

Lesson 40: Online Education in Yoga by Sri Prashant Iyengar

Namaskar all of you to this new session. We have been considering the education through the ages. And, now since all that kind of education, that scheme has gone into oblivion. We don't have such schemes. The Gurukul system has gone, ashramas have gone. So, that formal system which was there for a long, long, long time in ancient times called dasha vidyas, dasha sthanas, dasha vidyas, dasha sthanas or chatur dasha vidyas - so all that vidya sthanas, and that kind of academics has almost gone. We don't have formal process of it. And then, I said in the last session that there is no need to be despondent about it. Even if you are a spiritual seeker, an adhyatmic seeker, you don't have to be despondent about it, because the quintessence of all that wisdom, the wisdom of the lore, which has come through Vedas, Upa vedas, Vedangas, Upa Vedangas - so all that wisdom has come down to us, so there is no need to be despondent about all that.

Then, we embark upon a new topic in the last session. See, we all might be practicing yoga. Whoever is practicing yoga claims that I am practicing yoga. But to be practicing essential yoga, classical yoga, age-old yoga it does not start by attending some classes, some Institutions, some shibirs, some workshops, some retreats. It does not happen that way. Today, we have that format of some yoga classes and then somebody enrolls and starts yoga. But the essential yoga really does not start with what we start. There is nothing wrong in starting that way today. The way yoga is started today by various Institutions, by various teachers today, by various yogacharyas today -so-called masters, spiritual masters, spiritual teachers, Sadgurus, Gurus. So, there is nothing wrong in starting that way. However, essential yoga, classical yoga, starts with the scheme that is mentioned by tradition for Kaliyuga.

So, in the last session we saw a set of practices called yajña, daana, tapa. And we had brief understanding of these three principles. So, based on these principles there are practices. Bhagvad Gita in its 18th chapter in the 5th verse says. That is Lord Krishna Bhagvan Krishna, Shri Krishna says, "yajña daana tapa karma na tyajam karyam eva tat. So, as a human being one should not overlook, neglect, sacrifice, charity, penance, should not be given upon - *yajño dānaṁ tapaśh chaiva pāvanāni manīshinām, yajño dānaṁ tapaśh chaiva pāvanāni manīshinām* - the mankind is purified by yajña, daana, tapa.

So, if you look at the literature that has come down to us, Ramayana, Mahabharata, Puranas, Bhagvad Gita, Upanishads. All that literature is available today and it is available in vernacular languages, various languages, with many people interpreting all those. They all have this advice. They all extol yajña, daana, tapa. And it also says, the scripture says, or the wisdom of the lore says that they only purify mankind. Having taken birth, man needs to have a purificatory process. And all that purificatory process is encapsulated in the three principles, which have sets of practices. The three principles are principle of yajña, principle of daana, principle of tapa. And, then, they have given us a set of practices for each of those. Many kinds of practices are there. So, something will be applicable, suitable for anyone in this world, of any plane of consciousness. Any material of consciousness. Sattvic, rajasic, tamasic. These are the basic materials of consciousness of human being.

Shipta, mudha, vikshipta niruddha, ekagraha are the various bhumis. Then, laukika and paralaukika and paramarthic kinds of people are there. Some people are very laukik. From materialistic to pseudo-spiritual, to quasi spiritual, to very spiritual. We have every kind of class here to accommodate every kind of human being. So, there will be some kind of suitable practice for everyone. What is suitable practice for one is not necessary suitable for the other person. What is suitable for young, is not necessary suitable for old. What is suitable for old is not necessary suitable for

young. What is suitable for materialistic person is not suitable to spiritual minded person, and vice versa. So, the Vedic religion has taken care to cater every kind of mankind, every strata of consciousness, every level of character, every disposition, every kind of disposition. It does not leave out anyone. So, there are sets of practices for yajña, daana, tapa.

