

Session 80 Restraint of Vṛttis Part 3

Namaste. Welcome to new session. We have been considering The Restraint of Chitta Vṛttis. Having considered the Chitta Vṛttis; now we are considering — The Restraint of Chitta Vṛttis. The Chitta Vṛtti Nirodha. On our plane, restraint of mind, restraint of mental modulations. Because on waking up, our mind starts functioning and it works absolutely incessantly. Absolutely incessantly until we don't go for sleep. So, the mind would be working in some form, or the other, incessantly, for those, whatever, 8,10,12, hours or even more. Without respite. Without respite of even a moment.

The mind will be always engaged somewhere. The mind will always be having function. It is only when we are fast asleep, in a dreamless sleep the psychological mind gets a rest. And now you should be knowing that even in dreamless sleep the Chitta is not at rest. But the mind is at rest. Psychological mind is at rest when it's a dreamless sleep for whatever duration of time. But then try to understand; this mind is incessantly working. Like some of our body organs are working incessantly such as the heart, such as the lung. They work life-long.

In the physical front of the embodiment; certain organs are incessantly working — the circulatory system, the respiratory system, the metabolic system, the endocrine system. They don't have breaks. They don't have respite; they don't have a rest. Even if you are fast asleep, they continue to work. So we are aware of this fact that on the front of body, in our embodiment, there are incessant activities, absolutely, right from birth to death. Not even a moment of respite.

With regard to our psychological mind, there is certain privilege for this psychological mind. That at least in state of sleep, dreamless sleep, it will rest. Occasionally when there is unconscious state — it will not work. It will cease from working but we cannot say it is resting. Because such a state of mind is never a restful state. Yet, it doesn't work for some time.

Otherwise, the mind is also incessantly working. In our states of consciousness such as a-wakeful state of consciousness and dream state of consciousness, the psychological, mental mind is working incessantly. When it is working incessantly, it is constant Vṛttyāntarah.

It's not that the mind is engaged. Sometimes we have this idealism that we work with concentration and focus on certain things and we think that we are totally focused and no distractions, etc., etc.

Yeah, distractions may not be there with regard to a particular subject. However, the mind is constantly working; it's constantly in movement. Mind doesn't stop. Doesn't get fastened to any vṛtti while we have focus on certain things and there is no distraction for a while; yet there is a movement in the mind taking place. Suppose you are engrossed in reading a very interesting fiction—novel; maybe you are in focus, in total focus and you really don't have distractions; the sounds around you don't really reach you. The moments around you don't really reach you. You don't take cognizance; you are just reading the book. But you are reading the book and you say you are engrossed, totally engrossed, undistracted. Only when you read a novel, very interesting novel. Not a serious textbook of any subject; but novel, piece of literature. But then you are reading it! When you are reading that book; you are going from word to word, sentence to

sentence, scenario to scenario, situations to situations. And therefore, the mind is constantly in a moment. Mind is not stilled! Mind might be steady. So, understand—in one sense I might say this—your mind might be very steady in your reading of novel; the mind is not really still in physical sense like, there are still objects and moving objects. Will your mind ever be a still mind, when you are reading? When you are engrossed? When you have complete focus? NO. The matter for the mind is changing.

So the point is—in an a-wakeful state, the mind is constantly having modulations, so also, in dream state of consciousness, that is on. Only in a dormant state of consciousness; when it is a dreamless sleep; that mind has a respite. That mind is not having modulation perhaps, psychological, mental modulations.

So the mind is incessantly working. The point is—the Mano Vṛttis are constantly changing. If the Mano Vṛttis are changing, it also implies that Chitta Vṛttis are changing. If the Mano Vṛttis are running, Chitta Vṛttis too are running. So, this needs to be understood.

Now, when Patañjali speaks about—Chitta Vṛtti Nirodhaḥ. See, usually those who are not familiar with the text which Patañjali was familiar; then they lose the bus.

Because if you recall, I told you that Patañjali was well versed in—Āgama. Vaiṣṇava āgama. Pañchrātra Āgama. And that's why, while dealing with Pramāṇa; if you recall, I stressed this point— that He opts for Āgama Pramāṇa; not Shastra Pramāṇa; not shabda Pramāṇa; not Shruti Pramāṇa; not Aptavakya Pramāṇa; but— Āgama Pramāṇa.

Because Patañjali got His instructions in Yoga in Śrīmad Nārāyaṇa's exposition of Āgama called Pañcharatra Āgama in Sri Vaikuntha, where the first ever instruction on Yoga took place.

So you recall this was related to you, right in the beginning, that Patañjali's Yoga comes from Pañcharatra Āgama. And Pañcharatra Āgama yoga to some extent is available in some of the samhitas of Pañcharatra, more importantly, ahirbudhya samhitas.

So, why Patañjali speaks about Chitta Vṛttis, restraint of Chitta Vṛttis, etc., etc.? The influence of Pañcharatra Āgama is 100%. Absolutely 100%. Therefore, we need to consider this dimension which usually is untouched by anyone who has written on Yoga—Patañjali's Yoga.

