

Lesson 22: Online Education in Yoga by Sri Prashant Iyengar

Namaste for the new session.

In the last session, we were considering the difference between the mind and chitta. There is a lot to say about the distinction and in distinction between the two.

We know what the mind does. We know what the mind does, what the mind takes and what the mind gives, so that's our part of experience of life and we can understand what the mind does, what the mind gives, what the mind takes.

So as students of yoga try to again have a formal thought process, formal approach, formal examination of what really our psychological mind, empirical mind, temporal mind, what does it do? What does it get? what does it give? What does, it take, etc.

So I leave that to you because that matter is very much available with you and you can really be going for examining that and this is important for students of yoga to develop clarity about the mind.

Now the problem comes because we are taking recourse to English language, because in English language we refer to chitta also as mind and that's why the problem comes up, but if you start later trying to understand. Now I will give you input about what the chitta does. Because that's not common man's realm of thought process.

We will only think of what the mind does, takes and gives. Let me tell you about the chitta. It is because of the chitta we have the thought process, it is because of the chitta we have mind, it is because of the chitta we have mind, manas, precisely, because of chitta we have the buddhi and because of chitta we have got ahamkara identity. That's why chitta is more properly called as mind-stuff. So chitta will be giving for what all the mind gives, what all the intellect gives, what all the emotion gives and what they take. So chitta is again a very wider concept as I have been telling you.

Like if you just try to examine, as we said in the last session, as we pick up water from the ocean in a container, in a vessel, what will the water do, tell me what will the water give and take. With the vessel kept, you cannot expect rains to come, but with the ocean the whole cycle of rains will be available. It is because of the ocean that we get rains on the planet. A vessel of water or several of vessels of water, thousands and millions and billions of vessels of water will not trigger the rain cycle, so you cannot even imagine, although physical chemistry, wise substance, wise water in the vessel and water in the ocean is one and the same, which the chemist will tell you that it is same water.

However function wise, whatever amount of water contained in the vessels will never give you rains but ocean will give you rains and ocean only gives us rains and it's because of ocean that we have rain, that we get rains. So understand how chitta is a greater concept than the same water filled up in a vessel.

Now there are several vrittis of the mind. If we are asked a question how many are the vrittis of mind? or how many are the vrittis of chitta? you will tend to answer that there are five, but that wouldn't be the proper answer, that is the wrong answer.

Patanjali has not told us that there are five chitta vrittis or then there are five mano vrittis because the fact of the matter is there are countless mano vrittis, countless chitta vrittis. Sukha vrutti, dukha vrutti, lobha vrutti, moha vrutti, krodha vrutti. It's all the chitta vritti which are countless. Just try to work on this as a project, how many chitta vrittis are there. Happiness, sadness, delight, sorrow, anger, love, hatred, likes, dislikes. There are countless chitta vrittis, there are countless mano vrittis.

And that's why Patanjali does not say there are five chitta vrittis, he says there are five classes of chitta vrittis. Because when there are so many types and so many types of anything, we go for a functional classification. We go for a functional classification. How many types of human beings you have? In one class you will say there are only two, if you want to consider the gender, male / female, or today a third one will come in there.

So that's the functional classification. If you want to have the demographic studies, what do you go for? then there are three kinds of human beings today. But for different functions we have different classifications. So Patanjali has made of functional classification in so far as yoga is concerned, restraining the chitta is concerned, yoga is for chitta vrittinirodha. So for chitta vrittinirodha there are five classifications of chitta vrittis. They should not be taken as five chitta vrittis. They are five classes of chitta vrittis for this particular function.

In another function we will have different classification where you want to know how many sane people are there in the world, how many insane. Then we will have only two classes, sanity and Insanity. How many good people are there, how many bad people are there, then we will have two classes good and bad. Good people and bad people. Sane people, insane people; healthy people and unhealthy people. So we will have the classifications will be different and that is called functional classification.