Now, about yajña - let me briefly say that - Yajña is not having a fire in front of you and then fire worship, and then altar, oblations, offerings. So, in sacrificial fire there is offerings. Something is offered. There can be yajña on the plane of consciousness where we will offer our ill-deeds, ill-tendencies, bad tendencies, wicked tendencies. These have to be offered. When we offer these, that is one of the aspects of purifying ourselves. Now Yajña is sense of sacrifice. That is a principle. Principle is to be having sense of sacrifice. Now, see when we have the sense of sacrifice, where do we have it. When we have a revered person around us, when we have a very loving person around us, we are prepared to sacrifice, which is otherwise very, very coveted. We do not want to part with that, which is so much in our tendencies that we don't want to part with. But the moment there is a revered person around you; the moment that you start revering someone, and the reverence is to something around you - could be a person, could be a thing, could be wherever. Then, naturally, there will be a sense of sacrifice. We won't be petty and selfish. So imagine there is a reverential person around you, in your vicinity or very loving person in your vicinity. We won't be petty, we won't be selfish. We will become magnanimous and secondly, we will become humble. So understand. We will become humble, we will be selfless. And, then we will be prepared to offer. We will be prepared to offer perhaps anything and everything for such a revered person, a highly revered person, a highly loved person, a beloved - we are prepared to sacrifice, we are prepared to give up. So, yajña principle means that we must have something very, very, very reverential to us. We have to see how do, we develop reverence for someone or something, so that we will overcome the pettiness of our mind, we will overcome our

tendency, sunk mind. We will overcome that. Our mind will come out of that from the mire of tendencies, from the mire of propensities. Therefore yajña is principle. Therefore even the yajña is the ritualistic form is called sacrifice. So what is sacrifice? What has to be sacrificed is that which will purify us, purify our mind, purify our consciousness, purify our intelligence, purify our psyche - that has to be offered. So, in front of revered person or very beloved person - we give up kama, krodha, lobha, moha, mada, matsarya - They won't be bubbling. They all will be kept at bay. They will all be going away. That will be purified that. Imagine if the kama, krodha, lobha, moha, mada, matsarya is gone from your mind. This is it not purified mind? Kama means lust and desire, passion. Krodha - anger exasperation. Lobha - greed, avarice. Moha - infatuation, delusion. Mada - pride, arrogance, self-conceit. Matsarya - envy, jealousy. Now, these things go away from our mind, they fade out when we are with a reverential person, with a noble person, with a reverential person, with a very beloved person. So, that is the sacrifice, we sacrifice that, we have to see that how we will sacrifice these shad-ripus, the ill aspects in our psyche, our foes, subjective foes in our mind. That is why yajña principle is prescribed. For that if you recall, last time I told you that we must understand, recognize the sense of indebtedness. If you are indebted to someone, how do you conduct yourself? So, this indebtedness coming for a reverential person or a beloved person will further escalate that sense of sacrifice. Therefore, last time I told you that we must realize that we are indebted to nature, natural forces, boundless nature around us, then we are again indebted to our parents, our family. We must be indebted to our ancestors. We must be indebted to our society. We must be indebted to flora and fauna. We must be indebted to all that is food to us which nourishes us, nurtures us. The enormous sense of indebtedness has scope for honest mind. And, when there is sense of indebtedness, you are willing to sacrifice very organically, very spontaneously. That is why the yajña principle is based on identifying the magnanimous nature people, society, etc., etc., etc., around us. We are indebted to all these aspects which we saw last time. That's why principle of yajña is mentioned.

