

Namaskar.

Welcome to the new session.

This is in continuation with the previous session. Because at the end of the previous session I said we will have to consider the vachik kriya in vaikhari.

Vaikhari is expressed speech. It 's our vocal organ. So when we are speaking on a vaikharik plane which is an expressed plane, oral plane, vocal plane, one thing is that all oration is by exhalation. That's the observation which has come in Upanishads. You make a complete exhalation and try to speak you will not have oration. You cannot be having oration inhalatively. The oration can only happen in a exhalative process. So when the exhalation is offered it is said in a kind of retrix that when the exhalation is offered into the vocal chords then it becomes your speech. So therefore the speech is by exhalations. Because of exhalation through the exhalation in the process of exhalation and the exhalation becomes a gaseous matter and then it strikes the larynx the vocal chords and the sounds are produced. So in vaikhari it becomes vayu kriya whereas if you recollect in pranayama I said we are going to use the speech on another plane. There are four planes if you recall, what underlies vaikhari is madhyama and then what underlies madhyama is pashyanti and what underlies pashyanti is para. So para, pashchianti, vara, vaikhari . if you recall I had also mentioned the locations. The region of vaikhari is mouth- speech organ, madhyama is throat region where you have larynx, vocal chords and then below that in the chest region we have the third speech called pashchianti and the fourth speech is down in navel. So navel, chest, throat mouth these are the regions respectively of para pashchianti vara vykhari.

Now in pranayama or in prana kriya of asanas we have to use the silent speech. And therefore the exhalation doesn't have to manifest in a gaseous form while for vaikhari it has to have a gaseous manifestation the air has to go through the larynx and the vocal chords and strike the vocal chords for our sound to be produced. Now let us try to understand the combination of vaikhari and madhyama and then we will understand how the sound forms have organic bearing how they work on our organic body? So all of you that single letter mantra 'aum' has three syllables namely a u(oo) m. now I am going to give you an illustration here , uh will be demonstrators for yourself. We will be demonstrating and try to understand how the sound forms can work. The combination of vaikhari and madhyama i.e expressed speech and silent speech. So the first syllable of the mantra 'aum' single lettered mantra eka akshara mantra is a. now you will all have to chant the first letter a as long as you have the oration. See the oration will stop at a point of time where your exhalation will not have ended. That's why the ones who are constantly speaking their exhalations are shallow unless they mindfully exhale completely. In the process of speech you can't be producing sound when the breath exhalation has gone down to a velocity level then you

can't produce sound. Then it doesn't remain as vaikhari. So you are supposed to chant recite the first syllable 'a' as long as you have the oration as long as the sound is vocalised and when the oration is lost vocalisation is lost you continue to utter the same letter silently until your exhalation ends completely your exhalation ends. And then find out where do you get contraction?

Then second syllable will be similarly done which is u (oo) uttering it as far as you have express vocalization of it. When the vocalization goes away you have to continue to mentally or silently chant the oo until the exhalation ends and then the third the 'm' or it can be (umm) either it can be umm or it can be m. so it will be uttered in two phases. One is vocal phase vaikhari phase followed by madhyama phase where you silently keep on uttering.

Now all of you take a deeper inhalation well equipped inhalation for a long oration. So take a deeper inhalation so that you can be exhaling longer and you can have a longer oration and go on uttering aaaaaaaaaaaaaaaaaaum when the voice stops continue mentally close the mouth and continue mentally. Find out where do you get contraction. It is the region of the body. This will be somewhere in the belly region. You will get contraction in the belly region abdominal region. So this you can try on your own two-three times and testify it verify it invariably you will get contraction there. Then the second syllable u (oo)so take a deeper inhalation well equipped inhalation for a long oration and then start uttering uuuuuuuuuuuuuuum until the voice disappears then close the mouth and continue uttering it you will get contraction in the heart region in the chest region. So this also you can verify testify doing that couple of times and then the last one is either ummmmm or mmmmmmm when the oration disappears continue mentally, the mouth is already closed mmm and you'll get contraction in the brain region. So in esoteric physiology there are three knot k-n-o-t junctions. In human psyche we have three knot junctions which create complexity in our life. The life becomes more complicated complexed because of the knots.

In abdominal region it is called vasana granthi where the kaamapeetha is there according to the text the kaama peetha, peetha means locus. Kaama means passion and that is the passion knot junction. So by a by that contraction we are working on that passion zone. Contraction of the passion zone. So it will work on vasana granthi. Granthi means one of the meanings is also knot junction. k-n-o-t knot junction- vasana granthi .

