

Lesson 21: Online Education in Yoga by Sri Prashant Iyengar

Namaste, welcome to the new session.

The last session we were considering the involvement acts of senses in yoga and of course it is more important for us to know the role of senses in asana pranayama. So I said during the last session that we must develop certain observations about our sensory acts. Say for instance our senses are not mechanical senses. They are not mechanical devices. Say let's compare camera with our eyes. Our eyes are not our cameras because the camera will not have any grudge will not have any reservations whether the object it is catching is beautiful or ugly and unsightly. The camera doesn't react to the objects. It merely takes the image of the objects. The camera will not resist to be snapping any unsightly object and only wanting to go for beautiful objects, be witching objects. So that's how mechanical devices is working say for example take a tape recorder. Compare your ears with tape recorder or sound recorder. The sound recorder will not has any reservations any hesitations, discriminations. It will register record any sounds be it sonorous or very very troublesome and noise and sound very bad voice. The tape recorder and our ears you should not be comparing they are incomparable. The tape recorder doesn't have any grudge reservations etc., prejudices whether the voice is sweet or not sweet or troublesome or very unsonorous it will record the sound so mechanical devices work like that. So it is not right to have correct to have a mechanical view of our senses. These are our camera, these are our sound recorder, etc. There is subject entity influencing all those. So this point is to be noted here. How the eyes function? How the ears function? It depends upon not only objects but the subjective substrate that the senses have. That's why I said you must have an observation how do we have visual act. When the object is beautiful when the object is steady beautiful, moving beautiful be witching or the object unsightly . So the eyes will function differently unlike a camera, do you follow. So I said you must have the observation to understand the aspect of the sensory acts. We need to have these observations how do we sight something we don't want to sight but it is falling on our eyes. When something that is unsightly we don't want to see but we are seeing how do we see? We want to see but we cannot be seeing how do we try to see. So about the ears as well. You don't want to hear but the things are falling on your ears how do you hear that? You want to hear but you cant be hearing or you can't be hearing clearly sufficiently what do you do? How the ears are?

The nose taking aroma of a flower the aroma of kitchen and the odour of flower? Say even one Flower like the rose, how to smell the rose? There is one rose given to your hand how do you smell but while you are walking through rose orchards it is a different kind of smelling act because the smell which reach your nostrils nose and olfactory organs if you are walking through a garden a rose garden a rose orchards so our acts are different so these observations have to be carried out sometimes to be formally understanding the sensely act. Don't think that sensely acts are very technical like to you have technical process in your asanas and technical process in your pranayama and for breath and breathing breathe like this and breathe like that mobilize the body like this and like that

etc. There are technical processes. There are no such technical processes for senses in their participation in their involvement in their addressals and therefore we will have to have this observation and Patanjali has dedicated devoted one complete limb out of eight for senses called pratyahara. Now pratyahara is loosely translated in English as abstraction this is ok if you are not a formal student you can say Pratyahara is abstraction and then we have a vague idea that Pratyahara means drawing the organs in etc etc. But the word Pratyahara is so fascinating and so apt so we need to investigate the very term here used by Patanjali for sensory processes they are called pratyahara. Prati Aahar pratyahara means Prati AaharAahar. Prati means opposite, Aahar means food. Now what are the food of the senses. Vision is the food of the eyes audition is the food of the ears so Shabda Sparsha Rupa Rasa gandha are the food of the senses. The shabda of the ears, so the sound is the food of the ears. Sparsha the touch is the food of the tactile organ- the skin. Rupa is the food the form the forms and manifestations- visual manifestations they are food for the eyes. Rasa is the food for the tongue. And the gandha is the food for olfactory organ. So these are food for the organs. So therefore it is their ahara. That is their ahara. Now in the philosophical description all these five senses, Chakshu, Jivah, Ghan, Tvak, etc., the five senses are called vishendriyas but in epistemology which has come from the West has called them the cognitive organs- the jnanendriyas. So let's try to have this enquiry, how much the senses go for knowledge? and how much the senses go for the objects? The senses have gravity to go towards their objects, not much for knowledge, they have gravity to go towards object or visheindriyas. Shabda, Sparsha, Rupa, Rasa, gandha are the visheyas, are the objects, and the senses therefore are visheindriyas. But in epistemology philosophy again they are called jnanendriyas so when the senses in yogic process or aadhyatmik process or what you call spiritual process. What do you do for spiritual process? Do you send your mind here and there and the senses here and there and say go for spiritual Pursuit. Do you send your senses somewhere, ears somewhere, mind somewhere, for spiritual pursuit? The Spiritual Pursuit is within. So that spiritual wisdom is having the locus in within you, within us, inside us. So when the senses go inwards, eyes are not going for any form eyes are not going inwards. Suppose you close your eyes for yogic purpose, spiritual purpose, eyes are not going for any visual objects inside, ears are not going for any auditory object inside, nostrils and nose is not going for any olfactory object inside, the skin is not going inside for any tactile object, the tongue is not going for any gustatory object. So when the senses are taken in In the so-called spiritual process, better to be called aadhyatmik process or yogic process, you don't take the tongue in for tasting something inside, spiritual substance, you don't send your eyes inside to have the vision of something spiritual, you don't send your ears inside to go for some spiritual sound. So they go for wisdom when they all go inside, they go for wisdom. And therefore they are jnanendriyas when they work for the internal realm. When they work in business plane of life, when they work in external realms, they are visheindriyas, they are senses of objects. There are five kinds of objects and they become object organs. They have more gravity towards objects, they don't try to go for wisdom about. Suppose we are all relishing mangoes and ice cream we don't bother to have any knowledge or wisdom about mangoes and ice cream, we just want to relish the taste.