Then the second principle is daana. It is again human tendency which is not there in other sub-human species, amongst the living creations that we want to cling on to what we have. We don't want to part with what we have. Then, we want to possess what we don't have. We have strong urge to be possessing that something which we don't have. So something is not ours. It is coveted by us and we want to possess it. We want to have it. Something that we don't have, we have covet for it. And then as I said last time, human mind has unlimited wants. This is not the case of sub-human creatures. Take any animal, worm, insect, beast. They don't have this unlimited wants. They only limited wants, that is one meal at a time. They don't even make provision for next meal. When they are hungry, they go and procure food, get the food by any ways, any means. And, once there is satiety they just go away, walk away from there. Again, when once again they are hungry, they have basic tendencies, they go by instinct. Their wants are limited. Human wants are unlimited. We are really a monster. What you call as munching man. You know that game 'munch man'. We are all munch men. We are all munching human beings. We want to munch all that is around us. We want to munch unlimited things. There is really no end to our hunger, to our thirst and our needs and our wants. And, our essentials and our needs. There is absolutely no end. And that is why we have the grabbing tendencies. Very little parting tendencies but lot of grabbing tendencies. And therefore the principle of daana has been mentioned so that will help us reform our very basic tendency of human beings. Otherwise, we are not going to do anything with our basic tendencies, our propensities, we are animals. We are not short of being animals if we do not work on reforming our tendencies, shaping our tendencies, culturing our tendencies, considering our tendencies. Subhuman don't have to consider their tendencies. We are given the intelligence to identify the tendencies and we are expected to reform the tendencies. Human being don't have this nature of giving - parting with, and therefore daana as a principle has come. You will start gifting away, parting with when you have a revered person and

beloved person. When you have revered things, noble revered things, and loving things - you are prepared to part with, rather than grab. So therefore daana principle is again based on same. Simplicity, honesty, reverence and love. So we must identify locus of love and locus of reverence to inculcate these noble principles. Yajña, daana and then tapa.

Tapas - we need to reform our tendencies. There are tendencies like I said last time. There are tendencies of the flesh, tendencies of the senses, tendencies of the mind; endless tendencies of our psyche, consciousness, vasanas and in order to do some reformation there. The process that is adhered to is called tapas. It can be kaaya, vaacha, manasaha tapas mentioned in Bhagvad Gita. So it is important to take review of Bhagvad Gita verses, it speeches about tapas, which talk about kayik tapas, vaachik tapas, manasic tapas, sattvic tapas, rajasic tapas, tamasic tapas. So also in case of daana - there is rajasic, tamasic, sattvic. There are those classes. We need to look into Bhagvad Gita and Bhagvad Gita has given you that direction, given you the wisdom, giving you some kind of proper crystallization of these concepts and ideas. So, there is no way to say that you know what is yajña, what is daana, what is tapas. There is no way to know it. That is not true. So yajña, daana, tapa - these were the principles considered last time. Then, I just commenced by mentioning something that is called as sangat-traya. Sat - sangha, sadhana sangha, shastra sangha.

So, the ancient wisdom, the saintly literature and all these various texts which are available to us today - Ramayana, Mahabharata, Puranas, Upanishads, Vedanta Sangrahas, Vedanta granthas, samkhya granthas, adhyatmic grantha, moksha shastra, dharma shastra - all these various resources are available. And they all extol sat - sangha, sadhana sangha, shastra sangha.

What is sat-sangha?

Sat means truth and Sat means existent. Existent means in absolute term, not relative term. Absolutely. The truth always exists and all that exists is truth. All that essentially exists, permanently exists is truth. The sat-sangha means to develop the company with the sat. Sat sangha also means sattva sangha. That is also implied. Sat means truth. Sattva means pure. So sat-sangha circumscribes sattva-sangha. sadhu sangha, santa-sangha. It is affiliation, association, with truth, with pure, with saints, with sages, with noble ones. So sat-sangha means sattva-sangha, sadhu sangha, santa-sangha. So it is developing affiliation, affinity for truth, for something that is eternal, really existent, permanently existent. And then, sattva, purity, piety, sanctity, the sattva gunas, the sattva cluster of qualities, the sattva cluster of qualities. Sadhu santa. This will definitely, sat-sangha, definitely reforms our consciousness and mind. And the ignoble things run away from us. The ignoble things flee from the field of consciousness. The mind feels pure, mind feels quiet, mind feels serene, mind feels sublime, mind becomes magnanimous, noble, simple, honest. So, all these qualities will be drawn like magnet draws iron particles. The pure mind caused by sat-sangha draws all those noble qualities what is called as daivi sampati, Sampada in Bhagvad Gita, 16th chapter. So look into Bhagvad Gita once again, 16th chapter, which mentions division of daivasura sampatti, daivi sampatti, as asuri sampatti. The divine dispositions, Godly dispositions and demonic dispositions. Demonic dispositions will flee from the field of consciousness by sat-sangha. So in sat-sangha, there is something that we read, there is something that we hear, there is something that we see. These are all empirical processes, through the empirical gates. The gates are opened for nobility to come in, Influx of nobility, Influx of purity, piety, sanctity, nobility. Like saints are selfless people, sages are selfless people, magnanimous people. So the gates are opened for them for the influx by sat-sangha. So there are sat-sangha. There is sat-sangha outside, there is also sat-sangha inside. When you are used to little spiritual process, you can get all the sat-sangha within subjectivity.

