

Rishikesh Camp IV, 2014

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YOGA SŪTRAS, Chapter 2

Prārthanā (Prayer)

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्चलिरानतोऽस्मि ॥
*yogena cittasya padena vācāṃ malaṃ śarīrasya
ca vaidyakena,
yo'pākarottam pravaram munīnāṃ patañjaliṃ
prāñcalirānato'smi.*

I bow down unto the sage Patañjali, one of the noblest sages, who removes impurity of the mind by yoga, of speech by grammar, and of health by medicine.

ॐ नमः प्रणवारथय शुद्ध-ज्ञानैक-मूर्त्तये ।
निर्मनाय प्रशान्ताय दक्षिणामूर्त्तये नमः ॥
*om namaḥ praṇavārthāya śuddha-jñānaika-
mūrttaye,
nirmalāya praśāntāya dakṣiṇāmūrttaye namaḥ.*

Salutations to Lord Dakṣiṇāmurti, who is the essence of Om, who is the very embodiment of pure knowledge and who is ever pure and tranquil.

ॐ शान्तिः शान्तिः शान्तिः ॥
Om śantiḥ śantiḥ śantiḥ.

Introductory Talk

Swami Paramatmananda Saraswati

So often it is said that Hinduism is a way of life, even our supreme court also says so. And we have the Bhagavadgītā beginning with these words: *Dharmakṣetre kurukṣetre*. This land is called as *dharmakṣetra*, the abode of *dharma*, and we were blessed with its traditions on *adhyātma*, on the nature of

the self. Loosely we can translate *dharmakṣetra* as “spiritual land”.

Here this land was fortunate to have such great *ṛṣis*, seers, who talked about the nature of the self, who talked about the realities. What they talked about has been categorized and called as various schools; they are not even schools, they are a vision or perception about the reality. Therefore, in Sanskrit it is called *darśana*. You might have heard these words: *vedānta darśan*, *nyāya darśan*, *viśiṣṭa advaita darśan*, *sāṅkhya darśan*, *yoga darśan* etc.

We had so many great *ṛṣis* who revealed the truths. One of them was Patañjali *ṛṣi*, whose text we have to study. Patañjali is in a way special because, not only he is known for writing these *yoga sūtras*, but he has done two more great works. There is one *maṅgala śloka* (prayer verse) given to you in that sheet. Please see that *śloka*; we will start our *maṅgalācāraṇam* with that.

*yogena cittasya padena vācāṃ malaṃ śarīrasya
ca vaidyakena,
yo apākarottam pravaram munīnāṃ patañjaliṃ
prāñcalirānato'smi,*

The *anvāya*, word order, is: *patañjaliṃ prāñcaliḥ ānato'smi*. *Ānato'smi*, I have offered my *āṣṭāṅga pranām* (eight-limbed salutation) to Patañjali *muni*, Patañjali *ṛṣi*. Who is he? There is an adjective to that: *munīnāṃ pravaram patañjaliṃ*, the most distinguished one, the most exalted one among the *ṛṣis*, to that Patañjali *ṛṣi*, *āsavantat ānato'smi*, I have done my *āṣṭāṅga pranām*.

Why? What has he done? Why do you call him as a *pravaram muninām*? The first line talked about the three major works or the three major contributions by Patañjali ṛṣi to Hinduism. In the second half of the first line the first word is *malaṁ* and the first word in the second line is *yaḥ apākarot*. *Malaṁ* means impurity, dirt. *Apākarot* means one who removes, who destroys the impurity. By what? Three things it is beginning with *cittasya malaṁ yogena*. That *malaṁ* word goes with all the three. *Cittasya malaṁ yogena*, the impurities of the mind through yoga, he removes. *Vācāḥ malaṁ padena*, the impurities of *vak*, speech, is removed, as Patañjali has written the Mahābhāṣyam on the Pāṇini Sūtras, one of the greatest scholastic works on Sanskrit grammar available. Therefore, he says *vācām malaṁ padena apākarot*, one who removes the impurity of speech through this Mahābhāṣyam, this teaching. Lastly he says *vaidyakena śarīrasya malaṁ*. In *āyurveda*, there is a famous *carak* called *caraksamhita*; that also is written by Patañjali ṛṣi. So he has revealed the Yoga Sūtras, written Mahābhāṣyam on the Pāṇini Sūtras, then *Caraksamhita* on *vaidya śāstra*. To such *muni*, *pravaram muninām*, *ānato'smi*, I offer my salutations.

