

Namaskar! Welcome to a new session.

Last session I said we will be proceeding towards pranayama, because we commenced pranayama and to understand classically the pranayama we had to go to the pancha koshas and I briefly did the explanations for pancha koshas. Then, I said from next session we will go to pranayama. However, I have got some questions which have come from the ardent students, listeners, so then I will be taking up those questions to start with.

There is a question that during the session on asanas I said the body, mind, breath are addressed and addressing, so, what is this dichotomy? is the question, where body, mind and breath are addressed and addressing.

Now, where this is a kind of Pop yoga, popular yoga, consumer yoga, you want to address the body, mind, breath.

So, there is only one aspect of it where the body is addressed, the breath is addressed, the mind is addressed. The body is set right, the mind is set right, the breath is set right.

But then I addressed the other dimension, that the body is addressing, the mind is addressing, the breath is addressing.

So, if yoga is a consumer product, then body, mind, breath, should be addressed, but if you understand the dynamics of yoga, the body is addressing, the mind is addressing, the breath is addressing as well.

Although we want to do yoga for the wellbeing of body, mind, embodiment, that is consumer yoga. You want to do something that is good for body, something that is good for mind, but, however, at the end of the session we take an assessment on how far it has worked on me. We want to be beneficiaries when it comes to assessment of our own endeavours. We just don't want to see that the body is feeling fine, the mind is feeling fine, I want ourselves to be addressed. So, it implies that if we are to be addressed, our subjective entity is to be addressed, who is going to address it? The body, mind, breath.

So in dynamics of yoga there are 2 sides to the dynamics, one is that the body, mind, breath is addressed and set right, put in form put in shape qualitatively and on the other side we want ourselves to be put right. Now, who is going to do that? Body, mind, breath are going to do that. So, this goes unnoticed, however in assessment we want to feel fine.

It implies that we are different from body, mind and breath and we want the body, mind and breath to be our benefactors and we to be beneficiaries, when we come to assessment of our yoga.

And therefore there are two aspects to this dynamics, the body is addressed, the body is addressing. When the body is addressed, the breath and mind are addressing it, when the mind is addressed, the body and breath are addressing it, when the breath is addressed the body and mind are addressing it. So out of the three two come into benefactor lobby and one comes in the beneficiary lobby. So by rotation body becomes beneficiary, breath becomes beneficiary and mind becomes beneficiary. And this is how the rotational dynamics are there in Yoga and this is more facilitated by associated conditions of body, mind and breath. They can mutually work for each other They can work for each other becoming mutually benefactors and beneficiaries.

Therefore I made a statement that body, mind and breath are benefactors as well as beneficiaries. The body, mind and breath are addressed as well as addressing, and this is possible in their interactive culture. When they interact, they can actualize this covert kind of dynamics. The overt kind of dynamics is that. Body gets benefit, breath gets benefit, mind gets benefit, this is overt aspect of dynamics, obvious aspect of dynamics, we want to set right the body, mind and breath. We want to exercise body, mind and breath but at the same time we also want to be getting addressed having done yoga, we must feel fine. It's not that only our body should feel fine our breath should feel fine and our mind should feel fine. We ourselves have to feel fine this is our perspective in assessment of our session. How far did I feel fine? That means they (body, mind and breath) become benefactors and we become beneficiaries.

So there are these aspects of dynamics. When you get into practical aspect of it, you will notice it that we are benefactors of body, mind and breath. Body, mind and breath are benefactors of us and they are mutually benefactors of each other. They are mutual beneficiaries of each other, this is part of dynamics of yoga which one has to experience while in asana or while in pranayama.

So, that was the first question which was put to me, how they can be both addressing and addressed. Therefore they mutually address each other and get addressed by each other.

So, then, I said rather than investing will in our yoga, we must generate will. So, it is not just will aspect, because we need certain qualitative aspects of mind, we must be doing sincerely, we must be doing attentively, we must be doing honestly. So, we think that honesty must be invested in our yoga, sincerity must be invested in our yoga, all these qualitative aspects, dedication, devotion, honesty, integrity, sincerity, we think of investing those things, but in yoga, in asana and pranayama, in an associated condition of body, mind and breath, we generate these qualities. We will be generating the will power in the process of doing asanas.