If you say, how and why? Where is the Saint inside? Where is the truth inside? There must be truth, there must be something eternal, there must be saintly, there must be sagely. Where is it? The divinity resides in all of us. Divinity is imminent to us. All the various Gods, deities and divinities are all imminently within us. Therefore, we can have sat-sangha within through process of yoga. In yoga, we go internally into our own consciousness. And then we have this kind of identification - divine forces, divine radiation, divine atmosphere, divine aspects. And, that is how there is internal sat-sangha through yoga. And those who are still not initiated into yoga, for them sat-sangha is from outside. They hear the noble words, the gospel that they hear, they hear wisdom of lore, from somebody sitting on a dais and giving discourses or then by namasadhana. There is naama sankirtan which is also sat-sangha. So, there is kirtana, Naama Sankirtana, etc., which comes from somebody on a dais and that also purifies us. That purifies our consciousness. That is the external sat-sangha. So people go to shrines, people go to various ashramas, people go to various spiritual masters, listen to their gospel, listen to their discourses which is also sat-sangha. Listening on Upanishads, listening on Bhagvad Gita, discourses on Bhagvad Gita, discourses on Upanishads, discourses on Vedanta, discourses on Samkhya, discourses on saintly literature, all this is sat-sangha. That is also available around us today. That is sat-sangha.

Then, there is something called as sadhana-sangha. There are certain practices which also have traditionally have come down to us. Like yoga-sadhana, japa-sadhana, naama-sadhana, jnana-sadhana. So many things are there that you will have some practices. Practices for our body, mind, speech, or practices for our intelligence. Practices for our psyche, consciousness. So jnana sadhana, karma-sadhana, bhakti-sadhana, yoga-sadhana, japa-sadhana, naama sadhana, moksha sadhana, paramartha sadhana, so many upasanas are there. In our tradition, we have upasanas of various deities, Surya upasana, devote upasana. Then, Vishnu upasana, Datto upasana, Ganesha upasana, Devi upasana. So many upasanas - worship forms

are available. So, that is the aspect of sadhana. So there must be sadhana-sangha. We must be in enormous gravity of certain noble practices. Some practices, some studies. So, that is sadhana-sangha.

Just having sat-sangha is not enough. It must be accompanied by, it must be assisted by also sadhana aspects, some practices. So, we have to crystallize certain practices, identified practices. So you can get advises from noble people about what practices should be, dharma sadhana, karma sadhana, jnana sadhana, yoga sadhana, upasana sadhana.

So we will have to practice dharma, we will have to practice karma, we will have to practice jnana, we will have to practice bhakti. There are practices for all these various sadhanas which the wisdom of the lore has mentioned. So, that must be also adhered to. That is called sadhana. Sangha means very profound affiliation with practices. We should not just be practicing. We must having enormous sentimentality, emotionality, gravity towards those practices. That will transform us. Mechanical practices won't transform us. Our heart must be poured into those practices. And when the heart is poured into those practices, it will purify us. That is called as sadhana-sangha. Our heart should be poured into sat-sangha. Our heart should be poured into sadhana - sangha.