This text has basically four chapters. The first chapter is called *samādhi pādam*. The second one, which we are going to study, is called *sādhana pādam*. The third one is called *vibhūti* and the fourth one is *kaivalya*.

Patañjali ṛṣi begins the teaching; the first *sūtra* is *atha yogānuśāsanam*. *Atha*, now, I'm going to present the *upadeśa*, teaching, about yoga. The word *atha* has three meanings, in terms of auspiciousness, in terms of beginning, and in terms of effect, cause-effect relationship. Also in Brahma Sūtra, which begins with *atha*, it has those meanings, but there it also means *anantarya*, after something. That meaning doesn't

apply here. There is a lot of discussion in the beginning. He only says, "Now I am going to teach you what is yoga." In the very next *sūtra*, he himself defines what yoga is.

Yogaścitta-vṛtti-nirodhaḥ. *Cittavṛtti nirodhaḥ*, resolutions of all the *vṛttis* of the mind. Whenever we perceive something, or we get knowledge, or we remember something, the mind undergoes some respective modifications. Those mental modifications are called *vṛttis*. We shall see the definition in that discussion later when we come to it. Each one of us has a number of such *vṛttis* and varieties of *vṛttis*. And the way of thinking being different, the way of appreciating being different, he says *yoga* is when you resolve all the *vṛttis*. Sometimes they use this translation: *yoga* is when you annihilate, when you are free from all kinds of *vṛttis*.

What do I get out of it? Why should I resolve all my *vṛttis*; why should I remove my *vṛttis*? The third *sūtra* says: *tadā draṣṭuḥ svarūpe'vasthānam*. The *draṣṭa*, the *pramāthā*, *jīva*, this obtaining 'I', abides in his or her own nature. So, the *phala śruti*, the result of the teaching, is given right in the beginning. The *yoga śāstra* is revealed by Patañjali ṛṣi to know oneself. That is why I said it is *adhyātma śāstra*. Here we need to understand *vṛtti nirodhaḥ*, though it is discussed in the fourth chapter. *Nirodha* means restrain, destruction and also annihilation. In the *adhyātma śāstra* followed in India, whenever they talk of destruction of something you should remember that it is only from the point of view of reality. What is the reality of the *vastu*? *Vastu* means an object or thing. When the essence because of which it is, when its reality is appreciated, the *vastu* 'as though' stands destroyed. Like our typical example, pot and clay. You need not destroy that pot *per se*, but when I understand clay plus pot, I

appreciate the pot as its reality, clay. The pot is only a name for which there is a form and its reality is only clay, whether the form pot remains it is clay. Or when I appreciate an ornament as gold plus ornament and look at the ornament as nothing but the expression or manifestation of gold, that means the ornament stands destroyed; the ornament stands annihilated. The reality given to the ornament stands removed; the essence, because of which the ornament seems to be there, remains as the *satya*, the truth.

Here, when Patañjali says *vr̥tti-nirodah*, we shall see in the whole *Sādhana pāda* and more discussion goes there in the first *pāda*, it is not that we need to remove all the *vr̥ttis* physically. And if it was the case, then *draṣṭuḥ avasthānam*, abiding in one's own nature, will not be possible. Who will be there to say that I am *ātmā*, when you are eliminating all the *vr̥ttis*? Elimination of all the *vr̥ttis* is first of all not possible. What they call as *samādhi*, beyond a point is called as *nirvikalpa-samādhi*. That *nirvikalpa-samādhi* can be there for some time. I can remain for a length of time without any thoughts in my mind, but you cannot remain thoughtless permanently. Unless you get into some coma, unless you are fit for some hospital, you cannot remain in that. And if at all someone claims, "I am in an advanced *samādhi*, I can remain permanently thoughtless," it means that person cannot conduct any kind of *vyavahāra*, there can be no day-to-day transactions. That thoughtlessness will never give *mokṣa*. You may spend this life in a state of thoughtlessness, but the next *janma*, birth, will be there. The *karmas* will not be destroyed. And the *aḥaṅkara*, ego, not being destroyed, the *janma* will continue.

