

Synopsis

This lesson differentiates between want and need. *Dhyāna* is a must for all and all need it whether they want or not. Example, we may not want to take a bitter pill because we don't like it, but we take it because we need it. Sometimes even if we don't need something we take it or do it to satisfy others in the family, in society. There is a discourse on understanding the body, its aspects and its needs. According to scientists, 90-95 percent of the brain is not mapped. But so also it is with the body. Linguists say the word anatomy has come from the Sanskrit '*anātmīya*' i.e, that which is not-soul. Human embodiment has 3 aspects; *sthūla śarīra*, *karaṇa śarīra*, *sūkṣma śarīra*. We know what the gross body (*sthūla śarīra*) needs, what treatments to give it. But do we know what the subtle body (*sūkṣma śarīra*) needs? Specially in the realm of yoga we need to take a different care of it. The measure for treatment of subtle body which is also called astral or electronic body is *japa*. *Japa* of *praṇava* and other mantras. There are so many different *japas* and they can be done in so many ways. *Japa* is *dhyāna*. Prashantji then expounds the word *indriya*. Our embodiment is made of *indriyas*. Our body organs are *indriyas*. They are all an absolute marvel. Our *dhyāna* and *japa* will serve these *indriyas* which are deities. Modern human being may consider it a waste of time but actually, it satisfies the need of these marvels in us. Taking example of castor oil, though we don't like it, want it, but our colon needs it, relishes it. Hence we take it. So also for *dhyāna* and *japa*. Our subtle body needs it and will benefit by it.

Namaskar!

Welcome to the session.

In the previous session I mentioned that we will be looking into the fact that *dhyāna* is a kind of “must” aspect for embodiment.

See our embodiment needs so many things it is not that only that we take what we need. We don't take just what, we want we also have to cater the embodiment with what “ours” needs. Like for example, no one likes to swallow medicine. But then don't we take medicine, because something in us needs medicine? So there are so many things although it is our embodiment and we have a kind of illusion that it is our embodiment – it is my body, my mind, yet there are so many things which are “ours” and even if we don't like it, don't need it, don't want it, yet we have to take it. So try to ponder over this factor. What are these things that we don't need, we take it, we don't want to take it yet we have to take it. So example is medicine and there are so many other things which you can ponder over and identify.

This is because we are a body of “ours” – we are a body of “ours”, or we are body of “mine” – my things, my body, my organs, my mind, my psyche, my senses, my consciousness. So they are all “mine”. We are not just me, we are body of “mine” – these “mine” things come together and that is what we denote as me. The point is, there are so many things that you don't like it, you take it.

See in a family setup, if you have children in your house, the child asks you for certain things and you don't want to do that you don't like it actually, but for the sake of your child you will do it. So similarly within our embodiment there are such things and most of the things of the embodiment are unknown to exoteric anatomy, physiology.

We hear scientists saying that 90-95% of the brain is not still mapped as if 100% of the body is mapped. This is what they claim, that they have mapped the whole body, but they have not mapped the mind. The fact is that even the body is not totally mapped, because anatomy will not be revealing you all that, those aspects in the embodiment.

It will be interesting to note that the word in English is ‘anatomy’. What is this word anatomy? From where has it come? So the linguists say that the word ‘anatomy’ has come from Sanskrit word “*anātmīya*”. “*Anātmīya*”, non-soul, non-self. What is not self? Is our body, that is why it is called anatomy. So they are only investigating what is not ourself. The whole medicine, the anatomy, physiology tries to survey, try to read, try to map all that which is non-self and the self is not in its purview. So there are so many

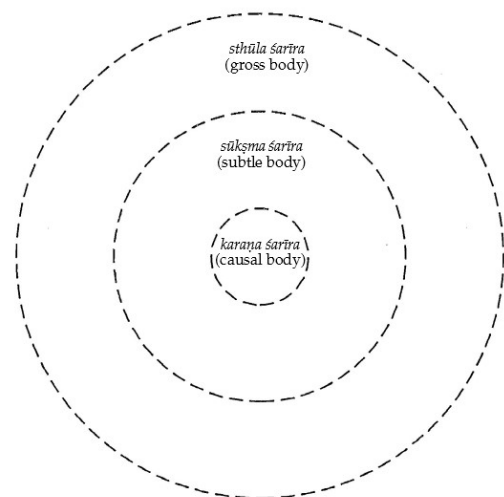
aspects in the embodiment for which you will have to look into esoteric anatomy, physiology which comes in science of yoga.