You see—Patañjali, when He speaks of restraint of Chitta Vṛttis; it is not on psycho- mental plane that He speaks about restraint of Chitta Vṛttis. As a matter of fact, the whole Yoga Abhyāsa; it is not a worldly endeavor. See, Yoga has become a worldly endeavor today. Just as we have worldly endeavors of even art pursuits like learning music, performing music, playing music, practicing music. Or other art forms or other studies; 'I study philosophy', 'I study psychology', 'I study physics', 'I study mathematics'. Similarly, yoga has become a worldly endeavor.

Listen carefully. I am going to introduce you to very, very, very Core Classical Aspect of Yoga at this point in time, with which we are not really aware. We have made yoga as another worldly Endeavour.

It has become 'pass-time', or 'hobby' or whatever. Like music becomes an art, or any pursuit becomes. Somebody might study physics; formally or informally. Somebody might be student of mathematics; formally or informally. Because somebody is very, very, interested in mathematics,

does engage with mathematics very, very, informally. Although not formally educated in mathematics, still does mathematics.

Still good in mathematics. That's called— Vyasa Sangha. Vyasa Sangha means—Somebody having the Hearty tendency for a particular subject. Then that subject will be pursued. So, yoga has become something like that. Either there is very, very, formal education and then we embark upon—'I am practicing Yoga', 'I am doing Yoga', 'I am learning Yoga', 'I am studying Yoga', 'I am teaching Yoga'. Like the other occupations and other vocations; now get to know. It is NOT like other worldly endeavors. Like you can say, 'I learn music', 'I study music', 'I practice music'.

You can't say—'I learn Yoga', 'I study Yoga', 'I practice Yoga'. WHY? Because you are not supposed to do Yoga. Yoga is supposed to happen on You. You can practice music. And that is more important that you learn music, you study music, you practice music, you perform music. It might incidentally happen on you but that's not the major thing there in other art forms or other pursuits. Even academic pursuits.

You learn mathematics. You become proficient in mathematics; you become expert in mathematics; you become Ranga, the top mathematician in the world for all times perhaps. But you don't become mathematics. You don't become physics. You don't become music. You don't become painting. You don't become sculpting. You don't become sculpture. You sculpt. You don't become painting. You do painting.

You do not become photograph. You become photographer. You don't become music. You play music. But—Yoga is a unique endeavor. Yoga—has to happen on you. Until that time— it is no Yoga. Until that time it is just hobby. It is just pursuit. It is just discipline. Or it is just learning about Yoga. See—to learn Yoga; you should understand being an adhyātmic subject; there is great amount of—learning about oneself.

When you learn mathematics, you don't learn about yourself. You learn physics, you learn mathematics, you learn chemistry, you learn music; you don't learn about yourself. But in case of Yoga; to be learning Yoga, classically and really beyond the point of run-up. Up to run-up of Yoga, yoga is an object and subject for you. You objectify Yoga and you make it a subject and you go on learning it. You learn that. You learn That. But actually, when you have come into fold of Yoga; you learn about yourself.

You learn your mind. More than your mind learning Yoga; you learn your mind. More than your body learning Yoga; you learn your body. You learn your embodiment. So somewhere try to understand what Yoga is. And how Yogic dynamics are unusual dynamics.

So there is actually not a right condition to say that somebody is lifelong learning Yoga. One should be learning oneself. If you don't learn yourself while you are learning Yoga, it is not Yoga. If you are learning postures; if you are learning pranayam; if you are learning kriyas; if you are learning mudras; until that time, it is not really Yoga.

But when you really start learning yourself, your own embodiment, your consciousness, your mind, your psyche. All your aspects. All in-you aspects. When you learn about yourself; then that is really the launch point of Yoga. Not until then. Until then, it is all run-up to Yoga. Which is

necessary. Because you need to get orientated to subject of Yoga. So that is why it is an adhyātmic subject. You are learning about yourself.

So learning Yoga means learning about oneself. So somewhere try to understand these dimensions here. So now understand the vṛtti vijñāna, vṛtti vyapara. How the mind would be functioning when the mind is learning, observing and learning and studying objects outside. We have five kinds of objects outside for senses: Shabda, sparsha, rupa, rasa, gandah. Objects in the form of sound, objects in the form of touch, objects in the form of forms, shapes, and colors, objects in the form of substances and tastes, objects in the form of smell, odor, fragrance. So, the objects are outside. And we learn them. Being a student of physics; the objects are outside and you learn that. Physics is outside you. You learn the physics which is outside you. You don't learn the physics that is inside you.

You learn the chemistry which is outside you. You don't learn the chemistry that is inside you. Because we all have bio-chemistry. We have our physics. There is bio-physics. We have physics within ourselves. We don't learn that in our physics. There is chemistry. We are all chemical beings. We are chemical processes. We are all chemical outcomes. We don't learn chemistry inside us. We learn chemistry outside.

We go to schools, colleges, universities, academies. And we learn chemistry outside. We learn mathematics outside. We don't identify any mathematics within to be learnt. Mathematics is outside. So, all these arts, even. They are outside. You learn those arts.

Many of you have this impression— Yoga is also an art. But this is not that kind of art like other kinds of art where the art is external to you. And then you try to practice it; you try to master it. Yoga is not that kind of art. If it is looked at as an art. If it is looked at as a science; it's not like other sciences where you have to be out worldly reading, studying, observing, something outside you. You have to observe, and the observed are outside, and that's how you learn sciences.