So when it comes to functional classification, in yoga there are five kinds of chitta vrittis for the purpose of yoga. For the purpose of any other job, occupation, service, profession, business etc. that will be different classification. Like somebody may be a very capable person to be working as a clerk in an office, but the same person where he is capable of working in

an office as a clerk, the person will be incapable of working in the Defence Services. So the person will be classified as incapable, when the classification goes to Defence Services.

Like we might pick up some healthy people say, we pick up 10 healthy people, so all the 10 people are healthy. 10 people healthy in what parameter? Same 10 people, healthy people that we have picked up, say for clerical job, or some business, some activity, etc., they might be fit people. You send same 10 people for defence services, all the 10 might be sent back as incapable. You might be healthy for business activity of life, but are you enough healthy to be a pilot of an aircraft? We very well know it's a different parameter of health to be a pilot, to be an astronaut. We might be fit to do whatever you are doing in the world. All of us, are we fit to become astronauts? No. All of us, are we fit to become pilots? No. Why if you are fit here, why not there as well? So that cannot be an argument.

So it's a functional parameter to be pilot. There will be parameters to check whether somebody is healthy. To be in military services there is a parameter to check whether a person is fit to be in the services or to be an astronaut.

So there are different classifications for healthiness and unhealthiness. Do you follow? There will be different classification for healthiness and unhealthiness. You might be healthy in A class, not healthy in B class, not healthy in C, no where healthy at all just in A. So for A class you might be healthy, for all the other class you might be unhealthy.

So there are functional classification everywhere, similarly there is functional classification of chitta vritti. There are 5 classes of chitta vrittis. So one of the distinction and undistinction about mind and chitta with an

example of vessels of water and vessel in ocean. Even if that's the ocean or vessel water, yet it will not give us rain, not give so much on climate, climatic conditions, etc. as much as the ocean will contribute.

Ocean can give you Tsunamis, whatever you do vessel will not give you Tsunami. Glass of water will not give you Tsunami, however ocean will give you Tsunami. So chitta has that potency, mind doesn't have that potency. Mind is a part of it. So I am trying to make you understand the distinction between chitta and manas and basically I want to see that you don't use the word mind for chitta. Chitta should be rendered as chitta or maybe mind stuff. But if you are a student, you must use the word chitta for chitta and manas for manas. Not as you say, as you get it, even in the text of Patanjali yoga sutras, restraining mind is yoga and then there are five vrittis of mind, this is all not proper. This is very improper.

Now mano vritti and chitta vritti. Lets try to understand the difference between mano vritti and chitta vritti. See, happy mind will make the chitta also happy, sad mind will make the chitta also sad. Are you going to equate them, mano vritti and chitta vritti? You can't equate because chitta vritti has ocean depth, mano vritti is not even a pond lake or maybe a pond depth. Mano vritti will have a pond depth, and chitta vritti will have a ocean depth.

Now let me try to explain you what is chitta vritti and when does it become chitta vritti. Because mano vritti itself is going to become chitta vritti. It is because of the magnitude. Suppose I know that you like chocolates and I offer 1 chocolate, you will be happy, you will be happy, but how much will be the happiness? how much is the depth of happiness? how deep will the happiness go if I give you what you like? a bowl of ice cream chocolate or

whatever is your obsession, I just give you that. How much are you going to get the happiness? What is the depth of the happiness?

So you will be happy with a bowl of ice cream or with a chocolate or with a container of chocolates you will be happy. But now, what will be the happiness if I tell you that I have credited or I am going to credit hundred million rupees to your account? What will be the depth of happiness? Tell me. How deep will you be happy?

So you will be happy, happier at a very great depth, if I give you hundred million rupees. So there is something called as the depth of happiness, depth after sorrow. You can be sorrowed if I pinched you, you will say yes, it is painful, it has given me sorrow, but what is the depth of that sorrow? And what is the depth of some other sorrow which is of high magnitude sorrow which goes deep into your psyche? The sorrow goes deep into your psyche.