So perhaps we know what exoteric anatomy needs what the skin, flesh, muscles, bones, tissues, cells, blood, liver, stomach, colon, bladder, spleen, pancreas, the brain needs and then in our dietetics we will try to see that we cater all those needs which are required. Strangely the dietetics of the modern world identifies all that is needed for body matters. They say: this is good for skin, this is good for muscles, this is good for flesh, this is good for bones, this is good for blood, this is good for liver, stomach, colon, bladder, spleen, pancreas, intestines, duodenum and then they give a scheme. So they only consider the body organs what they need and then they say this is good for you. They don't consider the mind even in dietetics, in modern dietetics. Anyway.

6:30

So, there are so many things not identified by the body sciences of our times and what we study as body sciences today in our world. So many unidentified things are there and how will you bother about what do they need. You will never bother about what something needs which is not identified at all. That is a travesty. That within ourselves, within our embodiment there are so many things not identified and therefore we will never come to know what do they need.

Whereas in our wisdom of the lore, they have carried out study and they speak of this embodiment in three aspects: *sthūla śarīra*, *sūkṣma śarīra*, *kāraṇa śarīra*. The gross body, the subtle body which is also called astral body and causal body¹. So we only consider what the gross body needs and we try to cater all that is required for gross body. Gross body means the corporeal body as well as psychological mind. Gross body means corporeal body, body of cells and psychological mind, temporal mind, empirical mind. So these aspects are considered by the concept of gross body.



1 See also Lesson N. 2

What underlies the gross body is called subtle body. It is called astral body or some of the modern philosophers call it electronic body. This is the body which transmigrates. It doesn't take birth while we our body takes birth, while we take birth. It doesn't die when we die. It transmigrates. It is an ageless body. It is an ageless body of psyche, consciousness, the infrastructural body and mind. They are in the subtle body. The subtle body will not be sighted by radiological insights, or any mechanical insight which might be developed by science, which is already developed and will be developing. However, they will never be able to catch that. The subtle body which transmigrates, which is deathless, which is also birthless. That is ageless body called subtle body.

Do we ever bother about what that body needs? We only see that what our mortal body needs, which is having a birth, which has taken a birth, which is going to go through different stages, such as growth, then decay and then death. So we consider that body only. But the wisdom of the lore identifies it, the subtle body – *sūkṣma śarīra*, also identifies *kāraṇa śarīra*, the causal body and *adhyātma* devises a scheme which circumscribes what they need.

10:50

So *adhyātma* considers what that subtle body and the causal body needs. And the scheme is quite simplified. Like our gross body needs, try to make again a list. We all know it, we all have to know it formally – our grosser body which is physical, corporeal body and the psychological mind. It needs activity, it needs nourishment, it needs exercise, it needs rest, it needs recovery, it needs medicine, it needs purificatory processes, it needs to have purificatory processes by bath etc..

So try to make a formal study as to what the gross body and the mind requires. We have been catering our body and mind to the extent possible, to the extent that we know about it, we try to do all that is needed for our physical body and psychological mind.

Now all that they need, the gross body and mind they need, the *sthūla śarīra* needs is also need of the subtle body. But the scheme has been simplified. You don't have to take that body to dining table, take that body to toilet, take that body to bathroom, take that body to gym, take that body to bed, take that body to a clinic etc. You don't have to do that. *Adhyātma* says that all the needs of the gross body are the needs of subtler body, but the means through which it is catered is just one measure, it is only one

means through which all that will be done. And that is why we don't really have to take care of the subtler body, subtler mind in the sense we try to take the care of our grosser body and grosser mind. Actually it is a different care that we need to take about the subtler body, particularly in the realm of yoga, field of yoga.

Bhāgavadgītā says yoga is fructified after journey of several, several, several lives.

aneka-janma-sansiddhas tato yāti parām gatim²

Yoga fructifies not in one lifetime. It is not a material endeavour which one might try to attain in one lifetime. Several lives are consumed for something of the nature of yoga to fructify. That means the transmigrating body needs to be taken care of. How to take care of is the instructions which come from *śāstras – adhyātma śāstra*. Now it says that you only need to do one thing for that subtle body, ageless body and that will take care of everything. It will have its nourishment, it will have its activity, it will have its exercise, it will have its purificatory processes, the bathing etc, it will have its recreation, it will have its treatments. Like with our gross body and mind need treatments from physicians and psychiatrists; the subtle body needs such care, but, there are no physicians and psychiatrists for subtle body and subtle mind of the subtle body.