In Yoga the observed is inside. Observed is you yourself. So, it amounts to saying: you-yourself are learning you-yourself with you-yourself. Hope your brain is not spinning.

So you are learning about yourself, in yourself, within yourself. So you-yourself are teacher to yourself, while yourself; you are students of yourself. That's why Yoga is said to be heuristic subject. Where one is student and teacher within. So Yoga is something to do with one's own self. So now understand the whole realm of Vṛtti.

Whole realm of Vṛtti. Because while we were studying Chitta Vṛttis, with the help of examples, the prameya was outside. In case of Pramāṇa, the knowable was outside; like rose, a pot, a post, a mountain, a river, you recall the cognition when it was taught to you.

So, the examples were given in the external realm. This is a flower; this is a pot; this is a house; this is a river; that is a mountain; this is sun; that is moon, etc., etc. The objects knowable were outside. The Prameya was outside.

The knower was inside. Pramata was inside. Prameya was outside. So, subjective entity, objective entity, and instrumental entity partially, prominently within you. Maybe some little extraneous existence such as instruments, like microscopes and telescopes, etc., etc.

In case of Viparyaya; the rope is outside; the snake is also external object. Rope is outside, external object. And one external object is imposed on another external object because of some factors of similarity, etc. So Viparyaya was again illustrated with an external example of rope and snake; nickel or silver; pole and man. Or the mirage. In case of mirage, the sand is outside.

The light refraction of the sun-rays, because of which you have the mirage/illusion that sun is also external to you, the light is also external to you. So when we were studying Chitta Vṛttis we took recourse to external objects and we tried to understand Pramāṇa, Viparyaya, Vikalpa, Nidra. At least Pramāṇa, viparyaya, vikalpa— because they were external objects.

Now, we need to understand here— Yoga is such a pursuit where the whole basis for mental activities is totally different. The thinker is you. The thought about is you, or in you, or about you, or pertaining to you. The thinking is also integral to you. So when Patañjali speaks about— Yoga Chitta Vṛtti Nirodhaḥ—He is not suggesting: stop Pramāṇa, stop Viparyaya, stop Vikalpa, stop Nidra, stop Smṛti; or restrain Pratyaksha, Anumana, Āgama, restrain Viparyaya, Vikalpa, restrain Nidra, Smṛti. It is not being suggested that way. Now you have to understand.

Because basically, to be doing Yoga we are going internally. It takes place in internal realm. You don't need world around you to be doing Yoga. To be doing anything, otherwise you need the world around you. Even if you are a painter or sculptor, you need that pencil or brush or colors or the chisel and sledge hammer outside you. Canvas, for painting outside, drawing paper outside. It's not part of your embodiment.

So, see how many things are external, extraneous, objective, worldly. They pertain to the world. If they are not there, you will not be able to do. If there is no canvas available, no paper available, no pencil available, no brush available, no water available, no crayon paint available; what are you going to do with your drawing? You need all those things.

So also, music. You need instruments, you need accompaniments, accompanists. And in case of performing arts, you need audience in front of you. Without audience in front of you, what is your performance? Tell me. You don't perform when nobody is around you. Nobody is audience, you practice, you say then you practice. But when you perform, you understand the essentiality of audience around you in front of you. If there is no audience, you won't perform, you will practice.

So, in case of performing art, you require someone in front of you to receive you, to applaud you. So, there are performing arts, there are fine arts.

This is a spiritual art, adhyātmic art. You really don't need extraneous and external things. Even if they are there, they don't have that significant role. You have to study yourself, by yourself, through yourself. That is how Yoga is.

So what kind of Chitta Vṛttis would you be having in Yoga? Tell me. This is flower; that is rose; this is mountain; that is river; this is sun; that is moon. Is that the kind of Vṛtti that you are going to have? Or in case if you have illusion; Is it going to be that there is a rope inside in you, and you impose snake on the rope inside? You don't have rope inside. You don't have snake inside to be imposing on it.

The rope and snake, both are external objects. You have seen them outside and therefore you are imposing one on the other. So if there is Viparyaya; it is not of the nature of rope and snake illusion or nickel and silver illusion, imposition; or mirage imposition, etc., etc. Water imposition in mirage. So, it's a totally different realm. This has to be understood.

So, when Patañjali speaks about Chitta Vṛtti Nirodhaḥ He is not speaking about restraint Pramāṇa; restrain Pratyaksha, Anumana, Āgama; restrain Vikalpa, restrain Nidra, restrain Smṛti, etc., etc. It's all in the internal realm, Antar vishwa.

Yoga really commences when it is in the Internal Universe. As long as Yoga doesn't have any connection with Internal Universe— that is No Yoga.

So, the Vṛttis in the internal realm are totally different than external realm. This has to be understood very, very, very, fundamentally. So when Patañjali speaks about Chitta Vṛtti Nirodhaḥ Yogaḥ; and then He mentions Pramāṇa, Vikalpa, Nidra, Smṛti; which are explained to you as they are in epistemology.

External objects; external instruments. And then subjective entity. So it's a kind of inter-action or inter-course between internal subjective entity and external objective world. And then what is taking birth is your Vṛtti, your knowledge, your state of mind. Your state of happy mind, sorrow mind, etc. These are the off springs of inter-course between subjective entity and external world. And then there is offspring with this inter-course; there is offspring. Offspring of the nature of what? You have some knowledge, worldly knowledge— 'I know this', 'I know that', 'I know these things', 'I know those things.' Or, 'I do not know these things', 'I do not know those things.' And then your states of mind, delightful state, sorrowed state, highly delighted, excited state to highly sorrowful state to deluded state.

