

Namaste, welcome to the new session.

We were considering the annamaya kosha, it is because we are dealing with pranayama. Pranayama has something to do with pranayama kosha. It is not just respiratory breathing; it has something to do with pranayama kosha. It works from there and works for it, and therefore it is pranayama because of the kosha that we have in esoteric physiology called pranamaya kosha.

Now to understand pranamaya kosha it becomes imperative that we understood the five koshas, just in introductory aspects. That is why we are running through the introduction to 5 kosha in order that we understand the pranamaya kosha, in relation to other four koshas, that is important.

Annamaya kosha we were trying to see last time. Annamaya kosha is our manifestation, which is apparent and it has all our identities references and identification references. So all the identity references and identification references are in annamaya kosha. That is the aspect of us, which we can claim that *I know myself, and others also know yourself*. So that's why it is identity reference and identification references and that is our manifestation, that gives us a functional role in life, and that's why it's our manifestation. The pranamaya kosha underlies annamaya kosha, however it permeates annamaya kosha as well.

Now what is **pranamaya** kosha?

Pranamaya kosha has the entire mapping of our destiny. We take birth with our destiny for each life. We come with a destiny of ours, there is a destiny map, there is a destiny scheme and that is given by pranamaya kosha.

So to understand this I might say that if we put a question as to why we are like this? And why are we not like that? It is because we are given a scheme, we are given a map, so that it is the one regulating our life given by our destiny. So far as our human manifestation is concerned - *mana yoni* - where we are taking birth in human form. We come with a destiny, that is not the case of other creatures, sub human creatures.

So that is pranamaya kosha, it gives us tendency body; it gives us a scheme of tendencies and that is regulator of our manifestation. So pranayama is a regulator, it also gives the scheme, it gives a road map, it gives us plan for what we will be in our life, manifest life, express life, our express profile, our express identities. So that is pranamaya kosha.

So pranamaya kosha is called *tendency body*. We are all born with tendencies and we go by our tendencies, the tendencies have a lot of regulations on our conduct of life. It is very difficult to set aside our tendencies and go by it. So we take birth with some tendencies, propensities and then the varieties are enormous. If we put a question what are the human tendencies? And what are

human propensities? It's very difficult to standardize them so there are many bodies of tendencies, many bodies of propensities.

So in yoga psychology, it is described as *sat chakras*. So what are sat chakras? They operate our manifestation; they are operating our manifestation so we are almost the slaves of what pranamaya kosha offers us. We are almost bound to scheme of pranamaya kosha except in case of yoga where you can have some access to this pranamaya kosha, and pranayama is something, which can work on our pranamaya kosha. Therefore it can be said that to some extent or even great extent, the pranayama and pranic practices can really alter to some extent or modify at least our destiny. We are not totally victims of our destiny or slaves of our destiny provided we have some Sadhanas, which are circumscribing pranamaya kosha.

So in adhyatma Sadhana as we have seen earlier - gross, subtle, causal body, Shukla, Sushma, Karana sharira. So pranamaya kosha comes somewhere there, which can help us access the scheme with which you have taken birth. So by adhyatma and by paratmath and yoga one can really modify to some extent the destiny, and destiny will be to some extent handled by yogic practices, and pranayama has very powerful measures. Pranayama (the haiyam doshan) is what the scripture says, it can really burn out the defects that we have. So if you want to work on tendencies body, pranamaya kosha is only the gateway.

So pranamaya kosha has six chakras, let us try to understand little bit about these 6 chakras, that is the tendency body that is the anatomy of our tendency that is the structure of our tendencies.

What are these tendencies?

The first one is called MULADHARA very significant nomenclature. **Mula means root, and adhar means support.** So there are certain support tendencies, supportive tendencies, supporting tendencies, basic tendencies.

What are these basic tendencies?

These are the basic tendencies of any life form, not only human beings because we are all biological creatures, so we are all biological manifestation. So it's a common tendency to all biological creatures that is why it is called muladhara. Now the basic tendencies, basic tendencies are with references to as adhyatma points out, as yoga points out; it is ahara, nidra, maithuna and bhaya. So these are basic tendencies over all biological lives, so also they are there in human beings.