So there is something called as trajectory and there is something called as depth of sukha, dukha, moha, which the mind gets. So when the magnitude is enormously, huge, then it becomes chitta vritti. Now I will try to give you an example for you to understand. This is not the example that comes in pedantics because we are in an educative process here, so let me make it clear that this example will not come in pedantic process, however for you to understand this I am giving you this example.

Let's try to understand how the mano vritti is different than chitta vritti in terms of magnitude. Now this is a story which happened about 40, 50 years back. The child, as usual a girl, went out to play in the evening, the girl was about five, six, seven years of age and as usual she went out to play with her

friends in the evening and as usual mother sent her, mother allowed her to go because everyday she was going and playing with her friends.

So the girl went at about 5 o'clock, 6 o'clock out to play. The mother expected that the girl would return at about 7 o'clock and at 7 o'clock the child did not return, so mother started getting little worries as why my daughter has not come? Why she is not returned? Now see various vrittis will be coming here.

So you can understand how much the fear is there when the child is about half an hour late or late up to half an hour, child has not yet arrived home. Then the mother starts having a thought process now, "I have told my child, I have made my child intelligent, I have told her to take certain precautions, I have trained her, therefore nothing untoward will happen'. Those were the days when unlike today the child did not have any cell phone. These days the child would be carrying cell phone, which she goes out to play and the parents have no problem, they will contact her and they will know whereabouts. But those were the days when that was not there. There were not even telephone land lines in houses of people where they can enquire. Today we have no problems, we will phone the whole family of the friends of the girl, and we will try to identify where is the girl and then we will be comforted of why the girl has not yet come.

But those were the days when we did not have the communication, now the mother goes on thinking I have really trained my child well, I have really educated my child, how what precaution the child should be taking and therefore nothing untoward will happen. This is called her ahamkar vritti why? I have trained her, I have educated my child, so that gives her little comfort, that is ahamkara vritti. Then sometimes that is buddhi vritti, no, my child is also intelligent and the child is not stupid, the child will not be going

with someone unknown person etc., the child is intelligent, my child is sufficiently intelligent, that is buddhi vritti.

When the worry comes up then it is mano vritti, oh, why the child has not come? Why the child does not come? now the time was 8:30, child had not returned, so how the very anxiety got increased. It was increasing moment to moment, minute to minute, so it was now 8:30 9:30 10:30 11:30, the child did not return, no clue as to where the child is, then slowly mother loses the confidence, then starts thinking that certainly something untoward thing has happened, otherwise it cannot be that late, and this late.

So the mother slowly gets convinced gradually that something has now gone wrong. If you recall in about half an hour, one hour time, mother was having some comfort, no maybe nothing has happened, child is intelligent, I have trained my child, child is trained by me, educated by me, I have sufficiently spoken to my child, informed my child. So see the comfort zone she was in, but now understand the total discomfort she has at 11:30 the child has not yet returned, at 12:30 the child has not yet returned.

Now see how deep the vritti of fear must have gone, how deep the vritti of anxiety, now it is no more anxiety and worry, now it is certainty that something has definitely happened. Now at 12:30 the mother collapses because of worry. Now this is something like chitta vritti, that she is subsumed by one thought that something untoward has definitely happened. There is no doubt about it, not even an iota of doubt that something might have not happened.

Now she is not alternating between yes, no yes, no possible, impossible, it is not oscillating. Now she is pretty sure, absolutely sure, damn sure, that

something has definitely happened. So it has subsumed whole mind into one kind of fear of one single intensity which is very very very strong intensity, so much, so that she also collapses.

So the vritti has gone so deep, which was not so deep at 7- 7:30. It was not so deep at 7:30, 8 o'clock, now it has gone very very very deep. Now the chitta vritti is that something, some untoward thing has happened to my child. My child is totally unsafe. That is chitta vritti. So the magnitude of vritti, the magnitude of fear goes, expands to such an extent that she is completely subsumed by that vritti, that something untoward has definitely happened. Not even point zero, zero, zero, zero one percent of not having happened.

