mountain is mountain, river is river, water is water, fire is fire, then only you can carry out your business of life. But if you say that all this is untrue, then you will not be able to carry the business of life activity, so vijnana is required for business of activity, but know the limited validity to it. Limited validity in business of life. It has a validity, not ultimate validity. Everywhere ajnana is there and that's why these are jnanendriyas. They will give you Jnana. They will give you the essential wisdom, they will give you Ajnana also. They will give you vijnana also. Now, when in Yoga, when you are doing, there is hardly any reference to senses as to what to do with senses and what should be done on the senses. You know what to do on biceps, triceps, what to do on liver, stomach, what to do on lungs, what to do on spine, what to do on back, what to do on Limbs. You know what to do on these in your asanas, in your Pranayama, what to do here and there, for this part of the body and that part of the body, what to do for mind, you know even that. You know what to do on the breath perhaps, but the senses come in the bracket of mind. Because the mind has a kind of faculty which is called psycho sensory faculty. How much will our mind work if all the senses are benumbed? What is the fate of the mind if all the senses are benumbed? or if you are impaired in all the senses, all the five senses, you are absolutely impaired, will it not impact the mind? If your senses are functional, will it not impact the mind positively? So in asanas, in Pranayama it is important to consider what to do with these associated senses, how to use the

associated senses, so therefore that aspect comes in one of the kriyas of asana, the great kriyas of asanas, which is called "Sensely Act". So that is one of the "Ashtadasha Mahakriyas". So today I will conclude the session by a little taste, practical taste for you, so as to what are these sensely acts.

All of you stand in Tadasana and have your vision in eyeline. Look straight. Look ahead and assume your Tadasana. Go by all those postural aspects from your soles of the feet to crown of the head. Attend to your limbs, legs and arms, attend to your trunk and as a posture accomplish your Tadasana; what is called body-set addressal. So see that you go for all those alignments, which is your obsession to be, while you are in an asana. Particularly in Tadasana you want to be perfectly aligned, not swaying forward, not swaying backward, not swaying laterally, equilibrium, centering yourself, Samasthiti, what you call as Samasthiti? So go for Tadasana of the body, posture, go for Tadasana of your breath, go for Tadasana of your mind, because I have already oriented you to this body-set addressal, breath-set addressal, mind-set addressal. So go for Tadasana in that scheme which has been inducted to you, body-set addressal, breath-set addressal, mind-set addressal. Now let us see how much the mind can work on our consciousness, our state of mind, our profile of mind, so all of you look straight, look ahead in your Tadasana. Look in eye level. Now while you are looking in eye level, about the eyes in "Indriya Kriyas", there are certain spot locations of the eyes. While you are looking ahead have your awareness which is called outer eyelid, outer eye awareness, outer eye corner. So identify the eye corner and see that you are aware of your eye corner when you are aware in your eyes, you are aware of your eye corners. If you want to understand the eye corner better, women know that better because they increase the eyeline, they extend the eyeline with an eye liner. So, that is the eyeline, outer eye corner. So extend that eye corner and see what happens to the state of mind. That's called outer eye awareness. So with outer eye awareness, you are significantly attending to your profile of the mind, state of the mind, condition of the mind. The mind which is in equilibrium, find out what is the contribution to the equilibrium of the Mind by Outer eye awareness. Now for a while, have bottom eye awareness. See what happens to your mind state. Bottom eye awareness.

