

Lesson 28: Online Education in Yoga by Sri Prashant Iyengar

Namaste! Welcome to this session.

We were dealing with the panchakosha concept in which we had a brief introduction to, a very preliminary introduction, to information about annamaya kosha and then pranamaya kosha, and the manomaya kosha we also touched upon towards the end of the last session. The manomaya kosha, as I said, has usually single entry there, our karmas enter into manomaya kosha and they are called kriya mana karmas and, some of the karmas which you do in this life, are not going to fructify in this very life. Some of the karmas are not going to fructify during the lifetime. They are going to fructify in prospective lives of our incarnations. And then, such karmas need to go to latent deposit accounts, they need to go to manomaya kosha. If the karmas are going to fructify here itself, then they don't have to go to manomaya kosha. Therefore, as a matter of fact all karmas are going to leave some impressions.

There are several types of karmas- functional classification to be considered here- we have karmas which are going to generate, turn out fruits, and the fruits which are going to turn out karmas. It is not that karma end with the fruition. Karmas don't end with fruition. The fruition itself turns out certain vasanas, certain tendencies, they leave certain impressions and therefore it is a structure; karma- karmaphala, karma- karmaphala, karma- karmaphala, karma- karmaphala. So, the parabhdha karma, the destiny, which has been actualised in this life, still creates some impressions in our mind. There are reactions to receiving the fruits. When we receive the fruits of our karmas, when we experience something from our destiny, it doesn't end with the experience. The experience creates certain impressions and therefore it goes to manomaya kosha because that again is a potential for karma, potential for activity subsequently.

So all the karmas actually go to manomaya kosha, because all the karmas, even karmas of the nature of fructification. That's why this term 'karma' should be understood. Many times we say, when you are doing something you say I am doing a karma. When you are facing consequences of the destiny is being experienced, again you say this is my karma, that means fruition is also karma. And we refer to fruition as our karma. Suppose you have a lot of ill-luck in your life. You are facing ill-luck, you are undergoing ill-luck, you say this is my karma. Now actually that is fruition- that's a fruit. Or in case of good-luck, if you are experiencing fortunes, again we refer to that this is my karma, so actually we are experiencing fruition, the fruition is also kind of karma. And it should be not creating confusion to say action is also karma and fruition is also karma. Because fruition is going to leave impressions, fruition is going to create reactions in us, we are going to react to fruits, whether delightful fruit or sorrowful fruit, we are going to react to it. So the reaction is going to create impressions which is again activity potential.

So this needs to be understood that action is karma and fruition is also karma, because fruition is potentially a karma. By fruition we again commit to certain karmas, if we have success, the fruit coming in the form of success or happiness, because you are happy you are developing some tendencies to be doing something, we react to happiness, we react to sorrows, we react to pains and pleasures, we react to fortunes and misfortunes, we don't not react. So therefore, there is activity potential even in fruition, so therefore that is also potential karma.

So, some of the karmas- we get fructification in this very life. We don't have to wait for next life or prospective lives. We get fruition here and now, that is in this life itself.

In another classification of karma, these are called sopsa krama karma- that means the karma commences with fruition itself, and the karma is going to bear the fruits here itself. But some of the karmas are such that they are not going to fructify during the lifetime. You will have to wait

for another incarnation for the fructification of those karmas. So, that is another kind of karma called nirupa krama karma. And these karmas need to go to manomaya kosha and those karmas too need to go to manomaya kosha. Manomaya kosha is the inward gate is always open. All our karmas are going to reach manomaya kosha. Whether it is casual karma or intentionally done karma, weak karma or strong karma, karma done by one's own will or karma done because of some slavery. Every karma is going to reach manomaya kosha.

So manomaya kosha is open to be receiving all karmas that we commit during the life time. But the outward gate of the manomaya kosha is generally sealed for we commoners as I said. In exceptional cases it will work but generally it doesn't have, there is no outward clerk in manomaya kosha. Outward clerk is not needed, outward administration is not needed, but inward clerk, inward administration is needed. So that is peculiarity of manomaya kosha.