To begin with, we need to have the will, because that is why we say 'where there is a will, there is a way', so that is a crude condition, a rudimentary condition, we need to have a will. But in the asana process, we will be able to generate the will, then also other qualities such as honesty, integrity, sincerity, etc. That is a marvel of the dynamics of asana and pranayama, that we generate those things, qualitatively, which are organic. When you are investing your will, it is not so organic, it is inorganic.

See, usually in our business activities of life there are external factors and therefore, we need will as well, but here there are subjectivistic aspects, everything is subjectivistic – the objective entity, the subjective entity, the instrumental entity, all integrated within us. Therefore these are unique processes.

So, by the dynamics of asana and pranayama you get a condition that you become honest. You should be honest to start with, is a wonderful condition, it's a gate condition. It's a gate condition, that you should start with honesty, you should start with sincerity, you should start with advertence, you should start with focus, you should start with integration, you should start with sincerity.

However, the process is such that you autogenically start developing these qualities. And therefore, in asanas you will generate will, you will generate sincerity, you will generate honesty, you will generate integrity, this has to be experienced by getting into the laboratory of asanas, laboratory of pranayama, and therefore that is the objective aspect, subjective aspect and instrumental aspect, which interact on to each other for each other and these qualities are turned out. I will give you one example here. See if you can understand this.

You go to a grocer's shop. In grocer's shop you get all those materials with which you develop all those delicacies in your kitchen. They are all available in grocers shop. Grocers shop you don't get any delicacy but all material of delicacy. Is that right? So you get the grocery back home, then you put the grocery in a particular process and you turn out delicacies and you enjoy the delicacies.

In grocer's shop you don't find any delicacies, you find all materials of delicacy, raw material of delicacies. They need a process, they need a sequential order, they need a skill. So if one has skill one has process and the processing instrumentation and sequence, how the delicacy has to turn out? In a delicacy something had to be done first, then something should be done at last.

So, there is a process and all these things are there. In a grocer's shop you get only material. So, body, mind, breath, senses, psyche, are all material. They inherently don't have any delicacies in themselves, but they can come together in particular proportion, they can come together in particular process, and there can be some amount of skill in processing, and that will turn out delicacy. So, similarly here, body, mind, breath, they come together and turn out that delicacy of yoga where you get sublimity, purity, piety, sanctity, equity, equanimity, equilibrium, etc., the Noble qualities of yoga.

So, what is required is we need a process. So similarly by this process you will generate suitable will compatible will sufficient will. So also other qualities such as sincerity, integration, honesty, dedication, devotion, affiliation, etc. So, yoga is a process which turns out these qualities. It is not that you must have these investments in place, even if the investments are in place, they are meagre in quantity and quality. But just as a cook, or a chef, or a house wife turns out irresistible delicacies of the kitchen processes, in yoga, it is a kitchen process of consciousness and these qualities are turned out sincerity, purity, piety, sanctity, sanity, equity, equanimity, equilibrium, honesty, dedication, etc. So these are all the things that are turned out from the process of yoga. That is why I made a statement instead of investing in will, etc. Will, etc. would be generated by asanas because that potential is there. Because in asanas and Pranayama and meditation we have a kitchen process. Just as there are kitchen process to turn out delicacies, there are kitchen processes to turn out these sublime states, be follow.

So that is why I made a statement: 'That will, etc. must be generated rather than invested'. Of course meager investment will be required if you're in raw conditions rudimentary student raw condition. You will have to invest certain things But these investments are meager and the reaps are disproportionately great. That's why that statement came.