AHARA- it means our intakes, we have tendency for food, there is no one who has no vasana at all for food intakes. There will be some vasana, there will be some tendency. There will be some strong gravity with regards to food. When we say likes and dislikes, so biological creatures cannot be living without any food and there is tendency to procure food and consume food. So by who can

grow the biological creatures or even human beings will try to procure food and consume food. The tendency for food is so strong, so basic! So that is ahara

The second tendency is NIDRA-The nidra is again very strong tendency for all biological creatures also human beings. Human beings of any strata of consciousness most evolved or at least evolved. You can't say that there is total annihilation of tendency for food and tendency for sleep. So there is not only sleep is our need, there is tendency for sleep also. So some people are choosy, selective about food and sleep, so in food they will say I just want this, I don't want anything else; I must have this, so also about sleep some people have a kind of choice and selection. They want a particular way to sleep, particular place to sleep, particular facility to sleep, particular condition to sleep. So they have lots of tantrums. So there are people who have tantrums for food that means there vasana for food is strong. There are some people who have tantrums for sleep, that means their tendency for sleep, vasana for sleep is very strong. Some people compromise easily, so their tendency is not so strong however there is a tendency, one cannot berate tendency for food and sleep, ahara, nidra.

MAITHUNAM- there is also a tendency for sex, whatever might be the status of human being there are tendencies for sex. So that's why that is another third basic tendency for all biological creatures, and human being too have this tendency for sexuality, whether married or non married, whether celibate or not celibate, the tendency is there. So somewhere it is very very strong and we know such a person is a predator. Some person is having quite moderate, temperate tendency and then we say he is really human being, not a predator. However the tendencies are there, you can't be without that tendency.

BHAYA- The last one is bhaya- fear, fear for extinction. So this is the fourth basic tendency, which all the biological creatures have, even human being. However evolved in consciousness yet, they will take a measure of defence in case they are under attack. Clinging to existence is that tendency which Patanjali calls as abhinivesha. So clinging to existence, there is therefore fear of extinction.

These are four basic tendencies in all biological creatures; they are there in all human beings. Ahara, Bhaya, Nidra, Maithun, the locus for that is MULADHARA CHAKRA, very rightly given the name MULADHARA, basic need; if that is not there then there is fear of extinction and then one really doesn't remain biological creatures.

So unexceptionally these tendencies are there in more or less degree, cultured or uncultured degree, or with tantrums or without tantrums, prepared to compromise or not prepared to compromise. So in more or less degrees these will not leaving us. These won't be leaving us. However you might be the most evolved person in consciousness yet. You will not be without these basic tendencies. They will be there in micro, like the microscopic trace has to be there even in a saint person, noble person, most evolved person in consciousness. That is MULADHARA.

So MULADHARA is a chakra, which give us these basic tendencies and their degree and the typicality. Some people have typicality in these tendencies, each one of us have typicality and therefore this typicality is given by muladhara chakra which is according to our destiny, prarabdha. So prarabdha gives us that kind of tendency, which is of course little flexible, it can be adjusted upward or downwards. If you are in very bad company, if you are in bad associations, it will strike the lowest level of it. If you are in better company, better atmosphere and people around us, it will take us on higher plane of it. However these tendencies are there.

So by pranamaya and by yogic process, by adhyatmic process we can definitely evolve these basic tendencies, we can be culturing the basic tendencies, we cannot be bereft of it. We can't be expelling those, we can't be ejecting those. However we can modify them, we can culture them, so pranayama does it, yoga does it, prana Kriya does it, pranic practices do it. So that is MULADHARA chakra - first of the six plexi.

The second is called SWADHISTHAN, again very significant nomenclature. Swa-adhistan, SWADHISTHAN.

Now with the first chakra we are all biological creatures, that why we know, many times we say, after all I am a human being or after all I am a life, I am a kind of life, I m a biological species, so that means we are dealing with very basic tendencies. So these are basic tendencies common to all.

There comes SWADHISTHAN chakra, which gives us scheme for our individuality. SWA means our individuality. It is adhithana, it is substrate for our individuality, whereby we are distinct to other people. We stand out; we are definitely different than any other person or the whole humanity. So this gives us a unique identity because of our swadhithana tendencies. These are typical and peculiar to us. They formulate our individuality. They underlie our individuality and each human being has different individuality, basic disposition, basic traits are the basic psyche conditions, intelligence, etc.