So various states of mind; they are off springs of the inter-action, inter-course between subjective entity within you and objective world outside you. This is how worldly knowledge; this is called Laukika Gnyana. This is Laukika Gnyana in philosophy. Whereas in Yoga, it is Paramārthik Gnyana.

Āntarika Gnyana. Āntarika Gnyana. That's how Patañjali speaks about Antaranga Sadhana; Antar atma Sadhana. And not just bahiranga sadhana. Anyway, while you are in Yoga, you have to understand— What is Pramāṇa Vṛtti? What is Viparyaya Vṛtti? Where is Viparyaya coming? Which gets invalidated? What is Vikalpa Vṛtti? What is Nidra Vṛtti? What is Smṛti Vṛtti?

This is different Smṛti altogether. It is not like— 'I remember this', 'I remember that', 'I remember all those things.' 'I remember all those things and these things.' Here the memory is subjective. Very, very, very, subjective.

Memory about yourself in the internal realm. Not memory about yourself while you move in external world. It is memory about yourself while you are moving, maybe yesterday and now you have you remember that. Maybe last week, in the internal realm, you experienced something and today, you now, having gone internally, you remember. So you must go internally. So you go internally in every session of your practice. You go internally in every day of your practice, every week, every month, every year. And then when you recall something about internal realm; something experienced about yourself; which is recollection of earlier experience. That is the

Smṛti. Not the Smṛti which I gave you the illustration. Somebody went to Delhi 25 years back and now remembers Delhi after 25 years.

No, no, no, no. That is just an example for you to understand what is Smṛti Vṛtti. Here it is internal realm. Memories of you, about you when you are in. Because when you are in and when you are out— you are two different personalities. When you are with-in, you are nobody's father; nobody's mother, nobody's son, nobody's daughter, nobody's spouse, nobody's friend, nobody's foe, nobody's servant, nobody's master.

In the external realm, all the relations crop up. You are somebody's somebody. You are Somebody to Anybody. You are perhaps Somebody to Everybody. So, you are caught in the gravities of relationships. Then you are father, you are son, you are wife, you are husband, you are daughter, you are mother, you are uncle, you are nephew, you are niece, you are cousin, you are friend, you are foe, you are master, you are servant, you are teacher, you are student, you are creditor, you are debtor. So, these relationships you are obliged, you are obliger.

So, all these relationships crop up in the external world, either you are somebody's son or you are somebody's father. And therefore, you interact with your father or your son in a particular way. Or your husband; or your wife of someone. And therefore, you interact with that person as a husband; as a wife. Or that person as your husband and your wife or wife. So, this all relationship. Very, very, complex relationships.

When you are in the internal realm, you are No-body's No-body. No-body is Any-body to you. Any-body is No-body to you. Every-body is No-body to you. Ponder over this. You are No-body's— No-body. No-body is No-body to you. Any-body is No-body to you. You are No-body to Any-body. Every-body is No-body to you. For Every-body, you are No-body. What is that status? So, it is totally a different realm.

So when Patañjali speaks about restraint of Chitta Vṛttis in Yoga, restraint of Chitta Vṛttis. Restraint of Vṛttis which come while you are in a Yogic State. That's why Yoga is not a practice of your life. As long as it is just a practice and something like Lifestyle factor in your life. It is not Yoga. Because Lifestyle factors are so many things. You go to social club; you go to your friend's club; you go to job; you go to office; you go to workplace; you go to entertainment; you go to operas; you go to dramas; you go to music concerts. It's all Lifestyle aspect. And Yoga similarly.

Like somebody going to opera; somebody going daily to workplace; somebody goes daily to Yoga and he says, 'I have workout'. See, such a misleading condition we have today in the world. Yoga is said to be workout. It is not at all a workout. It is work-in. And then work-in culture and work-out culture are totally different.

So, now let me tell you that when Pancha Vṛttis were spoken of, while in Yoga, these are totally different Pancha Vṛttis. And those Vṛttis are to be restrained. Yoga is not restraining the Pratyaksha, Anumana, Āgama, that comes in your epistemological plane. Yoga is not restraining the imposition that takes place of snake on rope; or silver on nickel. Now, that is not restraining. That is not suggested here to be restrained. And you cannot be restraining. How can you be restrained? You will have the illusion; and then you will be invalidating the illusion; you will come out of illusion. You can only come out of illusion. Where is the way to restrain illusion? Tell me.

Now, as I said Patañjali has enormous influence of Pañcharatra Āgama. There is a wonderful precept in Pañcharatra Āgama about we are dealing. You know, we have these states of consciousness. Even in modern science, psychology, they speak about this. A-wakeful state of consciousness; dream state of consciousness; and then sleep state of consciousness. And then there is 4th state of consciousness. Perhaps you also have read about this in our Upanishads. Jagrata avasthā, svapna avasthā, suṣupti avasthā, turiya avasthā. These are 4 states of consciousness.