Then, there was a question of fidelity in speech and mind. The truth is the fidelity in speech and mind. And I give that example of guru and shishya. Shishya had to speak the truth in front of the guru, because of kind of coercion, or there was no way to escape. To all his colleagues he was speaking the untruth, he did not reveal the truth at all when he was interacting with his colleagues, when he was moving with his colleagues. But when the colleagues brought him in front of the guru and made a complaint that this fellow is lying and not speaking the truth. So, in front of the Guru, he had to helplessly, haplessly speak the truth. So, it was merely oratory truth, the mind did not have fidelity, it was out of helplessness that he spoke the truth. He didn't want to speak the truth but he was forced to speak the truth because of the reverence factor he had for the guru. He could not disrespect his guru, he was coerced to speak the truth. So, that shows there was no fidelity between the mind and the speech.

Whereas for Satya Dharma it is not moral truth, moral ethical principle of truth. It is ethical religious principle of truth, where there must be fidelity in speech mind and also in action. Otherwise, if you recall, as I told you, that we do one thing and we say second thing and we have third thing in the mind.

So, there are 3 different things, in our activity of body, in our speech and in our mind. There are 3 different things, now, the three different things, heterogeneous things, cannot be homogenous and cannot have fidelity. Whereas in Satya Dharma we need to have fidelity. So that's why I gave that example that we might speak the truth because of consequence in which we are caught sometimes, we are caught and then we have to speak the truth, sometimes we are forced. That's why we have to speak the truth. Sometimes there is coercion, therefore we speak the truth, that is not satya dharma. In satya dharma the three things should be having fidelity, that's why that shanti mantra: 'Let my mind be established in my speech, let my speech be established in my mind', so this is superior grade of truth while in the example it was an inferior grade of truth. It was tainted truth and therefore it was not truth, because it was half-truth. Mind was not speaking the truth, oral organs spoke the truth. Mind was not in consonance, rather than that, it was antagonizing and that's why these fidelities are important when it comes to satya dharma.

Then there was question about japa, more about japa! Japa is a huge topic. There are countless kinds of japas: nitya japa, naimitya japa, kamyā japa. Then japa of jnana sadhana, japa of karma sadhana, japa of bhakti sadhana, japa of dhyana sadhana, japa in tantra sadhana, japa in mantra sadhana, so there are n number of japas. So say for Instance, aum japa, or aum in jnana sadhana is one thing. Japa of aum in karma sadhana is another thing. Or karma marga, dhyana marga, jnana marga, bhakti marga . These are four major paths given by adhyatma . Everywhere japa will have different skirting. Japa will have different role. In jnana marga, japa should give you jnana. In karma marga, japa should give you qualification for karma, in dhyana marga, japa should give you resourcefulness, should contribute to your dhyana potentials, and in bhakti, it should give devotion. So, jnana, dhyana, karma, bhakti, even tantra mantra. In mantra sadhana, japa comes for the mantra to become powerful. So, there are different kinds of japas depending upon purpose, depending on the calibre. Ajnana marga sadhaka is very rudimentary, how will be the japa? In jnana marga sadhaka is almost a jnani, how will be the japa? Japa will change in hierarchies, japa will change in calibres, qualifications. So, there are 'n' number of japas.

Japa in dharma sadhana, I say again as I told you, jnana, dhyana, bhakti, karma, marga. Then I told you about japa in mantra, japa in tantra, japa in dharma. Dharma sadhana also needs a japa, mantra sadhana needs japa, tantra sadhana needs a japa, yoga Sadhana needs a japa, jnana sadhana needs a japa, karma sadhana needs a japa, bhakti sadhana needs a japa. So these are different modes because the outcome of the japa will be different.

Then there are nitya naimika japas which come in dharma. So If you open dharma marga then there are nitya naimitika kamyā japas, so it is not easy to articulate that in one session provided, we dedicate something to japa totally. So maybe it will consume couple of sessions, if we decide to penetrate the concept of japa, because japa has enormous potentials.

What is it? The very two letters of japa, ja - pa these are two syllables in the word japa. Janma viccheda is one purpose of japa, and pakara paap nashakarana. So the japa will be working in two channels primarily in any process, which I mentioned several like jnana, dhyana, karma, bhakti, tantra, mantra, dharma, etc. They have this purpose that is jakaro janmavichheda pakara papanasaka. So sin

management or sin reduction or getting emancipated by sins. And the other, janma, is about the cycle of birth and death. So that will relieve us from the cycle of birth and death. That's why the word japa. So it will come in various hierarchies and in various ways. There is something called japa rahasya also.