Chitta vritti, that means the vritti has gone so deep in the mind. So understand how chitta vritti is stronger than mano vrutti. Mano vritti might oscillate. There maybe ripples mano vritti to buddhi vritti, buddhi vritti to ahamkara vritti. It can go here and there, but when it becomes chitta vritti there is no mano vritti distinct to buddhi vritti, no buddhi vritti distinct to ahamkara vritti, no ahamkara vritti distinct to mano vritti. All the three have become one. So that is what the chitta vritti is.

So this is an example for you to be understanding as to what chitta vritti is as against mano vritti. Mano vrittis come and go, mano vrittis come and go, but when the vritti has gone so deep, it doesn't leave you. Suppose you are happy to that extent. Somebody has written property, unexpectedly written property in your name, written down the property what some hundreds of millions of rupees, your happiness. It completely subsumes you with your happiness.

So chitta vritti has that, that is why it is chitta vritti. Patanjali uses chitta vrittinirodha, and mano vrittinirodha because only during last session I told you mano vritti can be restrained. Mano vritti can be restrained. Take a sedative swallow, some sedatives, sleeping pill, or when you get a natural sleep there is no mano vritti. There is no mano vritti, but Patanjali counts nidra in chitta vritti.

You can't count sleep in mental modulation, it is a state of consciousness, sleep is a state of consciousness, it is not mental modification, sleep is not mental modification because there are no modifications in the mind when you are fast asleep, when you are in dreamless sleep. There are no waves and ripples on the mind. So mano vritti can be stopped by a natural sleep, good sleep or artificially induced sleep or a comatic state, and there will be no mano vritti, however, they all are counted in chitta vritti, even comatose, unconscious state, is a chitta vritti because chitta vritti is considered at that depth.

Anyway, so that is one more attempt for you to understand the difference between chitta vritti and mano vritti, manas and chitta. So it is really, if I can say so that the poverty of the language, where you don't have a word for chitta and where there is no word for chitta as a distinct to word mind, because it should be a separate mind, separate word for it.

You can't say glass has water, ocean has water. Ocean water has enormous function, enormous power; the glass of water doesn't have those powers. So mano vritti and mind is like a glass containing water and chitta vritti is something water of ocean. It might be same water substantially, however functionally in magnitude, in potency, in manifestation, there is enormous difference, at most a glass of water at most can quench your thirst it cannot give you a complete face wash, you can not wash your face with one glass of

water, so scanty is that water. But ocean can sink you can sink whole humanity sink whole globe into it.

Anyway, so that was one more attempt for you to explain the difference between chitta vritti and mano vritti. Then in the last session we came to conclude the sensory act or the act of the senses, sensely acts, indriyakriya, aindriyakriya, so we were dealing with that in the last session and a session previous to that.

So we understood how important is the sensely act or sensory act or act of the senses. So I told you how your relaxed eyes are in sirsasana, how relaxed eyes in sarvagasan are different, how relaxed eyes in halasana are different, how relaxed eyes are different in janusirsasana, to viparittadandasana, to various asanas. And then what are the functions? what do the eyes do? Why is it that your eyes don't relax in the backward bending session, but why is it that your eyes relax in a sirsasana session? Or inversion session, sirsasana Sarvangasa session? One can say that one has done sirsasana, sarvangasana, session, if you're really familiar with asanic practices, you can make out somebody has done backbend practices, somebody has done forward bend practices, from the very eyes, from the very eyes.

So what is the function of eyes in various asanas? What is the function of the ears in various asanas? What are the functions of senses in various asanas? The functions will be different, the roles will be different, the manifestations will be different, the purposes will be different, so this is an important study for a student to conceive an aindriyakriya.

What can be done for the senses. What can you do for the eyes in sirsasana, what can you do for the eyes in sarvangasana and viparittadandasana and

janusirsasana? What the eyes can do in those asanas? what can be done for the eyes in those asanas? is a matter of yogasanic process, which is unattended to in our modern fashionable consumeristic yoga. So that's a sensely act, what the senses can do? what can be done for the senses? what is extrasensory act of the senses? See you will become aware that there are extrasensory acts for the senses, which a common man doesn't take notice of.