We don't go after analysing what is really ice cream, how is it made of and what are the ingredients in it and nutrients in it, should it really be eaten, how much should be eaten, is it really very good for us? So so also the case of mangoes apples oranges so we treat them as objects, the senses treat them as objects and then we have interactions, perhaps intercourse with objects, so that we get the pleasure gratification. Eyes are not going after visual object necessarily for knowledge but necessarily, prominently, for gratification, visual gratification, ears for auditory gratification, nose for olfactory gratification, tongue for gustatory gratification and skin for tactile gratification. So they are gratifying organs, so they are more gratifying organs and then incidentally they become cognitive organs also but they have more gravity towards gratification than knowledge. We might direct them for knowledge. I want to know more this and that's why I am looking at it. I want to hear this because I want to have more knowledge about it. So it is our subjective entity which engages the senses for knowledge pursuits and therefore it becomes cognitive organ. But they have gravity to go after objects where they have gratification. So they are more gratifying organ therefore philosophy calls them visheindriyas in business plane of activity. In awakeful state they are visheindriyas, they are going after the objects so it is not right to call them jnanendriyas. When they are grazing in the field outside of their objects they are grazing the field of visual objects, auditory objects, tactile objects, gustatory objects, olfactory objects, so actually they go for grazing and get gratified. So they are called visheindriyas, visheindriyas and that is their food. Now if you sans any such food to them then what is it that? It's no ahara. The food is not there so what does it become? un ahara - fasting. So understand this word. To understand pratyahara we have to understand certain words with reference to senses. First of all, Ahara . There is ahara, there is food for senses like you say food for intelligence, food for mind, food for heart, food for emotions. That is food for senses, that is ahara. Now this ahara can be coming in different grades and different qualities. If you over eat the word is atyahara – ahara atyahara. If you take discrete or in a moderate way, the food then it is called alpa ahara. So ahara, alpa ahara, unahara, upahara... So with regards to food these terms are there and then there is another inflection which a prefix called prati, pratyahar, so to understand pratyahara in educative process we must, we must identify what is ahara, what is unahara, what is an atyahara, what is upahara, what is alpaahara, and then we qualify to understand what is pratyahara. So atyahara means overeating, alpaahara means under eating, upahara incidentally means munching something, unahara means fasting. Now what is fasting? Non eating is not just fasting because between two meals we don't eat anything. There may be half an hour 1 hour 2 hour 3 hour 4 hour we don't eat anything but it doesn't become fasting. What is fasting? when we escape, when we skip our food. When we are usually eating, when we eat supposed to eat and suppose we take a by pass and don't eat that is fasting, while you are not eating it doesn't mean you are fasting. now in English there is a little faulty word called breakfast. it is breaking the fast. if during the nighttime you were sleeping and therefore that is not really fasting just because you are not eating during your dormancy, it doesn't mean that we are really fasting. What is fasting? you are taking a bypass, you are not eating food when you are scheduled to take food or when you should be taking food or you may