So, Upanishads will also tell you about these 4 states of consciousness. And there, in Upanishadic delineation, you come across importance given to Turiya Avasthā. Now Turiya Avasthā is not something psychology has dealt with profoundly. It's only 4th state of consciousness. But then, Turiya Avasthā is Yoga Avasthā.

Turiya Avasthā is accomplished Yoga Avasthā. Turiya Avasthā is transcendent consciousness. That is called supra consciousness by Aurobindo. So what is supra consciousness by Aurobindo? It's Turiya Avasthā of consciousness. And in that state, you are not Man; you are not Woman; you are not Young; you are not Old; you are not Healthy; you are not Unhealthy; you don't have caste, class, creed, race, gender, status, genetic background, genealogical background, ethnicity. Nothing of that sort. That is supra consciousness.

It's just 'Pure State of Being'. And not a state of being. Now try to understand the depth of the statement. Don't just take it literally. It is only Just Being. And not a state of being. State of being means those are contortions; those are dis-figurations. So spiritually, we do not have these states. Our atma doesn't have Jagrata Avasthā, Svapna Avasthā, Suṣupti Avasthā or Turiya Avasthā, it has no such states.

It is immutable principle, changeless principle, constant principle, metaphysically a steady, stable principle without immolation. So you know that metaphysical subjective entity of the 'I'. Not the pronoun 'I'. 'The Self'. The Self is not man or woman. But you say you are man or woman. The SELF is not old or young. But you say you are young or old. The Self doesn't have any class, caste, creed, gender. But you say you have class, caste, creed, gender, status, etc.

So, that Self. So when the state of consciousness In the State of Self, that is supra conscious. Then you are not man, woman, young, old, oriental, occidental, or of any time and space reference or frame. Today you say, you are a person of 21st century. But In supra consciousness there is nothing like No 21st century. No 20th century. No 19th/18th century. No 25th century. No 50th century. No 100th century. That's supra conscious.

You break the barriers of this, Time and Space; spatialized conditions. Anyway. Yoga is going internally. When you go internally, internally there is no Sunday, Monday, Tuesday, Wednesday, Thursday. There is no January, February, March, May. There is no 2020, 2021, 2022, 2023. All that is not there. So you transcend the Time and Space barriers in Yoga. You are supposed to break these barriers in Yoga.

That is delimited, free from all delimitations. Freedom from all delimitations. Escaping all gravities of delimitations. So, in the internal realm, you start getting yourself insulated to be external almanac, that this is 2021; what went by was 2020; what is going to come is 2022; so today it is

Monday; it is going to be Tuesday tomorrow; yesterday was Sunday. All these things are not there.

It is now 5 o'clock; It was 4 o'clock earlier, one hour earlier; it will be 5 o'clock, one hour later, etc. All those things are not there. You don't have taken your clock. You don't have to take your almanac when you are going into internal journey. It's a totally different world. It's a totally different Universe! Therefore, the Vṛttis will be totally different. Now, let's see what is the precept given in Pañcharatra Āgama.

Pañcharatra Āgama has spoken about Chaturvyuhas. Those are Vāsudeva, Sankarśana, Pradyumna, Aniruddha. There's a beautiful exposition which also tells us about our consciousness, states of consciousness. Our Jagratavasthā is called Aniruddha. Our Svapnavasthā is called Pradyumna. Our Suśupti Avasthā is called Sankarśana. And then Turiya Avasthā is called Vāsudeva.

So actually, they are all Vāsudevas. They are Chaturvyuhas of Vāsudeva. So there is Para Vāsudeva, Sankarśana Vāsudeva, Pradyumna Vāsudeva, Aniruddha Vāsudeva. They are all Vāsudeva.

This is the most fundamental precept of Pañcharatra Āgama. Now Jagrata Avasthā is called Aniruddha. What is Aniruddha? A-niruddha. What is Aniruddha? Incapable of nirodha. That is Aniruddha. So, it is incapable of restraining. Whereas we are all thinking of restraint of where is Jagrata Avasthā. That is a fallacy. It is not like that. That is why the Chaturvyuhas has declared Jagrata Avasthā as Aniruddha. Why it is jagrata avasthā? You can't restrain your identity that you are so and so. Which is false metaphysically.

You are man/woman, young/ old, occidental /oriental, Indian/American/African/Asian/European/Australian. You can't restrain those things while you are in a-wakeful state. So if you are Indian—you are an Indian. But when you are fast asleep, are you an Indian? If you are an American, when you are in an a-wakeful state; you cannot restrain that because you cannot restrain the empirical 'I'. The 'I' says, 'I am an American'. 'I' says, 'I am man or woman'. That 'I' says, 'I am young or old'. Now 'I' says, 'I am healthy or unhealthy'. The 'I' says that, 'I am strong or weak'. You can't really restrain.

So Patañjali is not speaking about restraining these Vṛttis. You can't restrain them! So He's not speaking about restraint of unrestrainable. So, if you recall the question which Arjuna posed, which I quoted last session— Arjuna thought, 'I am Arjuna'. 'I am in Dwaparyuga'. 'I am a Pandava'. 'I am on the battlefield'. 'I am a friend of Krishna'. And then, as Arjuna he could never stop his mind. We also cannot stop our mind by being whatever we are. We identify ourselves; people identify ourselves. We can't restrain it.

