

Namaskar,

Today we are in the 7th session.

In the last couple of sessions, we dealt with yamas and niyamas and the ethico-religious system of yamas and niyamas and the entire ashtang yoga and a little bit about the dynamic meditation concept of Guruji's Yoga. So let's try to take some link from there. With respect to yamas and niyamas, which I have been quite emphatically saying that those are not moral-ethical principles, let me give you one more point of argument in favour of this position.

See, morality-ethicality comes in social frame of mind. In Yoga you are supposed to be unto yourself. So there is no question of any behaviour. You don't behave with yourself; there is no way to behave with oneself. There is way to behave with other people in society. We will have different behaviours with different people or we might have just one behaviour for different people, but here it is the case of one being eternal subjectivistic, one working on oneself, by oneself, with oneself, in oneself.

So the idea of morality ethicality that we have which comes from normative. Sciences, doesn't get applied here. It's a totally different realm. Yet there is a unique kind of morality ethicality when it comes to working with oneself, within oneself. And that is what we have got to understand here. So therefore these are not moral ethical principles as such because they have social reference. However, within ourselves, most of you have experienced that when you are doing your asanas, you are more involved; you are more integrated while you are doing your asanas.

But while you are in pranayama or even in some cases, even in Shavasana, while you are in Shavasan, many of you are not really in Shavasan, you become restless. Then there is a semblance of you being in Shavasan in class scenario, class situation. Now we don't get involved in say Pranayama, or japa or dhyana as much as we can get involved in asanas. So we are better integrated while in asanas, not so much integrated while doing pranayama, or japa, or dhyana. So therefore in such case, where we are not so much integrated or not so involved that we are tending to degrade while in those subtle practices, that shows that we lack in morality ethicality fabric. We have a stronger fabric to do asanas as postures of course, but we don't have that much reinforced morality ethicality within ourselves in terms of our integrations. We are less integrated; many times there is a semblance or we are trying to coercively be doing ourselves, we force ourselves to be doing that, will feel we lack that fabric of integration in higher aspects of Yoga. Therefore, there we need to develop that morality ethicality to

be doing our pranayam in an involved way, manner as much as we do our asanas, in asanas or japa, dhyana, meditation, etc. So therefore this notion of moral ethical or niti dharma precisely.

The niti dharma is totally different when one is working on oneself, within oneself, by oneself. So therefore try to understand that these are not moral ethical principles, because we are working with ourselves and therefore it is not right to call these as moral ethical principles.

When our samskaras evolve, then perhaps we'll be getting more involved, more integrated even while doing pranayama, or while being in meditation, or while being in japa, or while being in dhyana.

So when we lack that integration, that means we don't have sufficient morality developed for subtler practices. So therefore this, even if you consider these as moral ethical principles these are totally different than what we are familiar with the morality ethicality coming from normative Sciences.

So I am trying to put it across to you that we need integrations to be practicing. So sometimes we are integrated, even some people are integrated to be doing backbends and not integrated to be doing forward bends or vice versa. In some poses they have better disposition and therefore they have better integrations, while in some asanas they are not so much disposed so there is some kind of disparity in our fabric of involvement, fabric of integrations. So whenever there is rarefication of that fabric that means we lack satva, we lack morality, we lack ethicality to be doing that. So therefore this was one more point, which I wanted to present for you to understand that yama and niyama are not moral ethical principles.

Ahimsa himsa in asanas; try to understand how that will be, what will you call himsa in asana and what will you call ahimsa in asana. It becomes different in pranayama, what would be called as himsa in pranayama would be different than what you call as himsa in asana or ahimsa in pranayama than ahimsa in asanas.

Satya, the truthfulness, wherever you are not integrated there is no truthfulness, wherever we are better integrated there is a chance that you are more truthfully doing it, while if you are not well disposed to certain practices or certain levels of practices that means we are not adhering to satya, the truth, we are not being truthful. So therefore try to ponder over this what is truthfulness in the internal realm. Truthfulness in asanas, truthfulness in Pranayama, truthfulness in other practices of yoga.

So also brahmacharya, if you have dissipated condition of the mind, that is abrahmacharya, if you are compromising with purity, piety sanctity, that is brahmacharya. So are we sanct in all our asanas that we are doing or is it the case that in some asanas as we are sanct? In

all asanas that we are doing. Or is it the case that in some asanas we are sancted and in some asanas we are not that much sanct?