So we are, we take birth with certain basic matter material of our psyche and consciousness, which gives us individuality and that is distinctive mark. Individual tendency is our distinctive mark for all of us, that is called swadhistan chakra **Swa-adhistan, chakra** that gives us the SWAH- the manifestation of our individuality.

So pranamaya needs to be working on swadhithana chakra also. If you are not able to evolve your swah that means you are not evolving, you can't evolve. However by yoga we know that we can evolve. Even in our individual tendencies, personal tendencies we do evolve. Just as we said that we can evolve in our biological tendencies which is common, general to all beings and all human beings, but however we can evolve in our tendencies for food, tendencies for sex, tendencies for fear of extinction- adhar, bhaya, nidra, maithun. We can also be having some kind of regulated sleep. Our sleep can also be evolving. Some people in some stages of their life, they sleep inertly (tamasic), absolutely inertly they sleep. However if we evolve chemically

ourselves, biochemically, when we evolve through yoga then naturally our sleep is more far evolved. It's not as tamasic as it black colour can be jet black and that you know dark black and black, jet black and black, what's the difference? So the sleep is something like jet black, a black condition, so some people get a black kind sleep or perhaps some people get dark brown sleep also so.

So sleep also has different cultural strata. The tamasic people will have very thick sleep, very inert sleep, while the satvik people will have quite a wakeful sleep, they can be woken up very easily, but tamasic people cannot be woken easily at all.

So there are different grades of intensity of sleep, so that also can be evolved. Bhagwat Gita in the 6th chapter says they must have regulated food, regulated awakening and sleeping habits, **Yuta Aahar viharsha**. That verse of Bhagwat Gita also said about our sleep- our sleep must also be evolved regulated sleep, disciplined sleep.

So through pranamaya, through yoga and through spiritual practices you can evolve, these basic tendencies can be evolved.

Also you can evolve your individual tendencies. Before commencing or embarking upon spiritual practices, what are you individually? Having embarked on spiritual practices, are you not different person? Don't you change and should you not change? Should you not be changing? You should be changing and you do change by yoga. So your individuality changes, it gets more cultured, that it is because of pranamaya working on swadhisthana chakra or swadhisthana locus of tendencies. Swadhisthana.

Then comes. MANIPURAKA CHAKRA.

MANIPURAKA chakra has not much to do with tendencies. It has to do with our intakes. So it has more references to time and space that we are in. So these are food-generated tendencies. The food is not only edible food that you take during your meal time, all that food comes to your senses, you don't take food for your eyes at dinning table, you don't take food for your intelligence at your dinning table. There are so many kinds of foods - to our mind, intelligence, emotions, senses, psyche, consciousness. It's not just our biological being, which we feed, at the dinning table. So many kinds of food that we need and we do take and we have to take.

We are exposed to, so many things, which depends upon time and situation, time, space, situation that we are in. Like today generation people will have lots of food coming through cyber world, like computer. Now computer can become food for modern man, contemporary modern man. Now this kind of food was not there 200 years and 300 years back. Now today the children are born with some tendencies for computers, we are seeing that for the newest generation who have tendencies for even computers and that will come sooner or later because we are eating the computer process, computer technology, computer inputs, we are getting.

So it's all food that comes to our intelligence, food comes to our senses. Imagine if we were a millennial before existing! then we would not have been having this stimulus, stimulations, that we have today to our intelligence, to our senses. It was different era, 1000 years back. So it depends upon time and situation that we are in. So these are food-generated tendencies. The tendencies come from this life, from what we see, now today - if we see a beautiful car we start developing tendency for a limousine, if we see a wonderful gadget we start developing tendency for that gadget. Now these have not come from our past life because the gadget perhaps was not there while we were in our last incarnation. That car was not there perhaps you know our last incarnation; the province has no car at all in our last incarnation in case of many of us because the car came by 1930s. There are many who are born before 1930s today, so the car tendency cannot come from last life. It comes from this life. So that is called MANIPURAKA chakra. Food generated tendency. Wonderful concept! To describe and consider the tendency body in us.