That's why Pañcharatra says, it is Aniruddha. It is unrestrainable. You can't restrain the I-ness in you while you are in a-wakeful state. That is why it is called—a-wakeful state. You're a-wakeful state means you are aware of world around you. How can you restrain? Can you say, 'I have restrained myself from the world, at the same time, I am aware of the world around me? Impossible contradiction.

So, yoga doesn't speak of restraining that Vṛtti. 'I am so and so'. That identity that we have in our business activity of life and for practical purpose of life. We have a name, we have father's surname; we have first name, we have last name; then we have nationality, we have citizenship, nationality, etc. Then we have all this, class, caste, creed, gender, status, stature, etc., conditions, etc., status, etc. You will be all the time aware of all those, and the restraining those is really of no avail. Because, actually—they're All False. They are not existent.

So even restraining those means you will be in a neurotic condition. That's a disease. Psychotic condition— that's a disease. If you lose your awareness of yourself, then it is a diseased condition of the neurology. Patañjali is not speaking about that— Chitta Vṛtti Nirodha. So therefore, we must be familiar with the Pañcharatra Āgama to understand where Yoga has been first ever discourse has been given. And we are all keeping away from Pañcharatra Āgama. And then we are all trying to understand Patañjali we are totally separating Patañjali from being Adishesha, Adishesha avatara. Being Nitya Suri in Sri Vaikuntham.

And then we are trying to understand Patañjali, this is not done. There is a flaw. There is a blunder. Anyway, Jagrata Avasthā is aniruddha avasthā. Aniruddha avasthā is not subject matter for Nirodha. Therefore, we have to go to that altogether another state of consciousness which is neither a-wakeful, nor dreamy, nor dormant. But something which is altogether different. So, Yoga commences when you are in that state. When you have gone, broken the barriers. Even if you're not really transcendent, broken the barriers and gravities of Jagrata Avasthā, a-wakeful state; Svapnavasthā, dreamy state of consciousness; Suśupti Avasthā, dormant state of consciousness. When they are not casting or are not radiating their gravities on your Chitta, then you have Vṛttis of the internal realm.

Now, that is not aniruddha. That is not Jagrata Avasthā. In Yoga you are supposed to be doing Yoga a-wakefully. If you are doing a-wakefully Yoga, then you are in a preparatory phase. You are in a rudimentary phase. You are not in essential phase of Yoga if you say, 'I am doing Yoga very, very, consciously'. 'I am doing Yoga very, very, a-wakefully'. 'I am alert and awake and learning". Ok, you can learn that way, but when you are practicing Yoga, if it is essential Yoga, you have to go, go past attention, awareness, intent, etc., etc. So that's why Aniruddha Avasthā.

Then Pradyumna; dyuhu means illumination, light. So, in dreams, if you recall, I told you that— it's all light game. It's all like laser, laser show. We have dream experiences. All objects of dream are of the illumination form. You don't have real elephant in your dream; if at all you dream on elephant. It is light effect of elephant in your mind. All dream objects are light effect. Be that river; be that mountain; be that sun and moon; be that whatever. It is all light effect.

It is all illumination matter. It is all game of illuminations. When you say you saw dreams, you had dreams, it was all illumination games. That's why Pradyumna. Sankarśana. In state of sleep, dreamless sleep, you are close to that Yogic state which I just now explained. You are no-body's no-body. While you are in dormant state, you are no-body's no-body. Nobody's father; Nobody's son; Nobody's brother; Nobody's husband; Nobody's wife; Nobody's sister; Nobody's mother; Nobody's cousin; Nobody's nephew; Nobody's niece; Nobody's uncle; Nobody's auntie. Nobody's friend. Nobody's enemy. Nobody's boss. Nobody's superior; Nobody's inferior.

Atra pitah apitah bhavati, mata amatah bhavati which I quoted during delineation of Nidra Vṛtti, the sleep. You are not an emperor. You are not a beggar. It is a levelizer, I told you. So why? Because you are drawn into such strong gravity like black hole. Can you say I had dip into black hole and I've come out from black hole? When you get into the black hole—you become black hole. You can't maintain your identity while you are in black hole. Or when you are around black hole. When the black hole has a gravity on you, you can't say, I am this and that is black hole.

Then that's not a black hole at all. Because black hole is such a strong gravity, enormous gravity that you are drawn into it, and you are unified into it. You become black hole. Then you can't come out of black hole. Because nothing comes out of black hole. Nothing escapes from black hole. Not even light escapes from black hole. Black hole is a kind of star. But then it is not a twinkle, twinkle, little star. It is not a bright star. It is no star in that sense. In the sense of illumination.

Because the light also cannot escape from black hole. That is Karśanam, Gurutva karśanam, akarśanam, karśanam, Samya karśanam, Sankarśana. They are all unified in Para Vāsudeva in our sleep. There's enormous gravity of the Vāsudeva phase called sankarśana. We are in its gravity. That's why we don't remain ourselves in sleep. We say I had a sleep, but when you are sleeping, you are not sleeping.

Like I gave you that example, John is sleeping, but one is sleeping is not John, because once you are in sleep, you lose that title condition, titular condition of being John. You are no longer a John when you are fast asleep. So I explained this also while we are dealing with nidra. That's why it is Sankarśana. Vāsudeva is gravity of entire universe.