Another distinctive factor is that annamaya kosha is going to end with the death, however the impressions will have gone to manomaya kosha. The pranamaya kosha is also going to end on the point of death. However whatever activities the pranamaya kosha has generated is going to go to manomaya kosha. But we will leave behind pranamaya kosha and manomaya kosha here. It will be reconstituted; it will be renewed as a matter of fact. We don't have to carry any matter of the body and any matter of the mind when we transmigrate. What has to be carried forward goes in some form to manomaya kosha and then it transmigrates from there. So, Annamaya, pranamaya koshas do not transmigrate. Manomaya kosha transmigrates.

Manomaya kosha, and this term manas is the Indian philosophical system should not be equated with the mind of modern psychology. Because modern psychology also has something called mind. That mind doesn't have much depth. They have conscious mind and sub-conscious mind. And sub-conscious mind is also not very deep. That's why the modern psychology has no clue to the fact and reality that each being has traversed 8.4 million life-classes. Modern psychology is not clue to this. Yet it is not with conviction saying about life after death or life before life.

But the manas concept in Indian philosophy is oceanic. The manas concept, the mind concept in modern psychology is just a shallow point. Anyway, so the manomaya kosha will be having infrastructure for birth in any of the 8.4 million life-classes. We have being through all those 8.4 million life classes and we can perhaps prospectively go to all those 8.4 million life classes after having being human being. We have been human beings umpteen number of times. We have been tiny creatures, tiny insects, microscopic lives umpteen number of times. We have been elephants, we have been Gods, we have been celestial beings, we have been infernal beings. We have gone through all these 8.4 million life-classes which circumscribe all those yonis, all those life classes, celestial, infernal, terrestrial. So, the manomaya kosha will have the blueprint of every manifestation.

It's not that in the next life we will essentially and necessarily be human beings nor in our previous lives we were essentially and necessarily human beings. We could have been any other being as well, so the manomaya kosha has enormous blueprints and even mould for all the life classes through which the self-traverses and transmigrates. It is enormous, this manomaya kosha. So, in the pronoun I, see you and me will claim that I am a human being. Nobody will doubt that we are human beings. But the I in us, the Iness in us is mysterious. The I in us has all 8.4-million-unit impressions. The I have travelled through all those 8.4 yonis. The I in us in the statement I am human being the I has gone through all that- and I is composed of all the psyches, identity psyches of 8.4 million life-species .

So, in our I there is ant to elephant, microscopic worm, insect to whale in the ocean. Because whale is said to be the largest creature on the planet, not the elephant. So manomaya kosha houses all those. So, it is really fabulous.

And this manomaya should not be mistaken for the mind again, in the sense we understand empirical mind, temporal mind, cerebral mind, cerebro-cortical mind, psychological mind, psycho-mental mind. It has ocean depth. So that is the introductory information about the manomaya kosha.

Then comes vijnyanamaya kosha and at this point let me make it clear that in adhyatma we have this concept of koshas and each of these five *koshas* are also *atma* - because each *kosha* is complete, is *poorna*. *Annamaya is poorna, Manomaya is poorna, Vijnyanamaya is poorna*. It is complete in us. These are not layer over layer over layer over layer over layer. Because usually it is construed like that just as we have- sometimes we wear underwear, undergarment then we put on some shirts etc and then we have coats and overcoats. Suppose it is winter, in sub-zero temperatures, how many clothes will you be wearing on your body? Not just one, from undergarment, under wear to the outermost one. Several, several layers – so it is imagined that these are koshas one inside the other, that annamaya is housing pranamaya inside it, pranamaya is housing, manomaya inside it, manomaya is housing, vijnyanamaya inside it, vijnyanamaya is housing, anandamaya inside it. These are not 5 layers. These are not 5 layers. They are also called *atma*, particularly when this topic comes primarily in Taittiriya upanishad of Taittiriya aranyaka, it is referred to annamaya *atma*, pranamaya *atma*, manomaya *atma*, vijnyanamaya *atma*, anandamaya *atma*.