Now your eyes are visual organs, your eyes are not memory organs, but strangely, suppose you want to remember something very badly, you remember, recollection your memory of something very badly you need it. Why do you press your eyes strongly, clinge your eyes, clingingly close your eyes for memory you want to remember something, because that act of closing the eyes and tightly closing the eyes and clinching the eyes, triggers the brain somewhere and it also triggers some memory cortex and therefore many times we remember those things.

So when you want a memory don't put a clamp to your eyes and try to get the memory, close your eyes tightly, close your eyes, memory will surface. But if you open the eyes extra ordinarily, large and huge, you clamp them, opening the eyes and clamp the eyes, it won't work for memory. But that's not the natural process, it is not education. Anybody when doesn't remember even an illiterate person when doesn't remember has not learnt in the book of body that you have to tightly closed your eyes for memory.

So the eyes work for even the defence system. If there is a huge thud, what have the eyes got to do there? it is the ears which have got to do there. Ears might be lost because of the huge bang sound but then why do we try to close the eyes? When we close the eyes, the ears are protected, so eyes become the protector of the ears. Eyes become protector of the brain.

Now we can't be doing that in our ears but however we can do that in our eyes, we can't do that in our nose, we can do in our eyes, we can do perhaps in our tongue and mouth. In fear etc. some defensive mechanism will be there. So that will stimulate certain chemicals in the brain and that will work for different system. So there are extra-sensory acts of the senses as well, so this again is a matter of study we have to carry out. We are going to study, if I may say so, a subject which is so important in Yoga, that is sensology. Sensology. So what happens to senses in pratyahara? How the senses contribute for pratyahara? What is the effect of pratyahara on the senses? so there are so many things to study with regards to senses and therefore Patanjali implies a subject called sensology.

This subject is not there in modern anatomies but it is so important in pursuit of yoga. Sensology. What are the functions of the mind? What are the extra sensory functions of the senses? So there is much to say about the act of the senses, but it should be enough for time being when we are having the first lesson on it.

So as I just now made a kind of proposal and I said we will be going for another kriya, the next kriya, which is svashakriya. The breathly acts or svashakriya, the act of the breath. So this is the kind of this subject, which can be called, is so important, is so vital in yoga breathology. What can be done by the breath, for the breath, on the breath, in the breath, which the breath that both the breath as benefactor, the breath as beneficiary, we must go for examination, we must go for analysis, we must go for a thought process and deliberation on it. It is so important to be students of yoga. The breath is almost an internal conative organ, internal cognitive organ while we are working in asanas, in pranayama, in any of the yogic practices, the breath is so important. Breath has all potentials.

Let me tell you about the so kind of indoctrination that we have in this world, that if you do something with totally your mind involved, you are hundred percent involved. So you think that mental involvement is 100% involvement, but in that case understand, if you want to solicit all responses from the mind and you are trying to besiege the mind, please come in, please help me, please participate, please involve. The mind along with the body has so many limitations, genetic limitation, genealogical limitations, karmic limitations. Many things the body cannot do, why? Because there are so many limitations in the body and the limitations are something from very very physical to something genetic, genealogical, ethnic. So many things are there which put a limitation on the abilities of the body, capabilities of the body, capacity of the body.

The body is going to be in any case limited. The body will be in any case limited, it has limitations enormous limitations, enormous, gravities is working on it and the body, itself has gravities on us and because of the given body, we will be limited. The body itself is limited and it also is a limiter. It puts limitations on us, it itself is limited and it also can put limitations on us.

Basically there is a genetic background to our body, you can't do anything in that case. What can you do if I have inherited something genetically? if you have inherited some kind of inefficiency, lack of energy, lack of power in body, what are you going to do? Whatever you might do yet you will not overcome that that is going to stay with you, genetic background, ethnic background, genealogical background, karmic background. Your own karma baggages will put lots of limitations on your body.