Uuuuuuuuuuu will work similarly in the chest region. So we have complexities in our psyche because of emotional centre emotional knots emotional complexities because we are differently related to different people and we have different kinds of bonds with different people. Like one having bond with one's mother is one kind of bond one having with one's sister is another kind of bond one having a bond with one's own wife is another kind of bond. One having bond with one's own daughter is another kind of bond. So we have different emotional knots for different relationships and these are different bonds. The bonds are different with mother sister wife child cousin aunties grand- parents every other

relationships. Similarly father brother is a different bond with a person with brother with father with cousin with friends so we have different emotional affiliations with different people because we are differently related. Because the other day I said that if one doesn't have any relationship or not related to the world or is not able to relate someone with something and then it is not life at all. You must relate yourself with things and with people. If you don't relate yourself with things and people it is not really life. So we have these passion bondages passion knots for different things. You are most fond of something how is the passion for it? you are not so much fond of something how is the passion for it? Uhh you don't like something what happens to passion there. You dislike something you hate something you loathe something you love something so you we have these bondages we are not just related to people we are also related to things. We are also related to things which are inanimate things you are fond of something and you are not so fond of something. So these are emotional bondages which we have. We have passion bondages with different things and different people. It's not only that we have the passion bonds with relation to living things like people and our pets even with the things we have it. We have passion knots with regards to inanimate things and animate things. Our things and which are not so our things. So that's a junction where it's very complexed knots.

Now when you exhale in the abdomen when the abdomen was contracted that is the way the knots are loosened. So understand this seems to be a paradox that when you contract the abdomen that will work on that region to loosen the knots. And then for the second letter which came to chest region the heart region which are emotional bondages we are emotionally bound with different people differently. There are some close people there are not so so close people. So we have different emotional bond with different people who are close or not so close or very distant people to us but however there is some emotionality in the sense of likes and dislikes loathes and loves attachments and aversions so there is some kind of role of the emotional zone the emotional centre with the people and with the things with which we are associated. And there are lots of knots so again it is a knotty junction. When I say knotty it is k-n-o-t-y then in the brain. In the brain we have lots of knots as regards one's identity' one's ego then one's thought locus because our thoughts are stored in the brain. So there is lots of dumping in the brain and therefore there are lots of knots which are found in the brain region. The ummm the last syllable is m of aum it can be m also. You will see that it will work on the brain. And actually it works on three granthis. In the text of yoga there is mention of granthitraya the triad of knot junctions. The triad of the three knot junctions: the passion knots the emotional knots and the ego knots identity knots etc. so these three are important granthis and in yoga we need to be working on these three granthis for the passion management emotional management and ego identity management. When I say ego it is not literal meaning of the word ego which means pride or arrogance self- conceit etc. it is the I-ness it is the I-ness one's I-ness so I am speaking to ego principle and not ego- psychosis. So the aum is said to be working on these three regions which are locus loci for vasana granthi, bhavana granthi ahamkara granthi. Ahamkara again

is not ego as it is in common man's parlance. It is identity, one's identity one's I-ness. So the utterances that you have in two phases the first one is vayu kriya and the one which took place in the second phase silently that was prana kriya. So the three syllables were uttered by us in two phases starting with vayu kriya and ending with prana kriya. The head piece is vayu kriya where there is vocalization, oration use of larynx use of sound box vocal chords. For the second phase we don't need vocal chords. We don't need larynx. And therefore the breath can work in different locations because of that volume.

Now knowing that it works like this the mantras and even the language, the languages the vernacular languages have a typical distinction compared to non- vernacular languages. In our sentence, our sentences and statements they end with a verb and verb will be always ending with a vowel. The verbs the last sound form of the sentence will be a long one vowel. It will be a vowel. Like 'main aa raha hoon' 'main kha raha hoon. So it's a long vowel. So it will work vowels work which we have experienced already whereas in other languages there are breaks. Say for eg you take English 'I am going' 'I am coming' 'I am eating' 'I am standing' there it is abruptly breaking at the end of the statement. And therefore that advantage doesn't come.