Now for we mortals and so materialistic mortals even we think we are very spiritual seekers and spiritual practitioners and spiritual minded. We are all pseudo-spiritual minded we are all annamaya, our pronoun I – if you put a question who am I – you will say I am this body, this class, caste, creed, gender, status, stature etc etc, this is what you will be giving as your bio-data. It is all annamaya. So, when we point out at oneself, we say this is me. We are pointing at our annamaya -body and mind. So, there is annamaya *atma*, pranamaya *atma*, manomaya *atma*, vijnyanamaya *atma*.

In Taittiriya Upanishad after the three are mentioned, when it comes to fourth it begins with a pratigya statement- opening statement. Both the fourth and fifth, vijnyanamaya, anandamaya, it commences *yato vacho nivartante aprapya manasa saha* that you cannot be reaching it for comprehension sake – even if you go with your senses and your mind they will come back not attaining it, so they will fail in their mission to understand vijnyanamaya *atma* and anandamaya *atma* that's why *yato vacho nivartante aprapya manasa saha*- so along with the mind they will all return empty-handed.

You cannot carry out that pursuit with your senses, and your intelligence and your mind; with whatever senses you have, grosser or subtler, you cannot really explore- they will come empty handed. Because these are meta-physical zones. So, the vijnyanamaya kosha is the kosha of vijnyanamaya *atma*.

Who is this vijnyanamaya *atma*? It is the metaphysical, finite individual self. And then anandamaya *atma* is infinite paramatma, Universal self – so vijnyanamaya *atma* is a metaphysical entity- again it must not be mistaken to jñana.

Vijnyanamaya word, if you read the text in a pedantic way- there are 2 schools of Yajurveda- white yajurveda and Krishna yajurveda.. Particularity in white yajurveda it has been clarified that vijnyanamaya *atma* is *atma*, because where vijnyanamaya is described in kandva shakha – the same passage is described as *atma* in maadhyandena shakha.

Therefore, vijnyanamaya *atma* is the real *atma*- metaphysical *atma*- no action reaches that *atma*. This *atma* creates no action. There is no karma coming out of the vijnyanamaya *atma*. No action

can reach vijnyanamaya atma. So vijnyanamaya is a transcendent aspect where the karmas don't reach and from where the karmas don't come because metaphysically the entity is akarta- non-doer, abhogta- non-endurer.

So, all our delights and sorrows will remain only in the first three koshas, annamaya, pranamaya, manomaya. Clemencies, inclemencies, delights, sorrows, ill-luck, good-luck, fortune, misfortune. They won't filter beyond manomaya kosha into *vijnyanamaya kosha*.

So vijnyanamaya kosha is totally untouched by karma, karma-samskaras, karma vasanas, karma-dynamics.

That's why it is transcendent aspect while the first three are totally under grip and gravity of karma. They receive karmas, they generate karmas, they induce karmas, they take stock of karmas. But the metaphysical entity within us – what is called as self- the essential self, that self is in a transcendent zone. Karmas do not percolate there, vasanas do not percolate there, samskaras do not percolate there, nor do they ooze from there, no samskaras will ooze from there, no vasanas, tendencies, will ooze from there- so all this oozing and seepage will take place in annamaya, pranamaya, manomaya. So vijnyanamaya has a unique status and that is a metaphysical zone.

Then beyond the vijnyanamaya is anandamaya. Anandamaya is the divinity zone within us. In all beings the divinity is immanently there. Patanjali's Ishvara or Vedanta's Brahma, they are our antaryamis. They are our informers; they are our internal rulers. They are our innermost governors. So anandamaya atma is the universal entity, the divinity, which is immanently in us, which is immanent as well as a transcendent principle. So that's called antarayami, antarniyamaka.