So it's a huge topic by itself. Well, as a part of study of yoga we will have to go into it, but not at this point in time. At some point in time we are going to investigate japa and try to understand nuances and implication of japa.

Then finally there was question on satsang. What is satsang? Satsanga means, sat means truth, association with truth, discussing the truth, hearing the truth, contemplating on the truth. So hearing, thinking, contemplating, and practicing for truth. That is satsanga.

So the meaning of sat is truth so also satsanga is also Santa sanga, because the saints are in truth, because the saints are practicing truth, saints are permeated by truth, saints have explored, realized the truth, and they speak only truth.

So Santa sanga is satsanga. Now, if you say you're not getting any saint around you, you're not finding any saint around you. Fortunately we have lot of rich tradition there is lot of literature on saints in all the regions of our country right from top to bottom, various regions various states. Today we have states in India, so each region, each language has produced saints, and saints have left some literature behind for us. So to be studying saint literature, contemplate on saintly literature, to study saintly literature, to hear saintly literature,... to hear, to read, to study, that's also satsanga.

Then satya sanga: when we are going in search of truth philosophically, not for business activities of life. When you are going in search of truth that is also satsanga.

So satsanga, sadhu sanga, Santa sanga, and now satva sanga. Unless we are pursuing satva guna, accumulating satva guna there is no satsanga. So even going in pursuit of satva guna is also satsanga. So satsanga factors are to be opened out. Satsanga means sat sanga, sadhu sanga, Santa sanga, satya sanga and satva sanga. So that all put together is satsanga. This is so important for those who are in pursuit of yoga and pursuit of adhyatma. Satsanga is very very important.

I opened out the factor of satsanga, because satva is also truth, Santa is truth, sadhu is truth, truth is truth, so that is what satsang is, for which we must study the scriptures which divulge the truth: Upanishads, darshanas, darshana shastra, Upanishad shastra, vedanta shastra, moksha shastra, they are postulating sat – the truth.

Dharma shastra, dharma sanga. Dharma shastra, studying the dharma shastra, which is for satva, the truth. So we must be studying Upanishads, yoga shastra, geeta shastra, vedanta shastra, sankhya shastra and dharma shastra, adhyatma shastra, moksha shastra. So these are all the shastras which reveal the truth, divulge the truth and offers us passage to go towards the truth. So that is satsanga.

With that, I have answered all the questions, which came my way.

Now let's slightly look into pranayama, which is the topic of the session today. Basically, we must understand that we have an influence of neo yoga on us, because today, pranayama is svashayama, dealing with that to respiratory breath, dealing with respiratory inbreath and respiratory outbreath is pranayama.

This is not endorsed by classical tradition, classical texts, classical approach. Whereas all pranayama today is reference to in breath that you take through the nose, out breath that goes out through the nose. And we are dealing with respiratory inhalation and respiratory exhalation and that is construed as pranayama. That is not true. That is not right. So if you have classical approach, you will come to know the fact that the breath is only an instrument, it's only a carrier of prana shakti. So just regulating the breath, qualitatively and quantitatively, handling the breath, is not pranayama.

Trying to keep your vehicle in good shape. Like if you have a car, you want to keep the car in good condition for you to be using it without hassle, is that right? So you take care of your car, you should take care of your vehicle, so you can use it without any hassle. So this inbreath and outbreath is only a vehicle. Today that itself has become pranayama. So being a vehicle of pranayama, inbreath or the breathing must be taken care of. Nowhere is it suggested that that is not pranayama and therefore, overlook it, those are vehicles of pranayama, inbreath, outbreath and retention are vehicles of pranayama. They are only vehicles of pranayama.

Just as you consider your vehicles, you take care of your vehicle, vehicle has some other purpose to serve. You are not only taking care of the vehicle and put it in the garage, again bring it out in the morning, wash it, clean it again, keep it back in the garage, occasionally, take it to a mechanic and get it serviced and again keep it in garage. You don't do that. You use the car. The car has a function, the car has a purpose. Similarly this in breath and out breath is just a vehicle, you must take care of that vehicle, just as much as you take care of your vehicle, which serves other purposes, your convenience, your purpose. The car is there to serve your purpose.