take food, when usually you take food. if you escape, if you skip your lunch, then, you can say i have fasted. If you skip your dinner you can say 'you have fasted'. Just because you have not eaten it doesn't mean that you are fasting. So the word that has come into English, and is in vogue and convention, there is a fault. You don't really fast at night. You only don't eat at night just because you are fast asleep or you want to sleep or you want to be sleeping. So un-ahara means to fast if you don't give the food to the senses when they should be given, when they are wanting, when they need, when they should be given, when scheduled to be given if you don't give, then that is called un-ahara. There is fasting for senses also. So these are very interesting concepts and terms which we have to understand to be understanding pratyahara. Ahara- food, atyahara-overeating, over gratifying, alpaahara discreet or under eating, eating less, un-ahara, not eating, anyahara means eating what you should not be eating. Many times we eat what we should not be eating, we don't eat usually, we are not supposed to be eating and usually we don't eat it but we have eaten it.

When you consume poison that's eating poison is anyahara, that is not food. It is not food to your system. it is not food to corporeal, it is going to work the other way. That is anyahara, what we should not be eating. If you eat that, it is anyahara. Now pratyahara is a kind of food. It is not that, the senses would be fasting during pratyahara. In the spiritual act, when the senses are not working as vishendriyas, there the eyes are not going after visual object, ear not going after auditory object, nose not going after olfactory object, tongue not going after gustatory object, skin not going after a tactile object. Where do they go? What do they do? So it is called pratyahara. It is not opposite food in the sense food and poison. Food and poison are in opposition of each other. What is the poison is something that is not food, it cannot be food but then, what is pratyahara? When the senses are taken inwards in yogic process they are engaged somewhere. They are not fasting. They are not going for upahara, anyahara, etc., but know there is a kind of ahara. They are going for a kind of food which is opposite of the food they take it, when they are part of the embodiment which is made up of flesh. That's why the word pratyahara, Prati ahara. So therefore ponder over the various aharas which I just now have spoken about.

Now when the senses are drawn inwards yet there is an experience. You don't go to an anesthetized condition. You don't go to unconscious conditions when the senses have gone in drawn in a yogic process. That means the senses are disengaged from the objects but they are not just disengaged, they are engaged within, they are engaged for jnana. I won't call it knowledge, it's jnana. Because in one of the sessions I told you what is jnana, what is essentially jnana. Bhagavad Gita in the 13th chapter has described '**adhyatma-jnana-nityatvam** tattva-jnanartha-darsanam etaj jnanam iti proktam ajnanam yad ato yatha' only so called what we call spiritual knowledge, that is only knowledge. Worldly knowledge mundane knowledge, business of activity knowledge. You need some knowledge for your vocation, profession, that is not really knowledge, it's all really ajnana. So we are all going for collecting degrees in our academics and we are collecting certificates of ignorance essentially. That's only knowledge for business activity, your profession, your vocation, your job, your activity, economic activity, business activity, they are knowledge there but

essentially they are not knowledge in a sense, ajnana. That's why Bhagavad Gita says "**adhyatma-jnana-nityatvam** tattva-jnanartha-darsanam etaj jnanam', that only is knowledge. 'ajnanam yad ato yatha ' the rest, all is ajnana. So the senses are going for jnana pursuit, they are engaged with jnana, they are engaged with wisdom.