So, Patañjali doesn't say we are targeting a state of thoughtlessness. We shall see when we study the *Sādhana pāda*, this thoughtlessness may make the mind quiet

for some time, but the quietude of the mind doesn't mean the person is enlightened. As I had mentioned earlier, as Swamiji would say, formerly the fellow was an agitated idiot, now he's a quiet idiot, but idiot alright, all the way. Idiot means ignorant. Idiot means *jīva*. Who is *jīva*? The *jīva*, *aniśayā śoṣyati mūkyaman*, always has a sense of being helpless, wanting to change, a sense that I am not satisfied with myself. The person may claim that I am not satisfied. One may have dissatisfaction with reference to oneself, and if you live in India you may have dissatisfaction with the political system also, if you have some reasons to be dissatisfied. But, that self-dissatisfaction will not go by removing thoughts. The *jīva* is not destroyed. If it were to go, every day morning the fellow should become enlightened. There are no thoughts in sleep and if he or she becomes enlightened and then during the day becomes ignorant, and again goes at night to *nirvikalpa* and then comes to *savikalpa*, that is not what Patañjali has said. We will see this all in detail.

So, he says *citta-vr̥tti-nirodah*, resolution of all the *vr̥ttis*, knowing the realities of all the *vr̥ttis*. In other words, all the *vr̥ttis* are nothing but superimposition of a name and form, a particular mental modification of a name and form, but all are superimposed upon the same consciousness. That is *draṣṭuḥ svarūpe'vasthānam*. He told about that and the first chapter concludes with *nirbīja-samādhi*. To gain that *samādhi* is an end, a goal of *yoga śāstra*. And who can gain it? Primarily Patañjali *ṛṣi* talked in the first chapter about three *upāyas*, three means. The first he said is *ābhyāsa*. *Ābhyāsa* means some repetition as mentioned in the *śāstra*; we shall see in the *Sādhana pāda*, second chapter, it also comes.

Then he talks about *vairagya*. *Vairagya* is not an action, but *vairagya* is an attitude born out of certain background understanding.

That *vairagya* is discussed in detail. In the first chapter itself he adds one more value, *īśvara praṇidhānam*. *īśvara praṇidhānam* means surrendering to the Lord, we can loosely say. Again it is in the first *sūtra* of this *Sādhana pāda*, second chapter. If one is endowed with these three kinds of means, one can gain *samādhi*. That is called *nirbīja samādhi* in which, Patanjali says, one can assimilate one's own true nature.

Having said that, he goes further to talk about some other means. In *śāstric* language, the first chapter was for the *uttamādhikāri*, the person who is ready. In fact, what he talked about, *samādhi*, abiding in one's self, should be the simplest thing to do. That is how the creation is. Any given *vastu* always stands to be what its own nature is. A simple example is, if you heat up the water, water tends to give up the heat to achieve its own nature, which is the room temperature. And if you put it in the freezer and create an ice cube out of it, it acquires the heat to come to its natural state. It is natural to work for one's own natural state and more so in the case of a human being, the nature being *ānanda svarūpaḥ*. *Ātmā na kadācit aham ma priyaḥ*, I always love to be the pleased self. It should be natural. And then why should I work to gain that self? I love myself to be that.

Concentration, which they talk about in *Yoga śāstra*, also is natural. We don't need to learn how to concentrate. Even a three-year-old baby knows how to concentrate. You look at the teenage boys and girls and the three-year-old baby watching the cartoon movie. The baby is so engrossed that the eyes also don't move. And *pratyahara* takes place, all the *indriyas* being withdrawn. The mother is shouting for something. She calls the child's name, Chintu. He doesn't listen. Tenderness and fondness, don't work. The focus is so much that even when his mother calls he doesn't

listen. Even a three-year old child can memorize. Not memorize, he remembers all the commercials coming before his or her favorite cartoon. *Ekāgram*, single-pointed attention, also is natural. Then, the desire to abide in my *svarūpa* also is natural and that I should abide is also natural. I am *ānanda svarūpaḥ*, my nature is happiness, fullness. How come I am not able to do it?