What is this measure? What is this marvellous measure? This marvellous measure is *japa*. *Japa* of what? Patañjali has expressly mentioned, but we all the students of Patañjali yoga who claim that we are ardent followers of Patañjali *Yogasūtra* have conveniently set aside this instruction which has come from Patañjali, which comes in *niyamas*, *svādhyāya*, which comes in *svādhyāya* of *kriyā yoga*. So he has a concept of *svādhyāya* which comes even in *niyamas* and we all claim that we are adhering to *Āṣṭāṅgayoga* of Patañjali and see how conveniently we have overlooked. *Svādhyāya* we have only considered self-study, but the science expressly explicitly says:

praṇavādi mantrānām japah

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- 2 BG, 6-45 But the YOGI, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest Goal.

Prayātāt = by rigid practice; yatamānaḥ = endeavoring; tu = and; yogī = such a transcendentalist; saṃsuddha = washed off; kilbiṣaḥ = all of whose sins; aneka = after many, many; janma = births; saṃsiddhaḥ = having achieved perfection; tataḥ = thereafter; yāti = attains; parām = the highest; gatim = destination. <https://shlokam.org/bhagavad-gita/6-45>

It is *japa* of *praṇava* etc. *mantras*. There are several *mantras* and such *japa* of these *mantras* one has to be carrying out *japa* of these *mantras*, that will take care of the subtle body in every aspect. Right from nourishment to bathing, to exercise, to recreation, to rest, to respite, to any remedial, all kinds of cares will be taken by just one measure which we have to apply, take recourse to the means called *japa*.

The *japa* may not work for your grosser body, and many of you have experienced and that's why we are not inclined to be doing *japas*, because we don't seem to be getting any tangible benefits. So most of us say that it's a waste of time, we are wasting our time because it is not reaping anything. What will it reap and do? So you have got a kind of such a shallow logic that there is no point in spending time for *mantra-japa*, *praṇava-japa*, *gayatri-japa* and so many other *mantras* which are there. So we think that these *japas* won't work, they don't really tangibly give any benefit to us and that's why we easily deem that it is all waste of time, waste of energy, no point in doing it, let us be more practical about the life. We have become overtly practical. That's why we have neglected, we are neglecting, we will be neglecting.

So *adhyātma-śāstra* says: *nāma, mantra, praṇava*. These taking recourse to *japa*, even silent utterance. Or there are so many ways to utter those. You can utter orally, you can utter mentally, you can utter expressly, you can utter silently and you can utter that anywhere walking, talking, moving, eating. You can be doing it. It doesn't really put any condition, that you must sit here and there and this way and that way and this duration and that duration etc.. So there are so many kinds of *japas*, if you look into the *japa śāstra*. One of the *japa* is *chala japa*. *Chala* means mobile *japa*. You can be doing it while you are in motion, while you are in movement, while we are in activity. The *japa* can be done anywhere, anytime, in any way even. It is so liberal kind of offer, suggestion, instruction. So there are so many kinds of *japas* and we have to understand that the *japa* can be taking place such a liberal offer is there, yet we are neglecting it. Howsoever, the *śāstras* are magnanimous and liberal.

So where is the *dhyāna* then? Therefore there is a definition of *dhyāna*

*japor dhyānam*³

Japā is *dhyānam*.

3 p. 174 Prashant Iyengar, *LIGHT ON VYASA BHASYA (On Patanjali Yog sutras)*, Publisher: Ramamani Memorial Yoga Institute 1107 B/1, Model Colony, Pune 411016 India

This comes in *Śrīmad Bhāgavata Purāna*. *Śrīmad Bhāgavata* has this definition, mere *japa* is *dhyāna*.

Just as in *Bhāgavadgītā*, Lord says you just have to offer me ordinary things, *patraṃ puṣpaṃ phalaṃ toyam*⁴. He doesn't expect you to make big offerings, just water, just a leaf, just a flower is enough.

Similarly here about *japa*, whether you are involved or not involved, whether the *japa* is taking place very scrupulously or not. Even you need not be even perhaps integrated, if you are integrated well and good, but even if you are not really integrated it just says take the name of the God, take the *nāma*, utter the *mantrā*, utter the *praṇava*. So such a liberal offer it does not put any conditions, stipulations. You don't have to even qualify. *Nāma-japa* is the greatest means of *adhyātmic* evolvment in our times, in *Kali Yuga*. *Harehar nāma, Harehar nāma, Harehar nāma kevalam*. Vyāsa raising his both the arms, hands, he says just take recourse to *Harināma*. He says three times in *Vishnudharmottara Purāna*.