So eyes no longer remain visual organs, they become wisdom organs. When they go inwards they are going after wisdom. When the ears go inwards, they are going after wisdom. When the olfactory organ goes inwards it goes after wisdom. When the gustatory organ goes inwards it goes for wisdom. Tactile organ, when it goes inwards, it goes for wisdom and the wisdom is not in five forms, shabda wisdom, sparsha wisdom, the shabda sparsha, rupa, rasa are the visheyas, that is why Patanjali in his sutra describing the whole material manifestation, he says there are two purposes, Bhoga- Apavargartham. So now in business planes of activities our senses are going for Bhoga. Bhoga is to experience life-positive- negative conditions of life, whatever experience of life-that's called bhoga. So now, when the senses are working in a-wakeful state they are bhogendriyas. Bhoga means vernacular, must not take it as something sufference even gratifications. You get pleasure experience, you get pain experience, you get diluvian experience, these are all Moha. Sukha dukha, moha, are bhoga. Bhoga means sukha dukha moha. And now the senses are bhogendriyas, they get pleasure, sometimes they get sorrows. As I said during the last session I can sorrow your mind immediately by presenting a very unsightly object to your senses- eyes. So, the sorrow will easily enter through your ears. I can break out a very bad news for you, so your ears will become gates for sorrow. I can show you something which is very bad, very hurting, so your mind will be hurt. So your eyes become gates of dukha, nose becomes gates of dukha, tongue becomes gates of dukha, ears becomes gates of dukha, skin becomes gates of dukha. They become gates of sukha dukha moha. So as I said last time I will give you in no time pain or pleasure by sensory input, by sensory stimulation. If you are sad I can make you happier by sensory stimulation. I can present a sensory object by which your sorrow will be mitigated or perhaps you will overcome the sorrow also. It depends on the religacy of the sorrow or the exaltation of the pleasure of an object. So to give you an example here suppose you are in utter sorrow and one thinks and you think you can never come out of this sorrow but then because of the asanas you can come out of the sorrows. If I say you have won a raffle of ten billion rupees you will overcome the sorrow. You will not show that you have overcome but you will be really overcoming the sorrow, you will be delighted that my account has been credited by 10 billion rupees because of the raffle that I have won. So the senses can do that.

Now when the senses are drawn inwards, they no longer remain sukhendriya, dukhendriya, bhogendriya, etc. They become wisdom indriyas. What the ears do the same thing, the eyes do both all the five become wisdom organs, i.e apavargartha aspect of senses. So our body, mind, senses have two channels to operate. One is for Bhoga, to experience life by way of pain, pleasure, delusion, delight, sorrow, infatuation, or alternately, in spiritual process they will become wisdom indriyas-Apavarga-apavargendriya, so they all go for one object. The five senses don't go behind one object,

five senses go after five objects but in the internal realm, they go for one object. Their one object is apavarga. Their one object is spiritual wisdom. So in yoga we open out that channel, so senses are weaned away from their usual interactions with their vishayas, sensory objects, and now they are doing some function internally and their internal function is apavargartha, that is pratyahara. It is not just drawing the senses inwards, because that is the notion of popular mind, that pratyahara means to draw the senses inwards like a turtle, tortoise, draws the senses inwards, it's just to draw the senses inwards. You can draw the senses inwards but yet senses can go after objects, which happens in dream. Suppose in dream you get an elephant. The elephant in dream is a virtual reality, is not actual reality but your experience of elephant in dream is as if it is real elephant. Now the eyes don't see in dreams, eyes do not see in dreams, ears do not hear in dreams, nose doesn't take any smell in dreams, the tongue doesn't taste anything in dreams. It is mind. The mind is colocation of all the five organs to work internally for bhoga. So even if you don't have pleasurable object inside you can close your eyes and you can be imagining pleasurable object with your closed eyes. So the mind will project that pleasurable object to you.

So in dreams you have five perceptions, five cognitions, you have five perception in dream but they don't need five senses, because in the phenomenon of sleep dormancy, the senses are absorbed in prana so they are not really functional. Eyes don't function in dream even if you are sighting some visual object or if you are having any auditory object, hearing something in dream you don't need these ears, they are called charma chakshu, charma karmendriya, so these are mortal organs, organs of flesh. So the mind is an internal organ which plays the role of all five organs and gives you sukha dukha moha. Dreams can give you pleasure, dreams can give you sorrow, dreams can give you delusions. These senses don't do that. The mind, as internal sense organ does it. So just drawing the senses inwards the mind will play the role of five as it plays in dream, so understand it is lay man's understanding. Pratyahara is to draw the senses and give the analogy of turtle is given of the tortoise, how the tortoise draws its senses inwards? it only draws its senses not for pratyahara, it draws its senses inwards for its protection. It takes them under the shell. It is very much in an awakeful state. The tortoise doesn't immediately go to yoga, because it is a defensive mechanism; when it sees danger coming up it will draw the senses in, because the senses are protected, which is a kind of instinct for even for us. If you are attacked we try to protect our senses, so it's only trying to protect the senses, that the tortoise draws the senses inwards.