Like in Bhagavad Gita you get the quotation

isvarah sarva-bhutanam hrd-dese 'rjuna tisthati bhramayan sarva-bhutani yantrarudhani mayaya

tam eva saranam gaccha sarva-bhavena bhārata tat-prasadat param santim sthanam prapsyasi sasvatam

That is reference to the divinity immanent within us. So, the Isvara in Pancharatra and the Isvara which Patanjali has borrowed from Pancharatra speak about that antarayami. Bhagavad Gita also uses the same term, Isvara. That is the antarayami. By surrendering to that antarayami one will reach the eternal abode from where one will not return. All sorrows will absolutely end. What so ever sorrows will absolutely end. That is called mokshapada, that's called salvation, emancipation, liberation, nirvana, moksha. So, *tam eva saranam gaccha sarva-bhavena bhārata tat-prasadat param santim sthanam prapsyasi sasvatam*, one will get infinite bliss which is only available in that abode where one goes after liberation and one will attain an eternal place-*sasvata*. That is *moksha*. *Mokshapada* is *sasvata pada*.

So, the anandamaya is the divinity aspect within us. Vijnyanamaya is meta-physical, 'self'-aspect within us, that is the real 'self'.

When there is an expression of self-realization in philosophy and religion, it is the self-realization of the vijnyanamaya atma and its atmosphere is called vijnyanamaya kosha. Like our earth- if you speak of the earth – you will say it is 7000 odd miles in diameter, radius and earth has atmosphere as well. You know that 200 miles above the surface of the earth we have the earth's atmosphere. That is something like prithvi kosha. So, the earth is there even above the

ground up-to 200 miles in space we have our atmosphere. So that is the kosha; prithvi, prithvi kosha. The layer of earth extends 200 miles above the surface of the crust. Our gravity works up-to that extent. So similarly, annamaya kosha, annamaya is this body, annamaya kosha is the whole atmosphere as well.

Pranayama kosha is chakras and pancha pranas. But they have an atmosphere as well, that is pranamaya kosha. Then similarly manomaya has manomaya kosha; vijnyanamaya, vijnyanamaya kosha. So, there is a what you call an atmosphere of it.

Like the sun it has 818,000 miles of diameter but it has a huge corona which extends something like 1 million miles. So that is the sun's atmosphere. Similarly, there is atmosphere for these atma, annamaya atma has its atmosphere- both put together is annamaya kosha, pranamaya atma and its atmosphere, put together is pranamaya kosha. Similarly, manomaya atma and its atmosphere, put together is manomaya kosha. Vijnyanamaya atma and vijnyanamaya atmosphere, put together is vijnyanamaya kosha. Also, anandamaya atma and its atmosphere, put together is anandamaya kosha.

Kosha, understand it as an atmosphere as well. Just as earth has its atmosphere and sun has its atmosphere, every planet has its atmosphere; every star has an atmosphere. In the case of the sun, which is called corona of the sun, is not the body of the sun. The body of the sun ends, after the body of the sun ends, we have something called the corona of the sun. It is something like the atmosphere of the sun; and the corona temperature is more than the body of the sun. Temperature of the body of the sun. The sun temperature is 6,500 Kelvin, but corona temperature is in some thousands, more than a million. The temperature there is more than some hundreds of thousands degrees. The body of the sun is only 6.5 degrees of temperature, but the corona has 100,000 degrees. So, corona is hotter than the surface of the sun. And then of course the core of the sun is even hotter- the temperature there runs into some tens of billions of degrees.

So similarly, it is a concept of kosha is something like atmosphere- like we all have aura. It is said that the aura extends at least by 6 inches around our embodiment and there are cameras which can take photographs of our auras. There is photographers that which can take photographs of our aura. Kosha is something like aura. Annamaya atma ,aura or annamaya kosha, similarly is the case of pranamaya atma and its aura, that is the kosha. So, these are the five koshas and pranayama need to work on annamaya and pranamaya kosha.