The point is, you just have to do the *japa* without any condition, stipulation. Such a liberal offer is there and that will work for the subtler body. So all our parts of the body or mind are not called organs, as it is called in English, nor are they called *avayava*, that means parts. We should be proud of the our ancient wisdom that they have right kind of description of all these. They are called *indriyās*: *jnānendriya, karmendriya, śāirendriya, mānasindriya*.

So we have *indriyas* of digestive system, circulatory system, endocrine system, generative system, psycho-mental system, nervous system, all these systems of the systemic body, they all are of *indriyas*.

4 *patraṃ puṣpaṃ phalaṃ toyam yo me bhaktyā prayacchati
tadahaṃ bhaktyupahṛtamaśnāmi prayatātmanaḥ*

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion.

Patraṃ = a leaf; *puṣpaṃ* = a flower; *phalaṃ* = a fruit; *toyam* = water; *yaḥ* = whoever; *me* = unto Me; *bhaktyā* = with devotion; *prayacchati* = offers; *tat* = that; *ahaṃ* = I; *bhaktyupahṛtam* = offered in devotion; *aśnāmi* = accept; *prayatātmanaḥ* = from one in pure consciousness;
<https://shloka.org/bhagavad-gita/9-26>

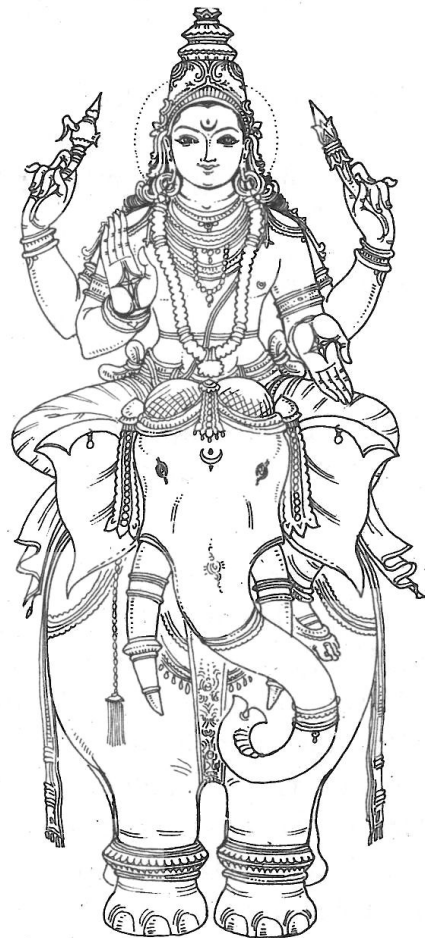
The word is *indriya*. What is this word *indriya*? The *indriya* word comes from Indra. What is Indra? Who is Indra? Indra in the pantheon of Vedic religion, ancient religion, He is the king of all Gods.

Indra is king of all Gods, semi-Gods, demi-Gods, semi-deities, demi-deities. Indra is the king of all Gods and all Gods are the forces which work under Him. He is the supreme of all the Gods. That's why He is Indra and all these are *indriyas*.

What is this inflection *indriya*? *Indriya* it is inflection from word Indra – like we say Bhārat-Bhāratiya, America-American, Japan-Japanese, China-Chinese, Australia-Australian. Similarly all these are *indriyās*, that means “of Indra”. That is why they are called *indriyas*, they are not called organs. It is wrong to translate the word *indriya* into English as organ or the word organ in English as *indriya*. This is how the word has been derived.

So all the deities are residing within us. The *pantheon* says there are 330 million deities, 33 crores of deities. So these deities are for various functions. That is why this marvel marvellous embodiment is really marvel! We have taken it for granted. We need to understand how marvellously our any organ works. Eyes – a great marvel, ears – a great marvel, nose – a great marvel, liver, stomach, colon, bladder, spleen, pancreas, all are great marvel. Every organ is a great marvel. The heart is a great marvel. We should not have a mechanical view of the body. The heart incessantly works for 80-90-100 years, day in and day out, no sick leave, no privileged leave.