Then there is shastra sangha. Shastra means shastras. Shastras means the doctrines, treatises, writings of wise people, saintly people, Godly people, realized people. There are so many shastras, Veda shastra, Dharma shastra, Vedanta Shastra, Samkhya shastra, Adhyatma shastra, moksha shastra. ¡So many shastras are there! And we have the treatises of the various shastras, Gita shastra; Bhagvad Gita is a shastra, therefore it is Gita Shastra. There are Dharma Shastra texts, which will give us directions to what is really dharma. And therefore we will be able to conduct

ourselves in the path of dharma. Then Gita shastra divulges to us the path of adhyatma and moksha.

So there are shastras in Ramayana. Srimad Ramayana, you will know that it is a treatise. It is an epic poem, no doubt, but it is also shastra. The shastra tells you about dharma. There is dharma shastra, Karma shastra, adhyatma shastra, so many shastras are embedded in Srimad Ramayana.

Srimad Mahabharata, Srimad Mahabharata, we have so many saints and sages, noble people appearing in the text and giving discourses and giving us the nectar of wisdom. There are so many shastras which have come in Mahabharata. It is not just history. It is not just itihasa. It is not just history which tells us about time, Mahabharata time, 5000 years back. It gives that account. But apart from that, there is enormous wisdom, resources available in various parvas. In vada parva, the second chapter of Mahabharata when the Pandavas have gone for exile for 12 years, they go to the forest and meet so many sages, saints, knowledgeable people, wise people, sagacious people and they get lot of wisdom and that has come to us through Mahabharata. So in shastras we have Upanishads, vedanta shastra, we have brahma sutras, yoga shastra, vedanta shastra, darma shastra. There are n number of books which are on dharma shastra, vedanta shastra, yoga shastra. Even Bhagavad Gita is yoga shastra. The colophon of every chapter iti shrimad Bhagvad Gita su; iti Sri Upanisad su, Brahma Vidyaam is Brahma Vidya. Yoga shastre is Yoga shastra. Every chapter of Bhagvad Gita is precept on yoga. So, yoga shastra, dharma shastra, vedanta shastra. So many shastras are there. Veda shastra, so many Vedic shastras are there, which are all available to us today.

So shastra sangha. Formally and informally learn the shastras. Let me tell you here as even in ancient times when there were formalised what you call, ashramas. And, the Gurus, Guru graha, students would go to Guru. They were not only getting formal

education, they were getting informal education because they were 24x7 into Guru graha, gurukula. So when you are 24x7 in Guru Kula, it is not that 24x7 you have a time table, and you are kept engaged in formal teachings, informal teachings were there, lots of scope for informal teachings. Somebody came and met our Guru. They discussed something, they were discussing something, we were get a lot of extracurricular wisdom from them. They were not only taught with a curriculum and formal kind of education. Informal education comes in a very big way and it is very, very, very bountiful. So the shastras can be studied formally if there is scope and chance and probability and possibility and willingness. If not, it can also be studied informally.

So combination of formal, informal aspects in education is so important. Mere formal education does not give you wisdom. It can give you knowledge. But formal informal combination gives both. So, shastras can be studied informally if there is no scope, chance, opportunity for you to have formal education. Learning Bhagvad gita formally that means go to an acharya and you will learn from that acharya. Now, that is not possible for everyone, everywhere, every time. So there can be informal process also and informal process is very, very, very bountiful. And the two combinations work marvellously. Shastras can be studied informally if not formally. So shastra-sangha is to studiously be affiliated with the shastras and pouring the heart into the shastras and trying to understand the shastras. So, shastra-sangha.

Now, this good combination of all the three, a proper proportion of all these three, is really a marvel. Sat sangha, sadhana sangha and shastra sangha. We need to crystallize what is sat-sangha. What all can come in sat-sangha. What is the scope for sat sangha. Formal - informal. External - internal. What is the scope for sadhana sangha. Formal - informal. And that is what scope for shastra sangha. Formal - informal. And then we must work out a scheme so that we are having the combination of all the three, the three sanghas, Sangha traiya.