If pranayama is just deemed as breathing it's not going to go beyond annamaya. It is not going to encompass the whole of annamaya. If you just consider respiratory breathing in your pranayama, it is not going to work. It is not going to be pranayama. It must reach pranamaya kosha, it must work on and from pranamaya kosha, therefore prana kriyas are so important. Without prana kriyas there is no pranayama. As a matter of fact, without prana kriya there is not even an essential asana. So, let me tell you here for you to understand this, we are doing asanas as postures. If we are doing asanas as postures, we are merely dealing with body matter. Then pranayama we are dealing with our breath, respiratory breath, in-breath and out-breath. And then if our mind is also included, we are including our psychological mind, we are not even including our tendency mind, we are only using our psychological mind that we must become quiet, serene, sublime, psychologically, temporally, cerebrally.

So, this kind of yoga which is in vogue today and which has sucked the whole world is something like G1 in modern technology. How many of you are still using G1 cell phones? We left the G1 far behind, then we went to G2, G3, G4 and we are going to G4, and we are looking for G5 so what is G1 for us now? Or what you call as analogue technology juxtaposed to digital technology, are we embracing analogue when digital is available. When G4 is available, are we going for G1? So that kind of yoga which is 'yogaaa' in the modern world is something akin to

G1 technology, G1 in telecommunications; physical, corporeal, postural yoga, asanas as postures and pranayama has something to do with respiratory breathing, in-breath, out-breath and retention of the breath. And then psychological mind, meditation of the mind, quiet mind, serene mind, sublime mind; all this mind is surface mind, psychological mind, temporal mind, cerebral mind.

That is why even after this yoga we have been initiated in the modern world, we are back to square one after every session. It is like dog's tail. We do our yoga it is like keeping the dog's tail straight for a while. We leave the grip of the tail, what will happen to the tail? That's what happens to us in our yoga. It is so ephemeral because we are dealing with something, corporeal body, psychological mind, respiratory breath. This is something akin to G1 technology. Who is still in G1 technology? Who is using G1 cell phones today? Even after 30-40-50 years of pursuit of yoga if we stick to G1 we are not going to go anywhere.

Therefore, this education about yoga is so important. So, the pranamaya kosha should be circumscribed and therefore we must understand the pranamaya kosha which is containing the whole body of tendencies, which I told you are 6 aspects there, starting from muladhara, muladhara, svadishthana, manipuraka, anahata, vishuddhi, ajnya.

So, the prana kriya becomes paramount in asana and even in pranayama. So we know various asanas. Today we have various classifications, standing poses, sitting poses, prone poses, supine poses, upright poses, lateral bending poses, etc.

We have classified asanas like that. We need to enhance; upgrade our technologies and we must go for prana kriyas. There is something called as prithvi postures. All postures can be done on prithvi, all postures can be done on prithvi tattva, all pranayamas can be done on prithvi tattva. All asanas can be done on ap tattva, all pranayamas can be done on ap tattva.

So, there are these pancha tattvas and the pancha tattvas have the beeja mantras lum, vum, rum, yum, hum, for 5 elements.

The locus for element of earth is in muladhara, the locus of ap is in svadishthana, locus of tej is in manipuraka, locus of vayu is in anahata and locus of space/ether is in ajnya.

So lum-muladhara region, not for the chakra for element, vum. Svadishthana chakra as the locus of element of water. Rum- for manipuraka chakra, as the locus of element of fire. Yum as beeja mantra for element of air which has locus in anahata, then vishuddhi hum-akasha vishuddhi as a locus, and in ajnya its transcendent aum is the beeja mantra.

So lum, vum, rum, yum, hum, for elements, transcendent aum ajnya chakra. So we need to know this aspect of pranamaya kosha. The pranayama must be done with reference to these tattva kriyas.