In some asanas we are having a purer mind and in some asanas we don't have that much of purer mind so that purity of the mind, purity of our consciousness, the sanctity of our mind, sanctity of consciousness, differs in even in asanas. In some asanas we will be more scant, in some asanas we wont be scant. We will be purer in some asanas, not purer in some asanas. So purity will be having disparities between asanas and between asanas and pranayama or between asana pranayama and dhyana, between asana, pranayama, dhyana and japa. So it is a totally different idea of morality-ethicality in the internal realm. So I want you to ponder over that aspect as well.

Then, the dharma similarly, you will be more dharmic, i.e. greater religiosity. In certain aspects of our practices we have inferior kind of religiosity, in some other aspects of our practices that we might be handling and therefore we need to reform and identify where there is lack of religiosity, we need to do some kind of management there. So that is one more point that I wanted to introduce to you.

Then last time we were also discussing about the dynamic meditation in Guruji's Yoga. Now when it is dynamic meditation, usually we relate the dynamic aspects to our body in asanas. But we know that some people are dynamic in mind. So in yoga, when it is a dynamic meditation it doesn't necessarily mean that your body should be in dynamic mode and then there will be meditation. It is a dynamic mode of your thought process. It is dynamic mode of your mind function. So as I said, the thought, thinker and thinking.

In asanas we have to identify that there is a thought. Are we doing asana thoughtlessly? Should we be doing the asana thoughtlessly? So we don't want to be doing asanas thoughtlessly. There has to be a thought and then there has to be compatible thought, there has to be suitable thought, there has to be a noble thought. So considering the thought in an asana, then considering the thinker in an asana, and then considering the thinking in an asana. So understand this triad.

Therefore in the basic **structuring of asanas there are 2 processes, which I often speak about in classes. There is activity process and there is thought process.**

We have mistaken yoga as something very very active and we just bother about activity process and then all instructions come with reference to activities. How we must be active in body, mind and breath? What should be the different activities in body, mind and breath? And **we think therefore that it is just activity and instructions pertain to body usually; that's the travesty** and therefore, we think asana activity with reference to body only.

But asanas is a weave of activity process and thought process.

When you have awareness in your asanas, when you have sensitivity in your asanas, when you have sensitivity and awareness in place you can't say don't have a thought. There will certainly be a thought, when you are aware and when you are sensitive. So the sensitivity and awareness will trigger thought process. And now in thought process it is not just having a thought, it is not possible to have just a thought.

The common man, layman is not aware of it. We are only aware of our thoughts; we can become aware of our thoughts in our business, activity of life. When there is a thought, invariably there is a thinker, and when there is a thinker, and there is a thought, there is thinking as well.

So we are supposed to decipher the dynamics of our consciousness, dynamics of our mind functions. Because the mind is thoughtful, mind has a thought, mind is thinking and mind is a thinker. So mind will be rotating in these 3 spheres.

Because the mind itself is a thinker, you cannot say that the mind is different than the thinker. The mind itself becomes a thinker. Where is the thinking? Again the mind, the thinking is also in the mind. Where is the thought? Thought is in the mind. So **we must try to understand these 3 profiles of our mind, as a thought, as a thinker, as a thinking.**

So in the thought process we have these dynamics. These are dynamics of mind, and for meditativity and meditation it's always perfectly right to go by a process, which is a dynamic meditation.

When you are proficient yogi, when you will go past, and then it's a different realm. Now in the worldly realm, we in business activity of life, we are not used to certain thoughts, and we are used to certain thoughts. We are familiar with certain thoughts, which are related to the worldliness, worldly materiality and worldly phenomenon. And that's why many times we have a pause and we just think about what is my thought going on. What is the thought all about? So we might assess our thoughts, we might objectify our thoughts but we don't objectify the thinker. We don't try to objectify the thinker within us. And we don't try to objectify the thinking within us. Now in the worldly realm this is not facilitated, that you can be having a thought about the thought.

If you recall last time I had told you, thought about thought, thought about thinking, thought about thinker. But in Yoga we are given a wonderful field to distinctly, identify and understand their interaction, understand their interplay. And therefore asana, pranayama are wonderful field to carry out this kind of study where there will be a

thought about the thought, thought about the thinker, thought about the thinking. The inter relationship between the thought of the thought, thought of the thinking and thought of the thinker. Listen to this carefully; otherwise it can be quite confounding, confusing as well.

So in a state of Yoga, when the consciousness is quite settled and serene, then you can identify thought of the thought. There can be a thought about the thought. There can be investigation about the thought, what is this thought? From where the thought has come? Is the thought worthwhile? Is it worthwhile to indulge with the thought? Or should we get away from this thought?