Patañjali told, there are three or four obstacles. There are three types of *vṛttis*, three types of thought modifications, which 'as though' cause distance, as though keep me away from my own nature. He says, *kṣiptam*, *vikṣiptam*, *mūḍham*. *Kṣiptam* means those disturbances caused by the world outside. Outside includes situations, people, objects, anything. And sometimes outside means the body also, the mind also, psychological disturbances, disturbances born out of memory, some undigested, unassimilated experiences. All this is called *kṣiptam*. Then he says it is natural to be *mūḍham*. *Mūḍham* means laziness, slothfulness, sluggishness. That slothful, sluggish and lazy mind also 'as though' goes away from its own nature. And then he says *vikṣiptam*. Sometimes these obstacles not being so strong, the person is able to abide, able to concentrate, able to see the self, as though, and sometimes not. These are the three main obstacles.

There is incapacity to develop that proper attitude because of lack of background understanding, and in spite of having understanding there is incapacity to have *vairagya*. Why? Because the human being has to deal with two-fold realities. One, I am a cognitive person alright, from birth onwards, but there is emotional reality also within me. There are so many emotions that more often than not create a problem, which takes me away 'as though' from my understanding. So, quite often you find this difference, the person's understanding is one thing and his

or her behavioral pattern is quite different. That is because of the emotive I. Emotions not being processed, emotions not being handled properly, the wisdom 'as though' doesn't seem to help the person.

How can I process that emotive I? How can I handle my emotions? For that person who is not a 'together' person, inside there are two persons. One is a cognitive I and another is an emotive I. There is always a "but..."; "I understand, Swamiji, I am *ānanda*, but..." That's how it starts. "Swamiji, I know I should not get angry, but..." "Swamiji I know I should not worry, but..." That 'but' fellow means there is an 'as though' split within a person, between cognitive I and emotive I. The modern psychology would say the unconscious. We call it *kṣāya* or *saṁskāras*. That has to be processed. In the language of Gītā we say, neutralize the likes and dislikes. If the person has not done that, this *ābhyāsa* is not beneficial. It cannot lead him or her to *mokṣa*, the *phalam*, result, of Yoga Śāstra.

So, Patañjali *ṛṣi* gives more means, *sādhanaṇi*, for the person who is not an *uttamādhikāri*, I will not say *madhyamādhikāri*, average, but one who is not *uttama*, the best qualified. That's the person who needs to work upon himself or herself. And that is why the second chapter is called as *Sādhana pāda*.

With this short introduction we will get into that chapter, because it's a very long chapter. See the first *sūtra*.

tp> SvaXyayeṣṛmi[xanain i³yayaeg>, smaixĪavnavR> KleztnUkr[awRí.
tapahsvādhyāyēśvarapraṇidhānāni kriyāyogaḥ, samādhībhāvānārthaḥ kleśatanūkarānārthaśca.

Verse translation: *Kriyā-yoga*, yoga in regard to activity, means prayerful discipline, one's study and surrendering to the Lord. *Kriyā-yoga*, activity when used as a means, is meant for bringing about contemplation

(*samādhi*) resulting in assimilation (of this reality that is the Lord) and for minimizing the afflictions.

See these three things, *tapah*, *svādhyāyah*, *īśvarapraṇidhānāni*, together are called as *kriyāyogaḥ*. Here the word *kriyāyogaḥ* is used in the sense of our famous statement *ṛdham vai ayuḥ*, growth takes you to longevity. The key is 'takes you to longevity'. Similarly, the *kriyā*, action, will take you to *yoga*. *Kriyā* will lead you to *citta-ṛtti-nirodaḥ*. And that *citta-ṛtti-nirodaḥ* will take you to *draṣṭuḥ svarūpe avasthānam*. So, a life of *kriyā*, understand. That means a life of activity, *pravṛtti*. In other words, we shall see in this first *sūtra* itself, *kriyā* is in the sense of karma yoga.