So, inbreath and outbreath are just vehicles of pranayama, therefore care must be taken as much as we take care if we are good car owners, we take good care of the car. If we are not too good owners of the car, we are reckless and careless, we neglect our car and our car will trouble us. The car will not serve our purpose well.

So just dealing with in breath and out breath is not pranayama, as this is the popular notion that has come in the world today because of popularization of yoga, so it's all dealt with in breath and out breath.

The other thing is that we've dealt with the concept of say chandra nadi, surya nadi, so there comes the digital pranayama. People block the nostril in any way, one nostril to be blocked, and one nostril to be opened, so they do all kinds of ridiculous things on the nose. Straight nose and nostril is being tilted by the pressures. To be inhaling in the right, we tilt the septum to the right; to be inhaling in the left, we tilt the septum to the left, because we press so much on the nostrils that we get deviated septum. Now, do you want deviated septum? When God has given a straight nose, why make it crooked? and by making it crooked, what's the logic to say that it is pranayama? So these ridiculous things are there very rampant nasal pranayama. You see in pranayama, they want to block one nose. You don't have to block the nose physically, because the nostrils can get blocked as it is. Suppose you have a cold; when you have a cold, you experience your nostrils are choked or one nostril is choked or both the nostrils are choked. Nobody is plugging your nose to block your nose. The nostrils as it is can get blocked, either one or both and this you experience during cold. Although your nasal gates are open, nobody is blocking your nose, the passages are blocked.

So, it should be understood that we don't have to close the nose to block the nostrils, because there are passages in the nose and they get blocked. And this example is to understand this condition, in cold, or many times, your nostrils are choked, either one or both. The gates are open, the gates are open, yet breath cannot go in, or breath cannot go out. Either it is choked for exhalation or it is choked for inhalation, is that right? Then we use the mouth to exhale or inhale because the nose cannot be doing it.

So the point is we don't need to tilt our nose and nostrils to be doing so called anuloma, pratiloma or suryabhedana, chandrabhedana, or ida pranayama, or pingala pranayama, you don't have to put the fingers on the nostrils aggressively. The tradition has given beautiful delicate mudra for pranayama, where only right hand should be used on the nostrils. Only in case if the right hand is injured or you don't have the right hand at all, then you can use the left hand, otherwise, right hand only should be used for pranayama.

Then, there is beautiful mudra for pranayama, your right hand, index finger and middle finger should be folded in and thumb and ring finger and small finger should form a ring like shape and should be as if like an ornament going on the nostrils. Delicate placement of it. It's never aggressively blocking the nose, thinking that the nostrils are blocked. So, there are ridiculous kind of ways to do the pranayama, of the right nostril pranayama, of the left nostril, alternate nostril, etc.

So we should know that there is a delicate mudra using the ring finger, small finger along with thumb finger. There are also energy aspects why two fingers and thumb should come and no other two fingers and thumb should come. You can also be blocking with other two fingers, Index middle finger and the thumb but there are energy circuits in our palms. That is why the yogis have discovered, they have embarked upon, have stipulated a particular mudra, small finger, ring finger with the thumb that's the best opponent. The thumb has the opponency to all fingers. The thumb comes as an opponency to all fingers, and for pranayama best are those two which come face to face. Because these (ring finger and small finger) are last two fingers and thumb is the first one so they come in almost straight opponency rather than angular opponency. And there are energy aspects considered by the shastras, we don't have to go into it today, because we are having introductory education here.