So pratyahara is not like tortoise drawing the senses inwards. Tortoise will only draw when there is a danger or when it wants to rest. So we have to have this kind of formal understanding round about way understanding the concept of pratyahara concept of sensory acts. It is not right to call them as abstraction as it is rendered into English, pratyahara so it is a flaw to render the technical words of yoga into English. Like asanas should not be called postures. Asanas are asanas. Pranayama should not be called as breathayama, it should be called pranayama. So these are technical terms. Yamas and

niyamas are technical terms, asana pranayama pratyahara technical terms, dharana, dhyana and Samadhi technical terms. Don't call dharana as concentration, dhyana as meditation, samadhi as trance which we discussed in our earlier sessions. So pratyahara is pratyahara. It is a flaw to translate that into English as abstraction. So what is that pratyahara, prati-ahara? they have a food in the internal realm, in the spiritual realm the senses won't be starving. If the senses have gone inwards for a spiritual purpose they don't starve. They are not even fasting. They will not come out with hunger because they are engaged; they have an activity internally which is apavargartha kriya of the senses, so they become wisdom organs. Wisdom means spiritual wisdom. I am not referring to wisdom of business activity of life. Some of us are very wise in business activity of life but wisdom is not being referred to here. This is the jnana. So in asanas let's try to understand how the senses work differently. In all asanas we want to relax our senses, is that right? Whatever the asana, we want to relax our senses, that is the first step that you would take with regards to senses. If you are going to address your senses, the first condition you would look for is that your senses are relaxed or even earlier step that the senses are not tensed, stressed. So you will take precaution there that my senses have got stressed. My eyes have got stressed in my Vrischikasana, kapotasana, let me overcome the stress and tension in the eyes. After you overcome tension, you will try to relax your eyes. Now relaxation has got only one spelling. R-E-L-A-X but understand we will be introduced to a huge kind of spectrum of relaxation. how? How do you relax your eyes in sirasana? if you relax your eyes in sirasana what are the characteristics of relaxation? what is that? How do you experience eyes relaxed in sirasana? Eyes relaxed in sarvangasana, eyes relaxed in trikonasana, eyes relaxed in paschimottanasana, janu sirasana. In various asanas it will be a different experience of relaxation, starting from tadasana to viparitta shalabhasana. Everywhere you will try to relax your senses before that you will first see that the senses are not stressed or tensed, particularly when it's a difficult posture. Because your senses, eyes will easily get stressed and tensed by difficult posture, difficult contortion where you are uncomfortable or where you are having pain, painful asana. So understand the word is one. Relaxing the eyes in sirasana, sarvangasana, halasana, viparita dandasana, kapotasana, vrischikasana, janu sirasana, marichiasana, ardha matsyendrasana, paripurna matsyendrasana, eka pada sirasana, dwi pada koundiniasana, eka pada koundiniasana, dwi pada sirasana, navasana, urdhva dhanurasana, urdhva hastasana, viparitta shalabhasana, everywhere it will be different process, different state, different effect, different consideration.

Then relaxing the eyes in savasana, radically different relaxing your eyes in pranayama, relaxing your eyes in savasana, because the teachers will say relax your eyes in sirasana then again in savasana and again in pranayama but what it means is not one and the same. Sometimes ¡relax!, this shout means overcomes stress. You are tensed and overcome tension. Now overcoming tension is not really relaxation. If you really, analytically, look into the word critically, analyze the word, just not being stressed or tensed doesn't mean you are relaxed. So relaxation is another state, another pole, it is a journey in opposite pole, so just undoing any tension doesn't mean you are relaxed. To relax you will do something else. But the

lexicographic word doesn't have any shades of meanings and it is not multifaceted. Any word is not multifaceted in language the meaning will be one but what it means will be countless. So another thing to observe in your yogic practices, let me see how do I relax my eyes, what happens if I relax my eyes in sirshasana, same thing if I do in trikonasana, same thing if I do Virabhadrasana C, same thing if I do janu sirshasana, same thing if I do matsyendrasana, in various asanas understand the implications of the proposal. The proposal will be sounded in one way 'relax your eyes' but the process will be different, the effect will be different, the consequence will be different. So this is what the study that we have to carry out when we have to understand sensely acts.