Asanas too, yogasanas too need to be done with reference to chakra kriyas and then tattva kriyas as well. Because these chakras have 4, 6, 10, 12, 16 and 2 petals numbering in to 50 totally, so those are 50 letters. So, there are chakra kriyas. So in what you call the authentic generation of yoga, now what we are doing is not authentic generation, what we are doing is fashioning the alphabet on a slate.

You can't say you are learning a language; you are just fashioning alphabets. You know there is a huge structure after fashioning alphabets. We are all fashioning alphabets. We are doing it for 20-30-40-50-60 years even. Where is the scope for us to evolve? If you are not leaving the embrace to that and embark upon high tech, next grade of it, next generation of it. Like in technol-

ogy we have G1, G2, G3, G4; similarly, in yoga we will have to come out of this doing asana as postures for body matter, doing pranayama for breath matter, and then doing dhyana for mind matter.

We need to circumscribe the kosha aspects, pranamaya, and manomaya, therefore there is technology in yoga.

We don't just deal with in-breath and out-breath. There is prithvi in-breath, you can understand characteristic difference in prithvi in-breath, and ap in-breath, tej in-breath, and vayu in-breath, and akash in-breath, and then aum in-breath. Similarly, exhalation, out breath; prithvi out-breath, ap out-breath, out-breath of tej, out-breath of vayu, out-breath of akash, out-breath of aum.

So even yogasanas are yogasanas only when we embark upon prana kriyas and then to tattva kriyas and later on to chakra kriyas, until then just doing an asana as a posture is not yogasana. We have to embark upon these kriyas to really access and solicit responses of pranamaya kosha. The prana kriya is so vital in yoga and therefore enormous needs to be done with reference to pranamaya kosha- energy bodies.

So also, the pranayama is not just qualitative good breathing, quantitative good breathing. It is respiratory breathing. It is not just going to circumscribe anything beyond the lungs and what the lungs can do being most efficient. That's all you will be able to strike, and that's why pranayama is not shvasayama.

Pranayama, the name has come- the nomenclature is because of the pranamaya kosha. Now we as mortals will work on pranamaya kosha, but there are exalted yogis they will be able to even contribute to manomaya kosha. Imagine practitioners like you and me and imagine practitioners like Yajnavalka, Jnyaneshwar, Patanjali- what is the depth of their dynamics? So that will contribute to manomaya kosha in an exalted way. That will also take something from manomaya kosha.

So therefore, the whole karma aspect can be reformed, addressed, managed by yogis because they can work on pranamaya kosha, they can even work on manomaya kosha. We mortals will not be able to have this access and this depth in our dynamics.

So that is why it is called pranayama, basically because of the pranamaya kosha. So, to understand pranamaya kosha I had to explain the set of 5 koshas. That is why we went into that subject matter seemingly not relevant to us, but in education it is relevant. If somebody speaks of annamaya kosha rather than merely anna – anna dietitians will speak about. Annamaya kosha dietitians will not speak. When annamaya kosha is referred to you will have to consider other koshas as well. That is imperative in educative process, that's why I touched upon 5 koshas very very primary, preliminary, basic, just information about the kosha concept.

And how the Divinity is part of our embodiment? it is annamaya atma, anandamaya kosha, anandamaya atma.

So, in Brahmanidya, anandamaya atma is worshipped or upasana or what is called as upasana, therefore there is a Brahmasutra called anandamaya upasana- that is means for liberation. Anandamaya upasayet is a sutra in Brahma sutra. That is the means for liberation.

Anyway, that doesn't come in our itinerary it so I will not say much about it.

So somehow, I have tried to put across very basic, very fundamental information about pancha koshas and then with that we will be ending this session to now proceed to understand a little more about pranayama. Because pranayama is a major pursuit- this is an incidental topic which came in because it is pranayama, not shvasayama I had to point out pranamaya kosha. To point out pranamaya kosha I had to point out all the 5 koshas, so incidentally we had to embark upon pancha kosha information so we will now proceed to understand little more about pranayama in the session to come, the next session. So enough for the time being.

Namaskar