So the thought also will be under scrutiny in a yogic process. Must be under scrutiny because you all want to have a right thought, a good thought. So, whenever bad thought comes in, we take a step there and wean ourselves away from such thought, which is not a good thought, not a proper thought.

So there is a thought about the thought then similarly raise thought about thinking I. e. to investigate and assess the very thinking. Is the thinking based on memory? Is the thinking based on perception, cognition, sensation, experience?

So there is a thought about thinking and there is thought about thinker as well. Because in yogic state we are more settled in our subjective entity. Therefore we are able to have clear reflection of the thinker.

In the worldly realm we'll be oscillating between different moods. In the worldly realm we oscillate between different moods because we confront wanted people, unwanted people, alien people, allied people, liked ones, disliked ones, so there is lot of oscillation going on in the profile of the thinker.

Subjective entity changes between the conditions that you have an ally in front of you or alien in front of you. Ally might be there for this moment and he will depart, she will depart and alien will come next moment. So we have oscillations that are not in our hands. And that influences our subjective entity.

Now in yogic processes we don't get so many of these oscillations, because we are within ourselves. So it is moreover a more settled condition and therefore the profile of the subjective entity thinker would be more steady, consistent, rather than alternating and therefore there can be thought about thinker. **So this thought about thought, thought about thinker, thought about thinking; these are the aspects of dynamics in meditation.**

Now there are certain subject patterns where we can be having a meditative thought process. Certain realm of the thoughts doesn't entail meditative thought process; do not qualify for meditative thought process. All thought cannot be meditative thought. All thoughts cannot be meditative thoughts.

There are some thoughts, which are meditative thoughts. Therefore in the fundamental preparatory of yoga we are told about satsanga. In satsanga we come across lots of thoughts, which are meditation-worthy, which are meditative potentials, which can take us towards meditative plane of mind.

So there will be meditative thoughts if you are in satsang, but in the worldly turmoil if you are in rajo sanga and tamo sanga...you will not identify thoughts which are meditative potentials. So we must develop our thought process in such a realm, which worldly people don't have encouragement because they bother about the life and living. What is after all life? In one perspective life is having all relationships. We must be relating ourselves to things around and people around that is life. If we don't relate ourselves to people around and things around it is not life, it is not living.

So there are many definitions of living life, one of the definitions is that you must relate yourself with the things around you. Other things must relate with you, the people and things around you must relate with you. You must relate with them and this relating, act of relating, condition of relating is called life. If that is not there, we don't call that as life, we don't call that as living. Like a person in comatose, a person unconscious is living, but we don't call that as living. Because that person being in comatose or unconscious state doesn't relate with anything around. Cannot relate to anything around, therefore, we don't call it really life or living. Or what we call as vegetable life. When somebody is in the vegetable life condition that is not life that is not living we don't want such living. We just don't want to be living, to be living.

So in the worldly realm we get thought materials. Not all thought materials have that qualification for a higher faculty function of the brain, higher faculty function of the mind. So we must develop our association with such matters, which are transcendent to worldly conditions, transcendent to material conditions. Like we say philosophy.

So philosophical subjects have a lot of potentials for meditative processes. They have meditative potentials. So something has to be transpersonal, trans mundane, trans worldly. So we need to improve our association with such things to be meditating upon.

See these days it has become fashionable, even the medicos are advising that people should take recourse to meditation. They say everyone should do meditation 5- 10 minutes every day that is good.

But then if there is no association with meditative objects, meditative subject matters, meditative thought contents, how can you have meditation? Therefore, satsanga is so important. In satsanga you will get lot of material to be meditative. In sadhana sanga you will get lot of material for meditativity. And in shastra sanga, adhyatma shastra, moksha shastra, dharma shastra, yoga shastra, karma shastra; in various shastras, adhyatma shastra, plethora of meditative subject matter. We have to increase our association with such matters to be meditative.

Just one example here I'll give you: if somebody is so much involved in money, finances, material glories, wealth, such a person if you advise him to go to meditation, how will he meditate on the subject matter which is haunting his mind, which has occupied his mind, money, more money, more and more money, wealth more and more wealth, more and more and more wealth. Acquiring wealth, preserving wealth, maintaining wealth, increasing wealth. So those who are very very very highly materialistic people don't find matter, a thought matter at all.