The last lesson I told you about awarenesses. How the senses are conditioners of your mind. Now you have been hearing me for the last whatever half an hour 40 minutes. Now, rest of the part of my speech or talk try to hear it from hind ears, from back of the ears. It will be different audition, it will be different culture of audition therefore, effect of audition. So hearing from fore ears, hind ears, bottom ears, top ears, center ears, it will be different culture. So if you have carried out that observation which I said in awakeful state hearing to the gossip you don't want to hear, hearing the gossip which you want to hear. These are different acts. Listening to gospel that you want to hear, you are keen to hear a gospel, how do you hear? You are listening to the gospel, which you don't want to hear, how you hear it? So they are different acts. So try to develop these observations in a wakeful state, how the senses function because of the different condition on the subjective entity behind, likes, dislikes, love, loathe, taste, distaste, detest, and love. So these subjective entities make the senses work differently and now, in your yogic practices, try to understand how the senses will participate so in asanas, in sensely acts or the acts of the senses, the senses must be used, how do you use? how should you use? The senses must be addressed, how you address the senses? The senses must be applied. There must be application on the senses. So from sirshasana to savasana, try to understand how you can use your eyes. How you should use the eyes. What should the eyes do? How should you use the eyes? how should you have applications on the eyes? eyes applying, eyes applied, eyes addressed, eyes addressing, so this survey is important to get some essential knowledge of pratyahara, practical knowledge of pratyahara.

How the ears will be working? You may not be hearing in sirshasana, sarvangasana but yet ears have some act. And that's why there is a figurative expression between the two ears, you should be sound. In two ears if you get sound, it is not a comfortable state, it's a disease and you will be harassed and tormented if you get sound in the ears. So sound in the ears is not a good condition, it's a disease, it's an uncomfortable condition, but it should be sound within the ears, why? what is that? So similarly the ears. You can address the ears with little more proficiency in sirshasana. What do you do for ears? Have you heard any technique of the ears- the lobes of the ears? your ears are going up, bring them down, your ears are bent, stretch the ears. Do you get anything like that? You don't get anything. Your nose is tilted, make it straight, you don't get it. Your nose is contracted, expand the nose, you don't get it. There are no references to the senses, however we will be finding a lot of scope to address the senses, use

the senses, apply the senses. Senses can be applied, senses can be applying, ears can be applications, ears can be applying, eyes can be having applications, eyes can be applying. So try to carry out this survey in your asanic practices is called indriya kriya. So with that I think this is enough kind of input for you, for the first time when we are going for sensely acts.

Now, before we conclude the session I want to answer a very fascinating question which I got from some of you. This is with regards to destiny. Destiny is something which would be haunting all the spiritual seekers, all the wisdom seekers. It is a big enigmatic concept.

Now let me give a small input with regards to destined to get happiness, destined to get sorrow. Say, if you have done good thing, if you have done a good act, a good thing should be rewarded, you should be rewarded but then when you will be rewarded is not in your hands. You might be rewarded if it entails a reward. A good deed, good act entails a reward, you can't say when the reward should be given and even when the reward is given again it is your choice whether to accept reward or not to accept reward. Many rewards are returned. The rewardees are returning the reward, have returned the rewards. So whether to accept the rewards or not to accept the reward is again your prorogation, whether you should be rewarded or not is also not your prorogation. Just because you have done good it doesn't mean that you entail a reward but doesn't mean you should be rewarded, you may not be rewarded or you might be rewarded remotely sometimes.

So you have done a good deed, you should be rewarded, you may be rewarded anytime or you might be rewarded when the agency thinks you should be rewarded, you might accept or you might not accept. Or you can even send a proxy to receive a reward, yes you are rewarded but you can send a proxy to receive your reward. You can get the reward and just maintain it, keep it under lock and key, not use it at all, not at all go for any publicity of it not take any pride, just keep under lock and key or give it to someone. If you are given reward, you could also transmit it to someone else. But suppose you have done a bad deed, if you have done a bad deed then you are certain to get penalization. Reward is not certainty that you should be rewarded, is not a certainty, but you should be punished is a certainty. And then if you are punished you can't say not now, punish me later, you can abort reward, you can say please postpone it or I will send a proxy, you can't say I will send a proxy for my penalization, you will have to take it, you can't refuse it. You can refuse the reward, you can't refuse penalization. Is that right? You can refuse a reward, you cannot refuse penalization. The time for penalization can be appointed. The time for reward may not be appointed. Reward may come or may not come in your lifetime but the penalization should come to you in a lifetime and more often it will come to you in lifetime in some form or the other and the judiciary might not give you the penalization, but you will be penalized by higher authorities, higher judiciary, which doesn't bother about the laws of the land.