See with emotional variations sometimes you might be angrily telling someone that I am coming in Hindi like 'main aa raha hooooon' you'll prolong it you can't do that in English 'I am comiiiiiiiiiiiiiiiiiiiiinggggg' you won't do that if I say emotional overtone whereas in vernacular with emotional overtone we prolong it further we don't cut it. So the Indian languages had this wisdom coming from the lore and that's why languages had certain practices where as for other languages we don't relate the language to our own physiology. Let there be any modern language of the world they don't relate it to their organism. They don't relate it to their physiology whereas these sound forms work on our physiology. The vowels the consonants the vowelized consonants they work on our organic body. Therefore the speech also will work on our body. As it works outside in communication that somebody would be hurt or somebody would be elated by what you say but that doesn't work on your own physiology that way directly. It will work indirectly because of your mind the mind will kind of address your organs negatively or positively but the language itself doesn't work although they are using all the components which can work on organic body. It dawned upon too late for modern sciences and they came with a concept of ultra sound-sonography. What is sonography? Sono what is sono? Ultrasound. What is ultrasound? Now all the living body will be producing sounds. All the organs produce sounds. All the organs work with a sound. If you want to have a sound organ the sound organ will be only diagnosed or perceived as sound organ even it has a proper sound of it. If the sound is not proper then the organ will not be sound.

So the oration the oratory system can work on our organs. And this is what is taken up by the technology of yoga identifying the pranic system and then understanding how the oration can work on pranic system. So understand how the oral system is so important for

physiology and later even esoteric physiology because just now I referred to granthis. These don't come in exoteric physiology. You will not find them in any book of anatomy. However they are mentioned in the texts of yoga as it deals with human anatomy physiology. It speaks of three granthis. So it can work on those granthis. And all these sound forms will work like that. Now don't think that this is something of Sanskrit. This is not of Sanskrit. This is of our human system. Our human oral system can produce these sounds and then these sounds can work on our physiology from grosser to subtler. You know that a statement can impact somebody's mind but suppose when the sentence is broken in literal letters it doesn't work like that. See if I say you are a stupid fellow you are hurt. But then if I phonetically break it and start uttering that you will not be able to construe that I have made a statement that you are a stupid fellow because I break it I say y-o-u a-r-e-a-s-t-u-p-i-d- so you will not construe that I am abusing you.

So these prana kriyas mere sound forms can work wonders. They don't turn out any meaning if they don't turn out any meaning you know it wouldn't work on your emotional organ. Because if the statement has a meaning then it works on your emotion, it works on your intelligence, it works on your mind because it has a meaning either you are hurt or you are happy delighted or stressed or tensed or worried or angry so it would trigger all sorts of emotions depending on the meaning of the statement. But the constituent of every statement literal letters don't have meaning.

Now it just comes to my memory. It is however not in your syllabus at this juncture but let me tell you that the grammar of Panini which is not a right kind of expression in English Panini vyakaran. Panini vyakaran deals with a theory called spotvada. See all these letters are having a potential to form a word. All the letters literal letters have a potential to form a word and the words have potential to form a statement and the statement has a meaning. However literal letters don't have a meaning however potentially they have it. so there are enormous powers. see in English you have only 26 literal letters –alphabets but in 26 letters how many subjects have come about? Just with 26 alphabets. How they are forming words. Just 26 letters give you millions and millions of words. See the potency. See the potential of the literal letter mere 26. With 26 letters you can write a huge huge book containing 10000 pages 20000 pages 10 million words or 100 million words. So see the potential of each literal letter- alphabet. Now this is recognised by Indian grammarians that each letter is potentially equipped to form a word and then the words together can form a statement and statement together can form a description. That's enormous potentials and we are using these little literal letters and they work on our systemic body. So the speech is enormously connected with our systemic body because of the breath. Now since it is silent utterance you can also use the inhalative process. Now you tried 'a' with exhalations try the 'a' with inhalations silently because you can't have vocalizations you can't have oration of sound while you are inhaling however you can have silent utterance. So it will work differently on your systemic body cellular body nervous system the corporeal body vascular system it will work differently. So using the silent utterance while you are inhaling is possible because of

madhyama. You can't use inhalation for vaikhari. You can use it for madhyama. So these nearly 335 odd sound forms single lettered for your amusement I can just chant it out. A aa e ee u uu ru ruu klu klu ai aai o ou um aha k kha ga gha kn ch cha ja jha jn ta tha da dha na te tha de dha na pa ph ba bha ma ya ra la va sh sha rak sha.