Look at the three things he mentions: *tapah*, *svādhyāyah*, *īśvarapraṇidhānam*. *Tapah* means penance, any kind of religious austerity. You have to add the word. Austerity can be regular also. One can keep on fasting for dieting, but to do *upavāsa*, fasting, is altogether a different thing. So it means religious austerity. Then *svādhyāyah* means *ābhyāsa*, in the sense of repetition of some *śāstras*. And the last one he says is *īśvarapraṇidhāna*.

We should note that *īśvarapraṇidhāna*, as a means, is again mentioned in the second chapter. In the first chapter he gave three *upāyas*, means, as *ābhyāsa*, *vairāgya* and *īśvarapraṇidhānam*. He spent five to six *sūtras* in the first chapter talking about *īśvarapraṇidhānam*. He talks further about *īśvarapraṇidhānam* in the *Sādhana pāda*, the second chapter. He says *kriyāyogaḥ*. *Praṇidhāna* means surrender, or we can say *prakarṣena paṭaṇam ādhānam*. That is devotion, loosely we can say.

Now if you see this *sūtra* carefully, it clearly negates this common statement that we hear: "Vedanta is for the intellectual, *bhakti* is for the devotional, *karma yoga* is for the *rajasic*, restless, and *yoga* is for the good-

for-nothing." Yoga itself involves karma; he says *kriyāyoga*. Yoga itself involves *bhakti*, devotion; he brings in Īśvara, the Lord. And it requires *vastuḥ svarupe avasthānam*; understanding Īśvara requires knowledge also about the nature of the *vastu*, the unchanging reality. Even *sādhana* is understanding all the way. There is nothing to be worked upon. "I am working on my *vairāgya*," some people say. "I am working on *viveka*." What is the *viveka*? It is discriminative knowledge about the real and the unreal. *Vairāgya*, which is the first *sādhana* he talked about, is nothing but an attitude with a background understanding. It may express in a given set of actions. The person may leave or go away, but that is not *vairāgya*. Action or lifestyle is an expression of his or her understanding. So *vairāgya* involves knowledge. *Viveka* also involves knowledge. And the *sādhana catuṣṭaya sampatti*, the wealth of fourfold *sādhana*, is nothing but expression of *viveka-vairāgya*. *Mumukṣā* and *mokṣa*, desire for liberation and liberation, also require understanding. So it is all the way knowing, *jñā*. Even *īśvarapraṇidhānam* requires a little understanding about who the Īśvara is.

In fact the confusion in the world today is because of this non-understanding or misunderstanding of Īśvara. And the irony is that every religion says we are working for world peace. They are the ones who are creating conflicts. During the last Millennium Summit in the United Nations, they had the research people at Harvard University do a study and they came out with very surprising findings. They said that in the last hundred years of the last millennium, 80 percent of all the wars that were fought in the world were religious wars. And all religious leaders say, "We are working for world peace." It is lack of understanding or misunderstanding Īśvara. Even devotion to God also necessitates some understanding. And that is why the

statement that yoga is only for those fellows is absolutely wrong. This belief that intellectuals go to Vedanta, the devotional go to *bhakti*... is wrong; yoga involves *bhakti*. If you just see the *sūtras*, it's so revealing that you cannot have a secular yoga. This is again neo-yogi's problem; keep aside Īśvara and then talk about yoga. Right here in the second *pāda*, in the beginning itself, he talks of *īśvarapraṇidhāna*. And as I said, in the first *pāda*, second *pāda*, third *pāda*, everywhere he has been talking, talking, and defining the nature of Īśvara. Also in the first *pāda* he says *tasya vācakaḥ pranavāda*. So, *omkara* is *vacaka*, a word, for the Lord. Thus, there cannot be secular yoga, nor is there a division that Vedanta is only for intellectuals. Yoga is not something to be done; it is more something to be understood. Let us understand that first. The first *pāda* itself talks about *vairāgya* being attitudes born out of understanding. The actions without the backup of that understanding are not *vairāgya*. That is the *mithyācāra*, acting falsely. One can give up all the things out of frustration also, or out of anger, even out of a sense of failure. There can be so many reasons. That is not *vairāgya*. *Vairāgya* is maturity. So too, *ābhyāsa* was something he had explained. If it was something to be done, he would have simply said, "Do this repetition." But he explains it with almost twenty *sūtras* in the first chapter. Here also he explains *ābhyāsa*. It is something to be understood all the way. Something to be done is only with reference to *āsana-prāṇāyāma*.