So in spiritual process you can get rewards, but you can put them in reserved force not use because if you use the reward, it will get exhausted the fruit but you can accumulate it by not enjoying it. That is possible that you will not enjoy. You will accumulate, you will go on

accumulating, but when it comes to sin, it has to be faced as and when you are sentenced for the penalization. Now you are not having any right to refuse or not go for penalization, we can refuse an award, we cannot refuse a sentence of penalization, you can't refuse but because we don't have power, authority, to refuse it. But there are saints who have this power, they can refuse the rewards, they can refuse even the sins. More often they can take sins, you know, you can't send a proxy for your penalization. Suppose you are given a penalization of death sentence, you can't say I will send a proxy, no, but saints can do it, sages can do it and have done it. They have powers, we don't have powers, they have powers. Many times they take sufferance of their disciples of their devotees and that's why they suffer because they don't suffer in their sufferance, therefore they take sufferance of their disciples, they take sufferance of their devotees. So they will be redeemed and the saint will be suffering. Many times we say why a saint should be suffering so much, that means there must be lot of sin committed by the saint. No, no, they have a power and authority which we don't have. I can't transfer my sin to your account. You can't transfer your sin to my account, but a saint can do that. He can transfer the sins of others into his account, he doesn't transfer in somebody else's account because he doesn't bother about sufferance. He is not agonized by sufferance and that's why he can take, he will allow the transaction from his devotee for the sufferance to come to his account and he will suffer it.

I will just give you one incidence which really happened not in the remote past. You all know Satya Sai Baba of Shirdi. He was sadhu, he was saint, he was avataar. So he would be keeping everytime fire around him. There will be some vessel containing fire. That's how he was. Whenever he was sitting, there were four containers containing fire. Once it so happened that he dipped his hand into a vessel, which was burning and it really burnt his arm but he did not remove it. He dipped his hand, the arm got burnt, arm got burnt, after a while he removed the arm. The disciples asked him what is this strange act? why did you burn your arm? Why did you insert into it? He said I wanted to pick up a child, a baby of my devotee who had contacted fire, so to pick up the child from the fire I dipped my hand, because unless you put your hand into fire you can't remove something from the fire, so I wanted that baby to be saved, so I dipped and then I removed my hand and the baby was saved. So he suffered, but he knew that he doesn't really suffer by any sufferings being a saint. Many saints have done. They have taken sufferance of others. They have that power, we don't have that power They were not destined to be suffering but still they suffered. So they are not destined to suffer, they suffer. We are destined to suffer, we are going to suffer with no escape.

How the destiny works in yoga? you see. Say, suppose I am destined to travel between Pune and Mumbai, there are ways and means, I can travel by bullock cart and suffer a lot, is that right? I am destined to travel between two points, Pune and Mumbai. 200 years back the means would have been bullock cart. Even today I can take bullock cart and transport myself to Mumbai. I will suffer the jerks and jolts and what not with the sun and inclement weather. So I am destined to travel between A point and B point but then it can be bullock cart or it can be limousine. I will have lots of pleasure with the super suspension, I will enjoy that oscillation of

the car. I will enjoy the music in the car, I will enjoy the air conditioning in the car. I am destined to travel between A point and B point, now it could be limousine or it could be a bullock cart. So in spiritual process destiny is there but you're given a limousine rather than make you go by bullock cart. So destiny is there, but it doesn't mean that by destiny you have to be suffering supposed to be suffering, so that's how we are insulated by spiritual processes. We don't suffer where usually anyone suffers, we will be suffering if we do not have that kind of protective gear of spirituality, spiritualism, spirituality in us. So in adhyatma you don't escape destiny, however you don't suffer even if destiny is of sufferance. There are so many things in karma siddhanta! this had just occurred to my mind with somebody's inquisitiveness, so I gave this input, so with that we end this session. Thank you very much.

Namaskar.