Then these consonants are vowelized such as k ka ki ku g ga gi gu you will get 335 plus single lettered sound forms which will uniquely work on physiology. So yoga makes use of this combination of your exhalations and madhyama even when it comes to japa etc the madhyama is also a form of japa can be used say an instrument for japa as much as vaikhari . what you call as mental japa it is not mental japa precisely it is oratory silent oratory japa which is madhyama japa. So it can work on physiology. So these sound forms are meant for our physiology. Now if you want to have just testification verification of it pedantically if you open out any text of yoga where you get the description of six plexus plexii- chakras, you will see that the chakras are petals. 4+6+ 10+12+16+2 total 50 so each petal has each letter one single letter. That's how the Shakti manifests within us. The other day I said there are 51 shakti pithas and each of the Shakti pitha has one letter. And then I told you about the Upanishad called akshamala Upanishad where it explains how each letter manifests in the universe from which you get mountains rivers streams plants stones metals and what not. So that's how the creation is and it is all with these sound forms. The Shakti is the power and that power turns out all manifestations and the same Shakti within ourselves resides manifests in shad chakras if you look at the depiction of the six chakras you will identify the deities there Shakti form there and the letter there. So the whole pranayama koshas is made of these sound forms. Today you have this impression that pranayama has to do something with the breath and breathing and then that is svasayama why the science calls it pranayama? Because the breath must be in pranayama samantrak or amantrak that means sound forms must be there with no sound form there is no pranayama. Inscribe this very deeply in your mind. If you don't have any sound forms it is not pranayama. So there must be sound forms single letter to nama to bija mantra to mantras. There are so many kind of mantras if you look into mantra shastra different forms of mantras are there. So all these are made up of these sound forms which the human vocal chord can produce and human vocal system can produce. And the same can be working silently as well. We can silently speak. No animal bird can silently cry silently chirp. They know only one way birds will chirp they will be aloud. Animals will have their cries and sounds aloud they don't have anything of that kind like silent. A dog will not silently bark. Whereas we can bark we can shout orally and we can also do that silently. This is what the human psyche is made up of human system is made up of. We don't have to make expressions we can silently speak so the speech comes in those ways and silent speech has been enormously used by yoga technology. And this oral organ is not just for us to be talking and speaking and communicating you ask the value of this human oratory system ask the value and worth of it to a musician to a vocalist how important is the vocal system, ask a vocalist a musician. You and me a layman who are not familiar with music will never imagine what is the value of it. See the human vocal

system can turn out melodies it's not that it is meant only for us to speak. When it comes to music the human vocal system can sing. It can be sonorous it can have magic spells and it means enormous to a vocalist. So if you are not familiar with music and if you are not a vocalist yourself ask a vocalist how valuable is that part the throat part the vocal chords the larynx how important they are what is the value of it? For you and me there is not much value only when we can't speak for some reason then we are in a problem and difficulty we are impaired. But understand how important it is for a vocalist to protect it to nurture it to work it. You know you can enormously work on the vocal system. If you know some musician ask them how do they train their throats their vocal organs it is worthwhile learning something understanding something just as an information how they train their own vocal system through music. They have enormous schemes fabulous schemes but they have explored the vocal region vocals organs in one way because they can sing from it and they can cast a spell on thousands of people with their melody. It can evoke emotionality in people. The music can give what they call delight of the soul so called. Delight of the soul through music etc these expressions are there. See what is the realm of operation for human vocal system. If you decide to learn vocal music you will know how you will train your vocal muscles differently. And yogis – the musicians have understood the nada aspect of it dhvani aspect of it the sound aspect of it the melody aspect of it the nada aspect of it yogis have gone even beyond. So that's how this vachika kriya is worth exploring for a student of yoga. So in your asanas try to use different forms see how does it work then you know these pancha tattvas if you want to work on your embodiment and if you want to work on the consciousness the matter of the consciousness and the matter of the body is five elements. So five elements make up the body the five elements make up the mind the five elements make up the psyche consciousness. So there are pancha tattvas which are behind- which are infrastructure or infra matter of mind organs and body organs both body matter mind matter both. So therefore there are pancha tattva kriyas. If you know the bija mantras of these five elements:- lum for element of earth vum for element of water, rum for element of fire yum for element of air hum for element of ether space.

So you can be carrying out this management with yoga technology in breath out breath inner retention outer retention thicker exhalation thinner exhalation thicker inhalation thinner inhalation breath of different confinement different location with lum vum rum yum hum they would carry out that management of the infra matter of mind stuff and infra matter of the body stuff. So that needs the tattva kriya that again because of the prana kriya. Then yoga works on chakras the chakras have their letters. Like the muladhara chakra has four petals four letters vum shum shum some so that can be used in your in breath and out breath for muladhara kriya. Then svadhishtan kriya then manipuraka kriya then anahata kriya then vishuddhi kriya and then ajna kriya. So that is a part of the esoterics of asanas if you look into prana kriya chakra kriya tattva kriya. They are all because of sound forms. You can't use no sound forms and say that you are doing element of earth management no sound form you are doing the element of fire management. Impossible.