So the MANIPURAKA chakra is in the abdominal region. Now it is not only that all edible food goes to abdomen. All these foods to every aspect in our psyche, consciousness, senses- they all go to belly for tendencies and they generate tendencies and we develop certain tendencies, which are tendencies of our present life. Almost all of them, very little will be from past life, but most of it will be from present life.

So that is why it is MANIPURAKA chakra. Food generated chakra because food is eaten in this life. Food that we ate in last life has contributed for our swadhisthan chakra and Manipuraka chakra. The food that we ate in our previous manifestation they become, they input for our MULADHARA and SWADHISTHANA CHAKRA. However the food that we are eating today, again I repeat, it's not just food at dining table, every kind of food to our psyche, senses, consciousness, etc., stimulations which comes to us which are dependent on present time and space situation. So that is MANIPURAKA. This is also can be modified. This needs to be modified in spiritual process. You can't say, I won't attend to this; you will have to attend to that also. You will have to reform there too; you will have to organize that too. You will have to set it right, you'll have to do some kind of dressing, redressing to those tendencies also and yoga does it, adhyatma does it, spiritual practices do it. That is MANIPURAKA chakra.

Then comes ANAHATA chakra.

Anahata chakra means they are hearty tendencies, see in modern life most of us are totally suppressing the hearty tendencies and we are deciding on our what we call a profession or lifestyle in prematurely in our age when we are not matured. We will be deciding our profession when we are 14 and 15 and 16 which is unfortunate and that is why most of us are messing with the mathematics of life, because we have a kind of passion, we have a stimulations so that's why we opt for certain profession.

If some profession are very lucrative, having good prospects we want to go for that profession. So we decide our profession in our modern academics when do

we decide our profession, professional courses in academics? When do we decide? When we are not really mature. When we are in tender age, middle of teenage 15,16 that's the time one decide I will become this, I will become that. I want to become pilot, I want to become engineer, I want to become professor, I want to become a lawyer and then carry out the pursuit and then more often it happens in our life that we have mismanaged and then towards the end of our life or when we are in helpless hopeless conditions, then we think "I had a wrong selection".

Hearty tendencies are those things, which are from our heart. So example I will give you that there might be a very recognized and professionally well established a professional person could be engineer, could be doctor, could be a professor or whatever or a lawyer or there can be hearty tendencies for say painting, so this is only identified too late in life, that I am disposed to music, I am disposed to literature, I am disposed to art, I am disposed to painting, or this is totally suppressed in the forward in tumult caused by the professional gravities, which one wants to select in earlier stages of life.

So one will have to carry out the pursuit to become a professional person, well educated, will highly educated etc. and then at some stage in life this hearty tendency starts surfacing. They start giving stronger calls and then we see so many professional people are taking up to the pursuit to music, pursuit to some art form. They don't really get any success material, but they have heart's content, perhaps a professional person is inclined for music and hearty tendencies for music, so he will carry out pursue in music, nobody likes to listen to his music, it's awful but he enjoys his music. He is not a performing artist, nobody likes his paintings, nobody likes his art but he gets the contentment of the heart by just pursuing. One doesn't have to succeed there. One just has to carry out pursue. Just the pursuit gives the contentment of the heart and this so important to identify in one's life, if not sooner at least later. Otherwise we will be stampeding the heart tendencies in our life because of the enormous gravities of our professional pursuit etc.

So those are hearty tendencies. ANAHATA chakra, ANAHATA chakra comes in heart region. There are certain hearty tendencies and there are some people who are utterly failure in their material life. They don't get name, fame, money, recognition, etc. status etc., however they are happy people. Happiness to bring for perhaps to them, because they pursue the call of the heart. Heart says music, they just do music everyday and then they get contentment, for them this is almost brimming contentment. They are not good artists, nobody likes their art but they get lot of bliss, enjoyment, contentment in their pursuit of their art form.

It is because there is their hearty tendency. So most important thing about hearty tendencies that you don't have stand out, you don't have to, you don't have to even succeed, you don't have to even succeed see in professional life, you are not successful in your professional life. You are not successful. Are you happy? You won't be happy. You must succeed in your professional life, then only you have happiness here. You don't have to succeed yet, you can get happiness, so those who overlook this they have a fem famine of contentment.