That is why Bhagavad Gita also has a pañcharatric precept, Vāsudevam idaṁ sarvaṁ. Vishnu ayam idaṁ jagatah. Now understand in mysticism it is not the major instruction that all this is Vaishnavi, or all this around is Vāsudeva. Vāsudevam Idaṁ, Idaṁ. It doesn't say Vāsudevam idaṁ sarvaṁ, Vāsudevam adaṁ sarvaṁ. Idaṁ, idaṁ in the internal realm. In the internal realm either we are in Para Vāsudeva state of consciousness, or Sankarśana state of consciousness, or Pradyumna state of consciousness, or Aniruddha state of consciousness, which are all Vāsudevas. From Para Vāsudeva to we have the other three that the view has, Para Vāsudeva, Sankarśana Vāsudeva, Pradyumna Vāsudeva, Aniruddha Vāsudeva. They are all Vāsudevas.

So therefore, Bhagavad Gita says Vāsudevam idaṁ sarvaṁ. Idaṁ means in the internal universe. It is all Vāsudevas. Because we are not having another state of consciousness apart from fourth. Apart from fourth, we don't have fifth. Either we have in jagrata avasthā, svapna avasthā, sushupti avasthā, turiya avasthā.

In the fourth, we don't exist in the fifth, you only exist in fourth and not in the fifth. There is no fifth. Therefore, all this is Vasudeva. All this, means pointing at your own chest, which is Srishti, all this is Vasudeva idaṁ. All of this is Vasudeva, because jagrata avasthā is Aniruddha, Aniruddha Vasudeva; svapna avasthā is Pradyumna Vasudeva; sushupti avasthā is Sankarśana Vāsudeva; and turiya avasthā is Para Vāsudeva.

So this concept of pañcharatra one must be familiar with if you are going to be student of yoga, particularly vṛtti vijñānana, Para Vasudeva, Vāsudeva in Vaikuntham.

And when it's manifestation in the form of animate creation, then these states are there. Aniruddha, Pradyumna, Sankarṣana, in turiya avasthā, Vasudeva.

So Patañjali is not referring to restraining the vṛtti that you get in worldly realm. Now you say this is dog. That is cat. This is mountain. That is river. This is sun. That is moon. This is light. This is ball. That is flower. Patañjali is not speaking of restraining those vṛttis because they are unrestrainable, because you are not able to restrain your 'I'.

If the 'I' is there, it is good to catch these things like mirror. Do you know about mirror? Mirror will never see from costing reflections; mirror will always have reflections. It will always give reflections. It will always radiate reflections. Even when you apply a thick coat of tar, and then you say nothing is reflecting in this now, the tar is reflected, tar is being reflected. The mirror is reflecting tar. If you wrap your mirror in papers, take papers and many, many papers, and then you can say, mirror is not reflecting where is indeed reflecting, that is right in front of it. The first coat of paper is being reflected.

It is reflecting - mirror will never cease to reflect. Mirror will ever, ever, ever, ever be reflecting. You can't stop mirror from reflecting. No chance. Absolutely no chance. Even if totally dark room, mirror will still reflect the darkness. Absolute total darkness. You can't say mirror is not reflecting. Mirror is reflecting, indeed reflecting, absolutely reflecting.

It is reflecting darkness, total darkness. So mirror doesn't cease to reflect. So also, pronoun 'I' will never cease from vṛtti. That is why it is called aniruddha vṛtti, and therefore, Patañjali is not speaking about restraining all these vṛttis, we just studied as an example in your panchatayya vṛttis - pramana, vikalpa, nidra, smṛiti. By illustration, they were explained, but Patañjali is not speaking about restraining those vṛttis because they cannot be restrained. Because the state of consciousness itself is aniruddha, unrestrainable.

So, then what is to be restrained in Patañjali's purport? it is not stopping these vṛttis, which are coming in jagrata avasthā and svapna avasthā, or even in suṣupti avasthā, because we know, suṣupti is citta vṛtti; suṣupti also is citta vṛtti; suṣupti itself is citta vṛtti.

All those five vṛttis, we have studied as five vṛttis, but restraint is not with reference to empirical citta vṛttis, with reference to the world outside around, but with reference to universe inside. It is microcosm.

Adhyatma tells us about this, macrocosm and microcosm. This is microcosm. It is not just world. It is the whole universe inside you. You don't have only universe outside you. The most you have global business. Still be have not embarked upon interplanetary business or intergalactic business, that mercantile has not yet arrived.

So, at the most we have global business. That's all, international business, or global business, there is no interplanetary business, or inter galactic business. In the internal realm you have all that. And those vṛttis are spoken after be restrained, and they are restrainable. So finally, I say these are not restrain able because of Aniruddha consciousness.

So pañcharatra tells us about this Aniruddha with which you must be familiar. You must be familiar with the Chaturvyuhas, which comes in Vishnu Sahasranāma. And also, Bhagwat Gita brings in by mentioning Vāsudevam idaṁ sarvaṁ. Why Vāsudeva? Not Upanishad is mentioning

Vāsudeva. Not Vedanta is mentioning Vāsudeva. Pañcharatra is mentioning Vāsudeva and Lord Krishna himself is the speaker in Pañcharatra, as in Shriman Narayan, in Shri Vaikuntham.