So is the case of mind, what ever you say the mind is limited, because it has a genetic background, genealogical background, ethnic background, karmic background, so they are going to have their own limitations and they are also capable of extending more limitations on you. So they have limitations and they are also limiters. Although we are not familiar with this inflection for the word limit, limiter, it is so important here to have it. We put lots of limitations on us. The body and mind has lots of limitations because they have all kinds of gravities working on them from physical gravities to karmic gravities, genetics, genealogical, ancestral gravities, so many gravities are there. So they are your body and your mind and your senses, you know, you see, how much they have these limitations?

Now I will refer to something that is your breath, like your body, your mind, your senses, your psyche, your consciousness, your organs, your brain. Now I refer to your breath. See how this 'your breath' is totally distinct to all that is yours, which I justnow mentioned. Your breath doesn't have genetic background, ancestral gravities background, genealogical background, karmik background. There is no karma baggage on your breath, however there is karma baggage on your mind, karma baggage on your senses, karma baggage on your organs of body, organs of mind, karma baggage on your body.

And therefore they put a permanent limitation on you for the lifetime, there are limitations on you for the lifetime. You really can't break those shackles. There is no way to break the shackles because they are all under such gravities and they are all bound, they are shackles, they have shackles. But the breath, which we tend to say that it is my breath, the breath that you are taking, the breath that you are expelling, you say this is my inhalation, this is my exhalation. Now this 'yours' is totally different than all other your things, this has no gravity whatsoever, it doesn't have any delimitation.

Body has de-limitation, body has class, cast, creed, gender, stature, status, stature, condition genetic, genealogical karmic backgrounds; these are all limitations to body and mind, but the breath doesn't have delimitations at all. These delimitations are not there. Breath doesn't have cast, class, race, creed, gender, status, stature, karma, it has nothing behind it.

So common man doesn't understand this fascinating agency within us. For every kind of act, we are using the breath, which goes unidentified. This should not happen to student of yoga. Identify the role of the breath for every kind of act, as often as possible, try to identify the role of the breath.

Let me give a little out of place example, perhaps little indecent example, how the breath contributes, which goes unidentified. Suppose you are kept engaged in a place that you can't move, you are sitting there hours together, hours together, hours together, and then, for some time, because of the demands of the situation, condition, you have restrained your natural calls, natural call of urination you have restrained it for a while, for quite, a while, for some reason you can't move from there and go to lavatory or go to toilet.

Now when you have restrained it so long and then when you really pass urine, you will identify the role of the breath for you to be passing the urine or to pass even bowel movements, if you have restrained it for too long, see how the breath plays an important role. Or suppose you are constipated, you are not passing the motion, you will identify how you are using a post exhalative retention to push the faecal matter from the colons to be passing the motion.

So we just say think of the breath and oxygenation / di-carbonization, we say inhale, get the oxygen, exhale, pass out the carbon dioxide. This is what we learn by respiratory breath. But what the breath internally does goes unidentified, this should not take place for a keen student of yoga. Try to understand how the breath plays role. For even your act of eating, you don't think, you are using your breath, but you do so many processes in your mouth like biting, masticating, etc., chewing, etc., etc., etc., but finally you have to gulp the food. Now it is the act where the breath comes to gulp the food or even gulp the water. If you want to drink the water, the water should go from the mouth to throat to down and you will have to therefore swallow the water gulp, the water. There is a contribution of the breath, which goes unidentified. We had taken it for granted, we never thanked the breath for that, as much as the asthmatic patient will thank the breath for the breathing, because the person is panting, cannot be breathing and then when he breathes he says thank God, he says thank you breath, you moved. We never bother about it, we have taken it for granted how so many roles they are playing.