They might be successful in their life, they might be distinguished people, they can be one celebrities, whole world might recognize them; name, fame, money, recognition will come to them, status will come to them. But they will not be contented because the heart is yearning for some such pursuit may be literature, may be in art form, may be in painting, may be in music or maybe philosophy or sometimes one is may be say in the materialistic science, field and a professional there has to be some kind of inclination towards spiritual religious aspects. Now unless they carry out that pursuit of dharma, upasana or adhyatma, they won't get contentment, just name, fame, money, recognition to brim doesn't give them contentment.

So it is very important to cater the hearty tendencies, identify them and just you need to carry out pursuit. You don't need any success, just the pursuit, pure pursuit. You don't need anybody's appreciation, you don't need anybody recognition, but you have your contentment.

So if the life has to be full of contentment, one must cater these ANAHAT tendencies, Hridayam chakra tendencies, or the hearty tendencies. Most of us totally overlook our tendencies of the heart and we carry out our life because of the gravities of materialism, the gravities of our will and volition of resoluteness, discipline etc. enforces discipline in our own life and then this lotus is crumbled, crushed.

So for contentment hearty tendencies, they must be nurtured. They must be also evolved, then that's why - through adhyatma one can get infinite bliss-ananda, to ananda extent, ananda bliss to infinite extent. It is because of the secretion of contentment from the heart, hearty tendencies, the heart plexus-ANAHAT chakra. So adhyatma will help you to identify your hearty tendencies, and then you will be able to nurture those, nourish and then you will have contentment of the life, of the lifetime and contentment of life up to brim: ANAHAT chakra.

Then comes VISHUDDHI chakra:

VISHUDDHI chakra very nomenclature says it's something to do with purification and VISHUDDHI chakra is called saraswat chakra, saraswata means acquired wisdom or the wisdom that one develops in lifetime. That is why saraswata one carries out the pursuit in that subject matter may not be that's a subject close to his profession yet he carries out pursuit.

I have seen some of them say people in the corporate would, now they hash, they should be dealing with the commerce, trade business, etc. however there are some people who have inclination to study dharma, dharma shastra. They have inclination too and they start profusely reading it and they become quite thorough, quite authoritative, in the realm which is not their professional realm like a medico- medical practitioners can be quite knowledgeable in dharma, quite knowledgeable in adhyatma because they carry out pursuit, they know enormous reading about the subject matter, they read a lot, they study a lot, they study and read dharma shastra, yoga shastra, vedanta shastra, and they

study profusely, profoundly and that's why they become quite knowledgeable people in that realm.

So it's a knowledgeable pursuit, whatever knowledge pursuit you carry out, knowledge pursuit can be something totally different than your professional pursuit as I just gave the example so this is knowledge pursuit, and very significantly, if you see the letters of VISHUDDHI chakra these are all vowels, 16 vowels- aa to aaha. So these are 16 vowels, and there is no literature without vowels, there is no language without vowels, there is no knowledge pursuit without vowels.

All subjects of knowledge, in the realm of knowledge, it does literature. Now all literature means words, words means minimum of one vowel as I said the other day you can't utter a word, which has no vowels at all, you can't utter words. There is no word without vowel as a matter of fact, every word in whatever realm has always invariably minimum of one vowel and then multiple vowels. So all saraswat Sadhana that means pursuit of knowledge, scriptural knowledge or theoretical knowledge, or knowledge that comes through books, knowledge that comes through words. It is all fundamentally requiring vowels, that's why VISHUDDHI chakra has letters of all vowels that is saraswata chakra that also gives you lots of contentment. You may not really stand out, you may not become distinguished there, yet just the pursuit of knowledge, wherever you want to have knowledge pursuit. If you do it you get contentment in life. That is the VISHUDDHI chakra.

Then comes the AJNA chakra.

Two lettered AJNA chakra, in the *Bhrumadhya*, between the eyebrows. Ajna chakra is the one which gives one will, volition, resoluteness for any pursuit whether professional or non professional, you need to have will, volition, resoluteness, decidedness, otherwise your pursuit will be in a desire. The circumstances you will really spoil your pursuit.