He explains other *sādhana*s in this *Sādhana pāda*, this quarter. *Pāda* means quarter, four quarters are there. In the second chapter, he talks about means and there he talks about *niyama niyāmyas*; they are also to be understood. And then there is so-called practice. In fact, the question of practice comes because of that division between the cognitive I and the emotive I. There are habitual errors. That is why the practice is nothing but

bridging the gap and creating a comprehensive I out of the *vyāvahārika aham*, transactional I. I, living in this transactional world, should be one who is composed. That is all the practice is. And thereafter, *pratyāhāra*, *dhāraṇā*, *dhyāna*, *samādhi* is something to be understood.

We shall see one part. Let us look into this first value he mentions, *tapas*. All these, for the want of a better English word I will use the word 'schools', but the right word is *darśanas*. They are called *āstika darśanas* if they accept the Vedas as *pramāṇam*, as a means for self knowledge. Those not accepting Veda as a *pramāṇam*, and the schools started by a given person who gave some *śāstra* on his own, are called *nāstika darśanas*. All of them, all Indian spiritual traditions, have been emphasizing *tapas*. This is the most important value. In fact, Lord Kṛṣṇa goes to the extent of saying *yajño dānam tapaścaiva na tyājyaṁ kāryameva tat*.¹ Including in the teaching of the Gītā, he says this is something to be followed. And some of you I'm sure are studying Vedanta from Swamiji, you know, *tapo brahmeti vidyata*, *upaniṣad vākya* is there. When Bṛghu ṛṣi goes to his father, he says, *tapasā brahmapijjñāsasvā*.² You should know Brahman through *tapas*. And there Shankaracharyaji writes, *yāvāt brahmaṇaḥ nirviśeṣam svarūpam na vijñāyate*. Until you come to assimilate or own up your *svarūpa*, *yāvāt ca jijñāsa na nivārtate*. The desire to know, a separation between the knower and known doesn't go away. *Tāvattapa eva te sādhanam*, so until then *tapas* alone is *sādhana*.

Here you can appreciate this by looking at the culture. One of the maximum values that was imbibed by Indian culture, and

which goes against the modern culture, is *tapas*. Nowhere else in the world you will find this *brahmacarya aśrama*. The first quarter of the life, for a person living in this culture, is nothing but a lifestyle of *tapas*. All of us know the stories. Even the king's son, or even the Lord himself when he came in a human form, goes to his *guruji*. *Brahmacarya aśrama* is primarily the quarter of life to study; it is a commitment to study the *śāstra*, the Veda etc. But then study is possible only with *tapas*. Kṛṣṇa himself had accepted *tapas*. And only after the *yajñopravīta*, when the thread is given, he goes to *gurukula*, goes to a teacher. All the vows are there talking about *tapas*. Twenty-five percent of life is nothing but *tapas*. *Vidyātināḥ cet tapasūkham, sukhartināḥ upavidyā*, if you want knowledge you should live a life of *tapas*.

Vānaprastha is nothing but *tapas* again; it is the third quarter among *brahmacarya*, *gṛhastha*, *vānaprastha*, *sannyāsa*. *Vānaprastha* is retiring from the active life, going to the forest. And we have kings. Dhṛtarāṣṭra was prompted to go to the forest, even though he was blind. And Bhārata, all the history we have. And *sannyāsa aśrama* is nothing but *tapas*. Officially, three-quarters of the life is totally committed to *tapas*. And *gṛhastha aśrama* is the worst *tapas*. With mother-in-law, father-in-law, husband and wife, living with them is *tapas*. Whole life is *tapas*. In Gītā, there are elaborate discussions of types of *tapas* – *śārīraṁ tapas, mānasa tapas, vak tapas* etc.