See, let me tell you about shastras. Plethora of shastras are available. There is no dearth. 108 Upanishads are there, nearly 200 upanishads are there. Then there are books on shad darshanas. Enormous literature is available on shad darshanas. Nyaya, Vaisesika, Sankhya, Yoga, Mimamsa, vedanta. Then, there are so many texts available on Veda shastra. There are so many texts available on puranas. So many texts available on dharma shastra. So many texts available on our culture, philosophy, religion. So many texts are available in regional saintly literature, like in Maharashtra, you have such an enormous receptacle of wisdom that 100 lives won't be sufficient, Jnaneshwari, Amrutananda Bhava, Tukaram Gatha, Das Bodh, Eknathi Bhagvat. And there is enormous literature which is very comprehensive kind of scheme to understand the whole realm of adhyatma. What is not there? Let me tell you that something like Das Bodha is encyclopaedic of adhyatma. If you are having adhyatmic pursuit, it is imperative that you start looking into some text like Das Bodha which is encyclopaedic text on adhyatma. What is not there, of the realm of adhyatma? Mahabharata is said to be pancham veda. It is the 5th Veda. What is not there in Mahabharata - nowhere else to be found. This is what is contained in Mahabharata. We have enormous literature available.

No one can ever complain that there is nothing available or not much is available. So lots of text in shastra realm for shastra sangha are available. The point is therefore we have to say that we schematize a process which circumscribes sat-sangha, sadhana sangha and shastra sangha. This put together works enormously to sublimate our mind, purify our mind. So by that will be more convinced about yajña principle, daana principle, tapa principle. And we will going for further fast embrace to those principles, noble principles. So, to go for formal yoga, it will not commence unless you have intently gone for sat-sangha, sadhana sangha and shastra sangha. Until that time it is not even run-up to yoga. Whatever we might be doing in our times as yoga will not be really even run up to yoga. We commence this sat-sangha,

sadhana sangha and shastra sangha then we are on the run up to yoga. That is how the second set which I am mentioning, apart of yajña, daana, tapas is important.

Now, we come to the third aspect which the tradition has given. It is the third and final. That is the aahar, vihar, achar, vichar. These are 4 aspects, ahar, vihar, achar, vichara. This must be sattvic. This must be reformed. This must be compatible, suitable, so that we may be able to pick up pace in our spiritual process. If we neglect these aspects, even if we are on spiritual path, we will not pick up sufficient pace, momentum. So ahar, vihar, achar, vichar, is beautiful piece of instruction which has come from the wisdom of the lore which has come down to us through the saints and sages and the Gurus of our times and up to our times. What is this ahar, vihar, achar, vichar? So, these are very much aspects of our life.

Ahar means all our intakes, our food. Our food which goes to our belly must be pure, sattvik ahar. Now if you want to know what is sattvik ahar, you will get the guidelines from the Bhagvad Gita. Bhagvad Gita speaks about sattvik ahar. Ahar means intake. Intakes going to belly. That is quite overt meaning of the concept of ahar. Ahar also includes all intakes which go through your senses, which go through your intelligence, which go through your perceptions, cognitions, thought process. It is all food. Food for intelligence, food for emotions, food for mind. Food for senses. Now, this is not edible food. This kind of food is not edible food, but yet it is ahara, yet is food. Food for senses, food for intelligence, food for mind, food for emotions, etc., etc. So all this food or kinds of food should be purified, should be sattvik and we must take it so that they are not rajasic and tamasic. We should not allow those to enter our system. So ahar is a wider concept. Of course, major purport is the food that is the edible food that goes into our alimentary system, our digestive system, turns out to our body matters, also turns out to our mind matters. That is why Upanishas says ahar shuddi sattva shuddi. Sattva shuddi, consciousness purification. The very consciousness purified by pure food. So, our food habits must be under