So you need some kind of resoluteness, decidedness, the will so that is given by the AJNA chakra, ajna chakra. So if the AJNA chakra is weak, someone is weak in decidedness, this is a decisiveness, resoluteness. If someone is strong in the AJNA chakra there will be strong force available. Unless you have strong force there, will, volition and resoluteness, you will not be succeeding in any endeavour.

So AJNA chakra gives you that power you set right that power you need to set right your determinations what is the point in being a very determined resolute, dictator? The whole world will have detested for you. So we need to reform our resoluteness, our decidedness; our decisiveness it's not just having it, it must be managed, it will be organized, it will be redressed. So AJNA chakra Kriya, AJNA chakra access helps us set right our will, volition, resoluteness etc. they need to be cultured, so that's how we have tendencies because of which we have this decisiveness in our life, there's a tendency backings if we don't have that tendency backing then we will not be so resolute, so we'll decided, so we'll definite decided, resolute.

So these are 6 tendency aspects, the loci for them is in six chakras and they are in pranamaya kosha, so therefore whatever we do in yoga that pranamaya is pranamaya because it works on pranamaya kosha. If the pranamaya is only going to work on your lungs and the respiratory system, it is not pranayama. If you develop your lungs and if you are dull as lungs are strong and immune to any infection, respiratory infection, that's not the purpose and function of pranayama primarily. It's a secondary thing, it will happen. It is a by-product of pranayama. Main product of pranayama is to work on our tendency body, identify the tendencies, shape the tendency, set right the tendencies, organize the tendencies, manage the tendencies, do the housekeeping of tendencies, just having good tendencies is not sufficient, we have to do the housekeeping there, like a kitchen is well equipped, every kitchenware is there but if the kitchen is in mess, then the kitchen doesn't come handy, no kitchen application apparatus comes handy so it should be well set so the housekeeping of kitchen will make our kitchen very productive with the same resources available in the kitchen but everything in mess, it is not productive.

So similarly these tendencies have to be identified, the tendencies have to be arranged. There will be housekeeping, there be conservation, there must be hospitality process to set right properly, make necessary provisions, etc. so yoga does that, conservation of tendency body, every set of tendency, there are six sets of the tendencies even modern psychology doesn't speak about it. They just speak about subconscious tendencies that's all. But there are tendencies behind ones making.

So there is a tendency body, which is in the anatomy of the six chakras. These are the esoteric not extraordinary kind of thing. It will not be visible to you in any scan or scanning or mire or any mechanical insights. So yoga, pranayama does that, it does conservation, hospitality, housekeeping of tendencies, so they are well set, well organized, well arranged. If they are well arranged they work well, if you're kitchen is not well arranged it doesn't work well, or your office place is not well arranged, it doesn't work well, it might be having every gadgets, every required things is there available there, but if it is not well arranged, then nothing comes handy and then you don't have comfortable time, so that's why we set right our office place, our work place we set it right, where we are going to work we set it right. So this is the one we are going to work, so we need to set it right, and pranayama does that. That why it is on pranamaya kosha so much therefore is why it is pranayama.

We need to do regulation, you know, at the infrastructure of our manifestation, which is pranamaya kosha, that is about pranamaya kosha, which is given by our destiny, why are we like this? It is because we are; we have taken birth with certain what is called as prarabdha that is our destiny. The previous life decided our destiny and that's why we have come out we've taken birth with a destiny. So that is proud of the entire part of the scheme is in pranamaya kosha. If you want to do some arrangement there, any settling re-wrestle there, pranayama is important, that is pranayama kosha. So I give a brief introduction to pranamaya kosha.

I think that should be enough for the day since the matter was quite terse and of course for pancha kosha matter is going to be terse. So a brief introduction to annamaya kosha and pranamaya kosha. Pranayama will work on annamaya kosha as well as pranamaya kosha. It will do all kind of the conservation, hospitality and housekeeping, so they work, they operate well. Those wheels you know they are chakras are also considered as wheels, those wheels must work well for our life to be on the wheels, so these chakras incense in the sense that their wheels are actually not wheels, they are lotuses, they are plexi, they are lotus, Padma, but even if they consider that as a chakra or as a wheel if the fields have to be rightly working, we need to attain to wheels and pranayama works on these wheels. So the wheels start working properly, so our life is on proper wheels, so that is pranayama kosha. So enough for the day.
Namaskar.