So pranayama means, it has become, nasal pranayama here, ida pranayama, pingala pranayama, the nadi is not as huge as a nostril. There are nadis in the right and left nostril. So therefore that is again an influence that today we do the digital breathing, the surya pranayama, the chandra pranayama, or anuloma, pratiloma, or surya bhedan, chandra bhedan, nadi shodhan, etc., and then people are blocking the nostrils aggressively and in an uncivilized way. There is no civilization, civility in taking the fingers like that on the nose, pressing the index finger on the nose or the middle finger on the nose. So understand it's a very delicate act, It's a tender act, and pranayama is going to work as an ornament to the chitta. It's going to be an ornament on your chitta. Now will you like an ornament of any shape and form and put it on your body, you want beautiful shape. All ornament that goes on the body you want a wonderful shape, beautiful shape, they beautify you.

Now pranayama is something which is beautification of the chitta. Therefore when it comes to digital pranayama it is placing the fingers as an ornament to chitta.

So we will have to come out of these ideas and notions about pranayama. Basically, we think it is something to do with inhalative respiration and exhalative respiration, and perhaps retentive phase, in

both the cases, after inhalation and after exhalation and we just deal with the breath, respiratory breath.

It is holistic. Pranayama is holistic. Because pranas are five. If you're dealing with the nose, then you're dealing with only one prana, whereas pranayama implies apanayama, samanayana, udayanama, vyayanama, pranayama. How can you deal with breath of one location such as the nostrils? because nostrils come in one location, as far as pranic division is concerned.

Nose to heart, it is said to be prana. Heart to navel, it is said to be samana. Navel below is said to be apana. And nostrils and above is said to be udana, and vyana is all over.

So basically there are four pranayamas with pancha pranas. There are five pranas, however four pranayamas. In one classification pranavyanayama, apana vyanayama, samana vyanayama, udana vyanayama, so there are only four.

Then, another classification says that there are samantrak, amantrak pranayamas. Only two kinds of pranayama, samantrak, amantrak.

Another classification tells us puraka, rechaka, kumbhaka pranayama. There are two kumbhakas, outer and inner, external, internal.

So, these are various classifications with which you are inducted with that these are various types of pranayamas in classical approach. Otherwise, in popular approach, you have ujjayi, viloma, anuloma, pratiloma, surya bhedana, chandra bhedana, nadi shodhan, brahmari, or so plavini.

There are some pranayamas mentioned and we think these are the pranayamas. But in educative process, they are introduced to this, the types of pranayamas, samantrak, amantrak, bahya vrutti, abhyantara vrutti, stambha vrutti, so this is more classical approach.

Anyway, so education of pranayama if you recall in our last session, last session that means where we were dealing with orientation of pranayama in various asanas. We must be familiar with the potentials of breathing. What are the potentials of the breath and breathing? Asanas are a wonderful academy. Don't have divisions, these are asana practices, these are pranayama practices. Patanjali gives us a link between asana and pranayama, why? Because asanas will induct us to enormous potentials of the breath and breathing, enormous function of breath and breathing. The body, mind, inanimate, you can animate. Body and mind super mercurial animated, you can pacify.

So different conditions are there in body and mind, and breath has those chemical constitutions to counter negative conditions and build up positive conditions.

So in asanas we must have a fieldwork to explore the potentials of the breath, usages of the breath, application of the breath, addressals of the breath. What the breath can do to our body, mind, composite? What can be done for breath with body, mind, senses, composite? So making the breath as benefactor, making the breath as beneficiary, making the breath as agency, making the breath as tool... This all has to be carried out, a kind of fieldwork in asanas. It will give you wonderful academy to identify the potentials of the breath, usages of the breath, application of the breath... They are enormous resource. Breath according to yoga is enormous resource, enormous body of resources. It's almost an omnipotent agency, omniscient agency within us.

We are not omnipotent, we are not omniscient, we are mortals, but the breath within us is almost omnipotent and omniscient principle. It's a multitasker, it's a multitasking agency. What is it that the breath doesn't do? This has to be explored. In the beginning we must go on exploring, what the breath does? how much the breath does? and, when you have carried out sufficient fieldwork survey, you will realise the question will be other way round: What is it that the breath doesn't do?

In the beginning the question is: what does the breath do? and then we go on exploring what does the breath do in body, in mind, on the senses, in the organs, on the body matter, on the mind matter, on the body state, on the mind state. So what the breath does is explored but when the exploration is sufficient, then the question will be coming the other way round: What is it that the breath doesn't do? Associated breath is a marvel.