scrutiny. We must have reformation for in our food habits. What we eat? When we eat? How we eat? How do you procure what we eat? What are the means to procure what we eat? Who cooks? How it is cooked? With what mind it is cooked? With what mind it is eaten? This all comes with regards to edible food. It is not that eat sumptuous vitamins and minerals and proteins and whatever is mentioned in dietetics. There are other aspects also. So, that is about food - ahar, that is consumed by us at the dining table. And, then food that we take while we are out in the world, we move with the world, we interact with the world. So, the food comes to senses, food comes to mind, intelligence as well. All that should be sattvic. So we must understand that there can be rajasic, tamasic and sattvic intakes. Intakes within us, they come from all the five senses, the gates. So that is ahar shuddhi. Ahar shuddhi in totality, It should be sattvic. When it is not sattvic, it should be purified. So ahar shuddho sattva shuddhi is mentioned in Upanishad which is with regards to overtly the food at the dining table. But then it also implies the food of all sorts, Ahar.

The second one is vihar. Vihar means our movements. Our movements in society. Where do we go? So we need also have some scrutiny on where do we go. And, then we must have some reformation in our movements. Where to go? Where not to go? Where to go how much? Where not to go how much? Where not to go at all? So that is our vihara. Our movement in life. Our physical movement in life. Our mind movement in life. Where is our mind moving? On what path the mind is going? On what path the intelligence is going? On what path the emotions are going? So all those movements of our body, mind, psyche, consciousness, must be monitored and must be reformed. That is vihara. So we should not be having movements towards something that is illicit. Something that is indecent. Something that is not good. Something that is bad. There should be no movement in that realm. And all the movements should be in the realm of what is good, noble,

virtuous. Body moving in that direction; mind, intelligence, psyche, consciousness, moving in that direction. That is called vihara.

Achara, achara is our conduct. How do we conduct ourself? Our conduct should be under our own scrutiny. And, from adhyatmic perspective we must try to understand that our conduct is suitable to our goals, spiritual goals. Acharanam, that is conduct, behaviour, etc. So, that also should be under scrutiny.

And the last one is vichara. Vichara means thought. Our thought should be proper, suitable, good, noble, suitable, propitious to our spiritual pursuit. So, ahar, vihar, achar, vichar, are the aspects.

So, understand the scheme here: Yajña, daana, tapas, that is one aspect. The second aspect is sat-sangha, sadhana sangha, shastra sangha. And the third aspect is ahar, vihar, achar, vichar.

These must be reformed. These must be tuned, set right, fine-tuned, so that we will be on the path of yoga. Yoga starts then. When we consider all these things and circumscribe all these aspects, then only essential yoga starts, not until then.

Anyway, this very scheme has endowments to give us the wisdom of the lore. If not formally, informally. To the extent that we deserve, it will come to us, and therefore we are not deprived of that wisdom, although the academics is gone. We don't have that academics, which we considered in our earlier sessions. However, we have been left behind for us, whereby we are not deprived. We can certainly find our way out. We can certainly have grasp over the wisdom of the lore by these means. That is about the academics. Now, therefore, today, if you are educated in the sense that we understand today in our social structure, that education will not contribute significantly for yoga. We must get educated in this realm, wisdom of the lore. Then this education will enormously contribute for our yoga.

So that is why, this aspect was also introduced in our educational series to understand how we can educate ourselves. Of course, direct education through asana pranayama has come, while we dealt with asana, pranayama. But, generally, for the other occupancy of our life, we are not 24x7 in asana pranayama. We are also in occupancy of business activity of life, and other aspects of life. There this must get some prominence. So that is why with this will be educated. Which is suitable to our yuga - kaliyuga. And that is how we must try to be educated for yoga by this as well.

That is why a little introduction to this aspect. With that, this session comes to an end. And, of course, this topic also comes to an end.

Now we will embark upon some other topics in the following sessions.

Namaskar all of you.