See how the senses can change your state of your mind. There is something called as inner eye awareness, the nasal end of the eyes, the inner corner of the eyes, have the awareness centered there, see what happens to your Tadasana, and become upper eye aware, eyebrow, see what happens to your mind, so these are the location for sensely acts of the eyes, associated eyes. The vision is same in front of you but it works as a conditioner of your mind. It doesn't change your focal point. As a matter of fact the eyes should be drawn inwards. You all should not be seeing what is in front of you, eyes should be drawn in. Now, while the eyes are drawn in, they become wisdom organs. See how you identify wise states, sagacious state in you. And there these are the



points, outer eye, inner eye, bottom eye, top eye and center eye, these are five points, so in your Trikonasana and Tadasana and various standing poses, try to carry out the field work as to how eyes can work. Now you all are hearing me, you all are just hearing me through your ears. Now I suggest try to hear me from your hind ears, you will be more meditative, you will be more sublime. Hear what I am saying from hind ears. So when you are hearing a gospel, hear from back ears. When you want to hear gossips, you should hear from fore ears. That's why if you can't hear, you do this (get your ears ahead) so in the ears you have fore ears, hind ears, bottom ear, top ear and center ear, again five locations, The nostrils also. See find out how it will change your state of mind. Nostrils have locations, membrane carpet, septum carpet, floor carpet and roof of the nose. If you are not able to identify these, point your index finger of the left hand. Turn your index finger inwards and insert into the nose, the part you touch is the carpet of membrane. Turn the index finger out and insert it, the part you touch is carpet of the membrane. Facing you insert the finger, that is the carpet of the floor and tip of the finger where ever it touches, that is the roof of the nose. You can have these awarenesses and it will change your state of mind. You take the breath in outer membrane, you take the breath to inner septum, you take the breath to carpet, you take the breath to floor, you take the breath to roof, it's a mind conditioner.

Now I will be giving you a little project work with which I am going to conclude the session today. Try to have an observation, when you are hearing gospel, how do you hear? When you are hearing gossip, how do you hear? particular with reference to the ears, you can't close your ears, you can close your eyes. You don't want to see me; you can close your eyes. You don't want to see what's in front of you, you you can close your eyes but for ears you can't do that. You can't close your ears even if you plug your ears you will hear something, external sound. Now when you hear gossip, that you want to hear, how do you hear? When you are hearing gossip that you don't want to hear, how do you hear? when you are hearing gospel, that you want to hear, how do you hear? When you are hearing gospel that you don't want to hear, how do you hear? We have different acts. When we are hearing when we don't want to hear because the sound is going to fall on your ears, you might be wanting to hear gossip or not wanting to hear gossip. You want to hear gospel; you dont want to hear gospel. When you are hearing music, how do you hear?

So also nostrils-nose, when there is obnoxious smell, what do you do with your nose? You may plug your nose for a while. How do you smell aroma in kitchen? it is different than taking fragrance of a rose, both are delightful. The fragrance of rose is delightful and aroma in kitchen is also delightful, but olfactory organ will work differently. So carry out this field work. How do you touch something which is pleasant to you? How do you touch? how do you touch something which is not very pleasant to you? but you have to touch, how do you touch? So these are various ways how we are using the senses. It

goes unidentified and unobserved. As students of yoga try to observe. When you are looking at a vision you don't want to see, but you are forced to see, how do you see? You want to see, but you are not allowed to see, how do you try to see? Eyes work differently. Ears work differently. So try to carry out a field work, how do you use the senses in the external realm? in a desirable condition, an undesirable condition, relishable condition, not relish able condition, protoganizing condition, antagonizing condition, how do you use the senses? This observation is important for all students of yoga. Then you will know how the senses are used, can be used differently. And then in the internal realm, what I just now gave you the taste in Tadasana, about the eyes, then in hearing me, about the ears. Find out how your senses can be mind conditioners. They carve the mind, sculpt the mind, culture the mind, season the mind, condition the mind. We should know how the senses should be used. Let's try to open this out much more in our next session.

The sensely acts, What's the role of indriyas, purpose and function and act of indriyas? What should be done for them? What should be done on them? What should be done in them? How should they do? What should they do? So, how are they benefactors? How are they beneficiaries? How are they recipients? How are they dispensers? So let's try to work on this more practically in the next session where I will suggest you to get into some asana and then understand the sensely acts.

So enough for the time being, enough for the session. Namaskar