All these organs are working in our body and some of them are really working without respite, without rest. See such as the lungs – breathing organs –, such as the heart, they are incessantly working without break, without respite. Other organs may get some rest,



like when you go to sleep your mind organ gets sleep, gets a rest. You can fast and give rest to your digestive organs. So other organs will find the rest, they do take rest. But some of the organs, vital organs such as lungs and heart work incessantly. They don't relent even for a moment, for any reason. It is a marvel that they work for so many decades and the way they work, the way they function is a marvel. So try to explore this kind of information from the body sciences, body book. How the liver works, how it is a marvel. How pancreas work, how it is a marvel. How any organ works, how it is a marvel.

The kidney, do you know the size of kidney, the dimension of the kidney? It contains some thousands of filters. Who produced and manufactured such a delicate organ and such a marvellous organ? Every organ is a marvel, we are collocation of all marvels. We ourselves are a marvel. Every organ of our body and mind is a marvel. We don't realise it.

The point is – there are these – why are they marvellous? Why are they super human? We might be all humans, but all which constitute us really work on super human plane. The way our organs of body, organs of mind, the brain, the way the brain works it is a marvel, because it is all celestial, it is all of Gods. And now we need to give something to these celestial forces and therefore there are certain practices given by *adhyātma* which will serve and subserve the celestial forces. *Dhyāna* is one of such things. A noble thought will certainly give great contentment, nourishment to something in our subtle body.

So *dhyāna* is a must in a form where there must be a noble thought process coming on regular basis. We are given the brain we are given the thought mechanism. Why are we so practical minded and try to keep it engaged for practical purpose of life. Why not also consider that there are celestial forces which are really managing it, handling it? Why not do something for them? So a noble thought process, hearing the noble thought, you may not be having a noble thought, but hearing noble thoughts will cater them. So that's why the *dhyāna* comes that way as well. It is not that you must assume a position, *dhyāna* position. It can be noble thought, sublime thought, *mantra-japas*, name of the divinity. Whether it appeals to you or not, it will appeal them, whether it appeals to you or not, because if it doesn't appeal you, you will not continue. You will

get bored about it, because it doesn't appeal you. But it is appealing something in you, something very vital in you, and therefore you have to do it.

So I will give you just a last example here to conclude this session. How many of you relish castor oil? Is it like delicious juice? Substance? Like you might be liking the juice from rasagulla, gulab jamun – the juice that is there; or juice in fruits, we relish the juice in the fruits. Anything within us does it relish castor oil as juice? But something within us relishes that. That is the colon. Colon not only needs it, colon likes it, colon wants it. It is wrong to conceive that it only needs. It likes it, because it lubricates it, and it is a relish for it. We take it, we take it because we need it, we don't take it because colon likes it. We don't take it because colon likes it. But we do not know its likes and dislikes. We are not aware of likes and dislikes of our heart even, likes and dislikes of our liver, stomach, colon, bladder, spleen, pancreas, intestines, duodenum. We are only aware of what relishes our eyes, what is good for our eyes, what is good for our ear - sonorous music, a beautiful sight, bewitching vision, bewitching sight. But there are so many subtle things behind all, beyond all those, they have their taste. And therefore we will be taking castor oil.

So now no part of your mouth, or the passage through which it goes, seemingly likes it but the end entity -where it, where it goes to colons finally – going through the alimentary canal it goes to colons – it has a relish for it and we take it.

Similarly the subtle body needs those things and it is not giving us a long list that you give this, give that. Like the tongue, the crazy tongue, there is no limit to the requisition that can come from tongue, requisition that can come from our senses they have endless list. Here there is no such list, just *dhyāna*. In the form of what? In the form of a merely noble thought, transcendent thought, sublime thought or *japa*, *nāma*, *nāma-sādhana*, *japa-sādhana*. So that's all meditation, in the sense *dhyāna*. It doesn't look for your qualification. We all are capable of doing that. We can take the name of God, we can take the name of Bhagawān, we can utter Om, we can utter *mantras*, utter *nāma*. So that will certainly cater the subtle body and the care will be taken of.

So *japa* is *dhyāna*. Whether you are involved in *japa*, whether you are totally in it or not, just the act of *japa* is expected. What's the problem? So also noble thought – thought process which is sublime, little transcendent, trans-material, trans-personal – that

thought process also nourishes those aspects of subtle body. And that is why *dhyāna* is prescribed in *adhyātma*, in yoga, and so called all spiritual practices.

So understand this connotation of *dhyāna*, you don't have to sit, erect, firm, steady have integrations etc etc., involvement, absorption etc. Even if its not there, you should do it, if you do it the beneficiary is subtle body. It will certainly receive the benefits. So try to understand this dimension of *dhyāna* as well.

So that is enough for this session.

Namaskar!

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