But basically, when it is religious austerity, it addresses the unconscious aspect. *Tapas* helps one to develop the will power. And since the austerities are centered on, committed to the Lord, and Īśvara being

¹ "An action that is a ritual, charity or religious discipline is not to be given up; that is indeed to be done. Ritual, charity, and religious discipline are indeed purifying for those who are discriminative." Gītā, Ch. 17 - 5

² Taittiriya 3.3.1.

harati pāpani, remover of negative karma, both types of *pāpa* are removed. The external *pāpas* in terms of unpleasant situations and internal *pāpas* in terms of likes and dislikes, in terms of unconscious. That is what it removes, in other words, *tapas* helps one to develop will power, eliminate this unconscious and *pāpas*, and more so develops an alert living. In *Gītā*, the word the Lord uses is *yuktaḥ*. *Yuktāhāravihārasya yuktaceṣṭasya karmasu, yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ*.³ *Yuktā* means an alert person. And Hindi *mahatmas* very beautifully say: What is *sādhana* in life? Because *sāvadhāna* is *sādhana*, the only *sādhana* to be done is to be *sāvadhāna*. *Sāvadhāna* means alert. Alert to my process of thinking. Alert to my emotions. Alert to my responses. The whole problem is no doubt, more often than not, certain emotions do cause problem, but more than that the problem is we fail to recognize that I have a problem. It is like this fellow Bulanasadin, who was told by his wife, “One thing I don’t like about you, whenever I say something, you always respond with a question.” And he immediately shouted, “When did I do that?” He is not ready to accept this and goes out. As Pujya Swamiji would say, to accept this “yes, I am angry; I have this kind of reaction,” is the starting point.

So, *tapas* leads to alertness by which one becomes aware about what is going on in terms of the emotional I. So it helps one to develop a will power, it removes *pāpani*, and then develops alertness. This alertness is all the way. In *Gītā*, so much is mentioned, alertness in talking, even in simple *ceṣṭa*, physical movement. Zen

Buddhism talks a lot about it. That you should be conscious as to what are your hand movements, your gestures, everything you command, and more so alertness in talking. Out of these ten sense organs and organs of action, in two cases *Īśvara* has given shutters, okay. There is a shutter in the eyes and a shutter in the mouth. Please pull down the shutters for some time. That is the message.

And the tongue is the only sense organ which is three in one. It’s like the offer, if I pay for one, I get three. It gives us *rasanendriya*, *sparsendriya*, as well. There is a taste and touch also. Therefore, you know if tea is hot or cold. And there is *vak*, discipline in talking, and discipline in eating. That discipline *anudvegakaram vākyaṃ satyaṃ priyahitaṃ ca*...⁴ etc. discussion that is there in *śāstra* is nothing but *tapas* in day-to-day life. I may have pressure to talk, but I cannot victimize someone just because of my own pressure. We’ll see this in *Īśvarapraṇidhānam*. I may have an opinion. All of us are, for that matter, highly opinionated people, but just because I have an opinion, doesn’t mean I victimize somebody by expressing my opinion. I need not. So all this is *tapas*. Discipline at all sense organs and organs of action. *Tapas* doesn’t mean doing fasting, doing penance and withdrawing for some time, no. You may start with that, but it should reflect in your day to day activity. That is *tapas*.

And then he goes one to describe *svādhyāḥ* and *īśvarapraṇidhānam*. We shall discuss about this in the next class.

Om pūrṇamadaḥ pūrṇamidam...

³ For one who is moderate in eating and other activities, who is mindful in all activities, (and) to one’s sleeping and waking hours, (for such a person) meditation becomes the destroyer of sorrow. Bhagavad *Gītā*, Ch. 6 -17.

⁴ Speech, which does not cause agitation, which is true, pleasing and beneficial... Bhagavad *Gītā*, Ch. 17-15.