Therefore, as a student of yoga and if, today the man is asked to go for meditation, it is important that the man improves the support system for meditative thought. If there is scarcity of meditative thought, where are you going to meditate upon? How are you going to go for meditation? So as seekers of yoga we have to increase our access to meditation worthy subject matters. Meditation worthy thoughts. Then only we'll be able to go for meditation and in yoga you are opened out to that. In the internal realm, it is quite a trans material realm and there is lot of subject matter to be meditating upon. How the body, mind, breath interact for each other? What do they do for each other? How do they become benefactors, beneficiaries to each other? So there is enormous matter for one to study and what you will be studying will have lot of meditative potentials.

In exoteric physiology (we also find quantity of matter to study).

Function of kidney, function of liver, function of stomach; there is no meditative potential in there, what does the liver do? Look into the book of anatomy, there is nothing worth meditating upon. How the liver functions as liver? How the kidney functions as kidney? But then if we go beyond then we understand how our body is a marvel. Sometimes try to understand how kidney is a marvellous organ. Common man has no idea that there are some million filters in kidney of such a small size.

The heart, coronary heart, the way it functions, it's a marvel, common man doesn't know that, he just says my heart beats and he wants the

heart to beat. He doesn't have the slightest enquiry into how marvellous the heart is. How incessantly it is working. Without respite it is working. It works for decades and decades and decades, without holidays, without Sundays, without casual leave, without privileged leave. It is a marvel as to how it works. What it does, it's a marvel. How much it does. It's a marvel! So we'll have to go little beyond this mechanical view of the body and try to appreciate this body as a marvel. Then more over we try to understand liver working for rest of the body, (to) mind organs, kidney working for rest of body, (to) mind organs.

When they work within themselves, as a family, the kidney is not just a nephrological organ. It doesn't justify to put a tag to kidney as a nephrological organ, liver as a digestive organ, because what they do within themselves is incredible, unexplored! No book of anatomy will tell you what it does. It will only end up saying psychosomatic disease of liver, or stomach or kidneys or heart or bladder. Psychosomatic disease.

But within themselves they work as a family totally differently. Anatomy is not the subject, which will describe it. You'll have to go into esoteric anatomy to understand bit of it, and yoga opens out that book of esoteric anatomy. So then you will understand how any organ is marvel.

There is lots of such matter to be meditating upon, to be reflecting upon. So there must be matter on which you can reflect upon, will become pensive, will become meditative, will become reflective. That matter is to be developed, that matter is to be acquired, that matter is to be collected in our life rather than merely advising everyone should do meditation 5-10 minutes every day! That's why this dynamic meditation is so important before we go to more finer kind of meditation, which comes in classical yoga.

So that's what I wanted to say little bit about meditativity dynamic meditativity, which Guruji spoke about, his yoga had dynamic meditativity. Whereas as I said last time we are all involved in activity of asanas, have I done this? Have I done that? Have I done everything? And we just want to be in activity of body.

Whereas every asana for him would become a mirror. The mirror reflecting thought, mirror reflecting thinking, mirror reflecting thinker. And he would get them on the anvil, shape them, carve them, sculpt them, culture them, season them.

That is what has to happen in essential yoga. So his yoga was a dynamic meditative process rather than we perfecting our Sirsasana. We want to do right Sirsasana, correct Sirsasana, perfect Sirsasana, precise Sirsasana. And as a posture we try to do it, as a posture we struggle, we strive, sincerely to see that our posture is right, correct, perfect, precise. We hardly take clue to what posture does on our

subjective entity, our instrumental entities, our mind, consciousness, psyche; we don't take cognisance of it. Whereas in yogasana they do a lot, more than you doing an asana, asana does a lot on you. When it does a lot on you, what is that you? You as thinker, you as thinking, you as locus of thought. That is svadhyaya. So in Guruji's yoga there was this dynamic meditation.

We need to take a lesson from that as to how can we make our process also similar where it is a dynamic meditation, where we are not just trying to perfect the posture, carve, sculpt the posture. We will go beyond. We will go beyond that into yogasana.

That's why I have been telling you postures and asanas are different. With this let me form a link for my next session: how asanas become yoga? The postures are not yoga, the postures have to become asana and asana can become yoga.

Let's try to understand because all this time I was telling you: postures are not yoga, postures are not yoga, postures are not yoga, postures are not asanas.

Now let's try to consider this in the next session. How there is yoga or how there can be yoga in what we do as yogasanas? How is the yog in yogasanas? How that yog is not there in postures? So that is for the next session.

Thank you for your patience and hope you are able to have some concrete thought process with what I've tried to tell you about education of yoga.

Thank you very much.