Impossible- not as an exception that it is possible that's how human sound system oral system has enormous bounties we must try to explore it.

So since this has been the first kind of lesson for you for vachika kriya we will not go much deeper into it. So I have given some basic information for you basic knowledge for you to understand how vachika kriya is important. See vachika kriya I will just give you some words from a mystic saint. See these days we say this is a world with all evils we are in a time called kalayuga and we say the whole world is evil wicked where there is no place for you to accumulate virtues or punya we can only be accumulating even unwillingly or unaware or helplessly we will collect lots of sins this is the way the world is around us. This is the kaliyuga lots of vices lots of wickedities is a complaint of a common man like you and me. We complain about the world we just have complaints about the world the world is wicked we say. Where is the scope to do and accumulate punya? One of the mystic saints has said that you can take recourse to vachika kriya which is done internally. You do internally vachika kriya you will be collecting virtues or at least for that duration you will not commit vices. Sometimes Gururji had given this example when you are in sirsasana if nothing good is happening to you at least you are weaned away from wicked act for the duration. If you are 10 minutes on the head you can't be kicking someone you can't be slapping someone you can't be beating someone. Perhaps you might not even speak by being in sirsasana so you will not abuse someone curse someone hurt someone at least for 10 minutes you don't do any sin now that is a great merit. If you are not doing sin for those 10 minutes is it not virtue? So when you are doing this oral prana kriyas you are sub serving these deities within us that is collecting virtue that is collecting punya.

A mystic saint has said that yogis with prana kriya with pranayama collect lot of virtue they are not committing social virtue but within themselves they can collect accumulate lot of virtue by shunning themselves from the worlds. Now there is no world once you are inside. What you have inside is universe you don't have the wicked world inside you. You have a wicked world outside you. You have this universe which is cosmos. Look at the meaning of it Universe and Cosmos not chaos. Universe and not multiverse universe and not diverse so within yourself you have such a thing and then with a prana-kriya or with the nama you will collect you will accumulate lot of virtue. Within ourselves we have dharmakshetra. This is one of the wonderful interesting interpretations of the first verse of Bhagvad Gita which commences with the concept of dharmakshetra and kurukshetra. Arjuna is in Dharmakshetra and Kurukshetra. Now Dharmakshetra within ourselves is a field of virtue field of dharma. We can collect lot of Dharma by process of internal activity internalised activity which takes place in yoga. So the vachika kriya will help you collect lot of virtue within yourselves just utter the name of the God you will collect a lot of virtue. In silent speech carry out the prana kriya in yogic process you will collect lot of virtue within yourself. So there will be no room to complain that the wicked and I can't be amassing virtue in this world I can only amass sin in the world because the sinister. The ways of the world are sinisters.



So this prana kriya vachika kriya where just silent speech- talk within yourself in yogic process in yogic culture in yogic ambience you will collect lot of virtue which is not available outside in the world particularly in our era our times. We are in kaliyuga we are not in satya yuga we are in kaliyuga the worst of the four yugas however within you inside you don't have any yuga. You don't even have time and space within you the delimitation of time and space which is outside you. Now outside you for your temporal cerebral world this is Saturday. Today is Saturday internal world there is no time and space we escape all that and we escape all those radiations of time and space bad times and good times etc no such thing is there. The vachika kriya can help you collect virtues. Silent speech that's why nama japa bhagvan nama bhagvat kirtana praising the divinity praising the god silently do that you will collect lot of virtue because if you do that aloud maybe somebody may prevent you saying please stop talking no noise silently speak nobody can prevent you and you will collect lot of virtue.

With the last statement I will end. There is something called the vachika tapas in Bhagvad Gita and Gyaneshwar wonderfully says that the yogis make their vacha as veda shala by chanting hymes vedic suktas vedic mantras chanting various eulogies to God praise to God etc various compositions on Gods divinity that becomes veda shala- academy of ultimate knowledge essential knowledge. Veda is essential knowledge. So vachichi keli veda shala is what is the expression in Gyaneshwari. That is vachika tapas. Rather than blabbering and talking nonsense why not we can make it a academy of wisdom. That is why Saraswati recites in our mouth. The mouth which is spitfull she is not disgusted with it the mouth which contains even fire the mouth which contains the craziest organ in us the tongue yet Saraswati opts to reside there. It is because of the vacha so it is presided over by that deity of wisdom Saraswati. Anyway much to say about vacha, vaghendriya, vak, brahma but enough for the time being.

Namaskar.