Whereas in modern pranayama we are dealing with isolated breath, while yoga has this implication, that it must be associated breath. So the associated breath is really a marvel, it's a multi-tasking agency.

Many times I have said in the class: you know what is Swiss knife? It is also called military knife. Though it is called Swiss knife or military knife it has so many things apart from knife.... So, many gadgets are there in it apart from just knife. But the convention is that, they call it a Swiss knife or military knife. So Swiss knife can carry out so many processes. Mere knife cannot carry out so many processes. Swiss knife can carry out so many processes. It's instrument for so many acts.

Similarly the associated breath is like Swiss knife, our respiratory breath is just like knife, it has only one function, like knife is there only to cut something into pieces, that's all its function, but Swiss knife has so many functions. Similarly isolated breath is like knife, it has only one purpose, it is to keep you living as biological creatures and keep your autonomous system functioning. That is all the role of this respiratory breath, the isolated breath; but associated breath has enormous facets. It is a really multi-tasking agency. It conditions, cultures your mind, it conditions, cultures your body. It has remedials offered to body matters, it has remedials offered to mind matters, it has remedials offered to very consciousness, where is chitta.

So associated breath is a marvel, and in asanas if you recall I said associated condition is a basic preparatory of asanas. In that case breath will start working as an associated breath; mind will start working as associated mind; body will start working as associated body. They are all marvels and when other two are marvels, the breath works in an extraordinary way on body matter, body organs, body factors, body facets. Mind, mind matter, mind facets, mind factors, mind organs.

The breath also gets benefits from them, because they are mutually compatible to work for each other, in associated conditions, in kneaded conditions, in unified conditions, and therefore, this is one of the basic kind of surveys. We need to carry out fieldwork, we need to carry out, to really embark, upon pranayama rather than making a division that this is pranayama, that this is asana. I will do pranayama first, asana later or asanas first and pranayama later. So we make water tight compartments, and we look at them totally differently. This is out classical approach, not classical approach, anti-classical approach.

So asanas give you wonderful academy, wonderful lab, wonderful field to develop literacy about associated breath. It's enormous potential, it's enormous, absolutely enormous, fascinatingly enormous potentials to work on our embodiment grosser to subtler. Because it is said pranayama dhair doshant is

a scriptural statement. It can work on our psyche, consciousness, chitta. It has such enormous penetration, such enormous depth, enormous potentials, enormous instrumentation that the breath can work.

So, best way is to start getting inducted to breath and associated breath via media asanas, because asanas open out a wonderful field. So many kinds of asanas are there, you know, basically you have the idea of sitting poses, standing poses, prone poses, supine poses, lateral poses, turning poses, lateral, turning poses, inversion, these are your classifications.

In this classification itself you will identify that the breath plays an enormous role, that the breath has enormous potentials, let us explore what it is.

Then, after the exploration of the breath has taken place then in asanas itself, there is a part called prana kriya, so you must be familiar with prana kriya. Is there any logic pranayama without prana kriya? Do you have idea of what is prana kriya? You must have idea of what is prana kriya. That's why I have you the vachika kriya in between before coming to pranayama, because vachika kriya is so important, because without vachika kriya there is no prana kriya. So prana kriya implies vachika kriya.

Today this vachika kriya is not known, there might be some orthodox practitioners who may be doing samantrak pranayama, but they have no idea of what is amantrak pranayama. Amantrak pranayama means, they think it is svashayama, just deal with the breath, that is amantrak. No, that is not true. That's why I gave you introduction to pranamaya kosha.

Pranayama has got to do something on pranamaya kosha. It should be from, on, in, with, by, for, pranamaya kosha and that's why I took some time to explain what is pranamaya kosha. To understand pranamaya kosha I told you about other koshas as well, introductory brief information. So prana kriya must be practiced thoroughly in asanas, then we know how breath works under prana kriya. And breath working under prana kriya is so important in pranayama. Anyway, that is enough for the session today, so, namaskar all of you.