If you want to do extraordinary physical act you want to lift your weight, you think you only want to test your muscle power and you are lifting the weight. A bottle is tightly closed, you want to open the bottle, you think it's only physical strength by which you'll open. No, you have not identified you exhale and retain your breath to open that tightly closed bottle, goes unidentified. The breath's contribution goes unidentified. You are lifting the weight, the breath's contribution goes unidentified. You think it is a bicep power, shoulder power, arm power, muscle power with which you've lifted the weight, no doubt, of course, that's important, however the breath coming in goes unconsidered, uncounted for, this is not justifiable.

So as students of yoga, you have to develop this attitude, let me keep watching how often I am abusing the breath spontaneously, naturally, how

breath spontaneously comes in for my act, a physical act, if you are doing a posture for intensity, you think it is only your will. No. It is the breath which contributes for the intensity of the posture, you want to turn, you want to rotate, you want to stretch, you want to elongate, exaltedly the breath will come in there, which goes unaccounted for, unconsidered, unaccounted, this is not justifiable.

So we are indulging in lot of injustice by not recognising the breath and breathing. Where does it come? If it is coming, why not schematize it? Why not make it come at proper point in time in proper way? It is anyway going to come.

With the final statement, let me say that, these days, when you have all this pranayama being taught in various schools and by various teachers, they only deal with respiratory breath. This is a mockery; whereas in the neo yoga, in neo yoga, which is not only like classical, it is non-classical, unclassical reference is only made to inbreath and outbreath, watch the breath, watch the breath, this is what has become today's pranayama. Just mindfully watchfully do the breathing. This is no way pranayama. No, it is not even to the run up of pranayama.

Just doing breathing with awareness, this is what is in pranayama in modern, neo yoga, yoga of our times. We only consider breath as respiratory breathing. Respiratory breathing is there just for us keep living. It will help us keep living, it will help our autonomous system function. Respiratory breathing will work for only two functions, one is to keep us living, the other one is to keep autonomous system functioning; whereas the breath has enormous potentials, breath has enormous potentials which goes unused, unidentified even.

So in asanas you will understand even how the breath is used, how much the breath has usages, how enormously the breath is a very very potent force, how the breath is internal conative organ, internal cognitive organ. The breath has muscles. If you think there is behind body power, there is muscle power, and behind the mind there is mind muscle power, we don't identify the breath power behind all that. Breath has its muscles, the breath has its senses, breath has its conative system, the breath has its cognitive system.

Breath does enormous acts which is discovered by yoga technology, and yoga shastra. And therefore yoga is the only science, only subject which deals with breath, using the breath, forms of breath, classes of breath, functions of breath, roles of breath, manifestations of breath, acts of breath and also acts on breath acts, for breath, how the breath can be addressed, how breath needs to be addressed and how much the breath can be addressing. The breath can be addressing, the breath can be addressing.

So this realm of activity in human beings is totally out of sight. So breathly act is going to consider that. So lets try to understand, read the breath basically as a final statement, let me tell you, the body and mind have something as cast, class, creed, race, gender, status, stature condition, karmic background, karmic gravities and the breath is the one which doesn't have, it doesn't have any of those. Yoga makes use of such a prestine agency, so that's whole yoga be that, yama, niyama, ahimsa, satya, asteya, bramacharya, everywhere it is the breath as a major, major, major material. Because the breath is without delimitations. The powers of the breath are almost immeasurable, if I may say so, breath as an internal agent, if it is developed sufficiently, it is an omnipotent agency within us.

What is it that it cannot do should be the question, although in the beginning the questioner will be what the breath does. So let's take up the first question in our next session, what the breath does, what the breath can do, what the breath may do, what are the acts functions of the breath. So we will try to have idea as to how much and all that the breath does, then you will get a question which is not a question to be answered. It is a question to make a statement. What is it that the breath doesn't do. It is not a question, it is a statement, it means, it sounds, it says that the breath does everything. When you put such a question, what is it that the breath doesn't do. Literally it sounds to be a question. It is not a question, it is a statement. So let's try to reach that statement, what is it that it cannot do, but start with what the breath does. That is for next time. Namaste.