There are many Pañcharatric precepts in Bhagwat Gita, which I told you, I will be telling you while we deal with Ishwara. The concept of Ishwara is from Pañcharatra.

But one, Krishna although himself is in the heart of all, somewhere. He doesn't say that I'm in your heart and I rotate you on the veil of Maya, ishvara sarva bhutanam vrutchyate Arjuna tishthati.

He says, Sarvascha aham vrddhi sanivishtaha. For what Matah smrtti gnyanam upohanam cha.

So, I reside in the heart, for what? For generation of jñāna, smriti, upohanam, etcetera.

But he said Ishwara reside in the heart of all. Ishwar sarva bhutanam vrtteshe Arjuna tishthati. Brahamayan sarva bhutani yantrarudhani mayayah tvameva Sharanam gachchha, sarva bhavena Bharata.

Surrendering to him. He says there, tvameva Sharanam gachchha, sarva bhavena Bharata. Totally completely surrendering unto him. He doesn't say surrendering to me there, he says surrendering unto him, tat Prasada parashanti sthanam prapti shashvata you will get that eternal abode, eternal space, eternal place, unreturnable place by His grace, by His grace. So, there is not Badgwan, Sri Krishna is Vāsudeva.

So also, in the 18th chapter when He says that you must surrender wholeheartedly Sarva dharman parityajyam, Sarva dharman parityajyam, means all the gravities must be done away with, all the gravities should be done away with, so there He becomes Vasudeva there. Sarva dharman parityajyam mamekam Sharanam vraja aham tva sarva papebhyo mokshyeshu ma shucha.

So in the 18, the chapter itself, earlier He says, surrender unto Him, Iswhara. Now, later He says surrender unto me. Equal, that He is also Krishna. And this is also Krishna when He says surrender unto me. So the reference to Him in the first person, in the Charama sloka of Bhagavad Gita, in reference to Himself, in the third person, as a third person Ishwar sarva bhutanam hrddeshu Arjuna tishthati (BG 18:61)

He doesn't say I am, aham tishthami, He says tishthati, Tritiya (3rd person) purusha in grammar, not Pratham (1st person) purusha. He is not different than Krishna, it is Krishna, It is Vasudeva, Para Vasudeva.

Anyway, it is important to become familiar with pañcharatra, particularly when we are going for this concept of chitta vṛtti nirodha or chitta vṛtti nirodha upaya.

So understand that this restraint is not with reference to our empirical experience, worldly experience. This is this, that is, this is, this is this. That is that, etcetera.

It is in the internal realm. You don't have all these objects in the internal realm. You don't have SHABDA - SPARSHA - RUPA - RASA – GANDHA in the internal realm. Then what is the citta vṛtti there without reference to objects? Either likable objects or dislikable objects. It's a totally different realm of citta vṛttis. Yoga speaks about citta vṛttis in that realm, not in this worldly realm. You are not supposed to be restraining these vṛttis and you will never succeed in

restraining these vṛttis, citta vṛttis. You might restrain mano vṛttis by taking a comatic drug, under a comatic influence. That is mano vṛtti.

So aniruddha is the vṛtti of jagrata avasthā. Yoga is not in jagrata avasthā essentially. It is a transcendent state. Don't be in jagrata avasthā all through in all along. That is not yoga. That will never be yoga that will never lead you to your yoga lead to yoga even. You have to go to that state of consciousness, that's yoga avasthā.

Yoga avasthā is at twilight state. All this is not turiya avasthā. Can be going in a twilight state, neither jagrati, nor swapna, not sushupti. This will be our state of yoga. Who are raw, who are rudimentary, or are under-prepared, and insufficiently educated, insufficiently disposed. Lacking in saṁskāras, sufficient saṁskāras, nirodha saṁskāras.

We lack it that we are dearth of it yet we can go to a state and we are supposed to go to that state. We must cross the zone of jagrata, swapna, sushupti. Although not entering to turiya avasthā, it will be tiled twilight state of consciousness. In twilight state of consciousness there are different citta vṛttis, and those are supposed to be restrained in yoga.

So this was one more aspect that I wanted to bring to your notice when we are dealing with upaya, citta vṛtti nirodha upaya. So it is necessary that we understand the Pañcharatric precept of Vāsudeva, sankarṣana, pradyumna, aniruddha, corresponding to turiya avasthā, nidra avasthā, swapna avasthā, jagrata avasthā.

So that goes to kind of another extended enunciation to nirodha upaya, means of restraint, and means of off restraint, not for jagrata avasthā vṛttis, but for yoga avasthā vṛttis. What is us restrain? We only try to restrain ourself from tormenting vṛttis to ourselves.

We are trying to only restrain ourselves from adharma, agnyana, avairāgya, or any tormentation. So, we are trying to avoid that. We are trying to twat those, we are trying to mitigate those, we are trying to sideline those, brush aside those. That is our restrain. So, our yoga is restraint of kama, krodha, lobha, mada, matsarya. So, try to ponder over these. What is our yoga? It's to keep at bay shared repose. When we do that sufficiently, then the next step comes. When the next step comes, then that too is to be restrained to go to the next step of yoga. And then that push to be restrained, to what the next to step up that yoga.

That's how that's a ladder. Anyway. This is again a part of enunciation to nirodha upaya. So, with that we conclude today's session. Namaskar all of you.