

Lesson 18: Online Education in Yoga by Sri Prashant Iyengar

Welcome to the new session. Previous session, we had commenced exploring the speechly act: Vachika Kriya.

Much needs to be explored. You see, there are couple of dimensions, which we will consider.

We know that when it is yoga we want to have the best possible involvement, because if there is no involvement at all you know it is pseudo yoga, there is no yoga at all. Involvement becomes a very prominent thing. So let me give you an example here that how the organ of speech has to a great extent control over the mind. Now why do we lack involvement or why do we dig rate it is because of the mind.

The mind force is so strong that it is very difficult to be remaining a dig rated. And the mind makes us to dig rate. But the oral act has significant amount of control to prevent digression of the mind. That is why you might recall the parents and you have your children and children are studying they are reading a book, they are reading a text book, so in order that they are better involved in reading the book, you tell them to read the book aloud, now if they are not reading the book loud but reading in mind, mentally reading the book, you can understand the scope for digression. The moment they start reading aloud the mind to significant extent is prevented from getting digrated. so digressions are prevented. That's why the parents tell the children of course small children, they cannot be telling the grown up children. So even when you read the book, if you are reading in your mind silently reading, mind can easily dig rate.

But suppose it is an important textbook, it is an important book particularly the book on philosophy, spirituality, adhyatma, you need to read the book loud. So that will prevent the Mind from digression; the mind is kept engaged because when you are reading loud there is a visual act; your eyes are looking at the book and reading the book so the eyes are going over the words and lines and going through the lines, going through the pages so the eyes are involved. So the mind behind the eyes are involved.

Now when you are reading the book aloud, you are reading what the book has the written matter in it so therefore again the mind behind the oral organ is also engaged.

Because the mind is behind all organs so the mind behind the eyes is engaged, the mind behind the oral organ is engaged; now the mind behind the ears too is engaged. Now you might construe I am talking to you, I am the speaker and you are the listener, but I am also the listener of my own speech and talk; it's not that I cannot hear my talk I am hearing my talk as well it's not that only you are hearing my talk.

So see the Mind from three dimensions is drawn in. One is because of the eyes, the other one because of the oral organ and the third is because of the ears. So if you read the book aloud, the ears are also involved, so ears will also receive the matter of the book. The Mind behind the ear is also kept engaged, so the mind is engaged three folds, but if you read it silently then only the mind behind the eyes is engaged and mind that's all behind the eyes. Mind in the ears is not involved there, is no invitation to it. The mind of the mouth is not having invitation because you are reading it silently. So therefore we had that culture of Pathana Pathan in our tradition and that's the advantage when oratory act is taking place. So read the book aloud, not only read it loud but see that you are using proper intonation, the culture of speech.

If it is an interrogative statement you have to have interrogation intonation. So the intonation should suit the matter. The statement whatever is the statement. So the voice culture is important then that will have better impression on the impression cortex and the matter will be better impressed.

So the oral act also is a kind of controller to some extent significant extent on The Mind. The Mind won't dig rate if you are reading aloud. So understand how it can be an invitation, an invitation to the mind and we want the mind to be involved in whatever you are doing and more particularly in Yoga. We don't want to do yoga without significant involvement of the mind we want the mind to be more and more involved and the speechly act will do that.

Now we are not supposed to speak loud as I said in the previous session as a running commentary, as a commentator giving a running commentary you will have to be more advertent about actions responses resistances assistances, the stances, the intents, you can also read your intent if you are commentating on your dynamics you will read your drive you will read your motive now you can only read your drive and you can only read your motive this you can conceal it for others you will not show your drive or you can perhaps even deceive them by putting on a mask. So someone thinks that you have a very noble drive you may not be having noble drive you might be having petty selfish drive.

But you can read your own mind your drive you can read it, its naked truth for you the drive the motive the motion. So the psycho mental aspects in your dynamics will be caught because the mind is commentating and that is so important in yoga as Vachika Kriya.

Then see there are so many other dimensions let me tell you another dimension; there is a wonderful Shanti Mantra which prays let my mind be established in my speech, let my speech be established in my mind.

This is a wonderful shantimantra

'van me manasi pratishthita mano me vaci pratishthitam'

So understand the importance of this because otherwise usually in our business of life what we do what we think and what we say there are no compatibilities we can say one thing and we can mentally have intent totally incompatible and then what we do will be another third thing so we say one thing we think another thing and we do yet another thing so there can be three aspects which spoil our activities which spoil our actions. Now this is one of the one principles of Satya what is truth, it's not just speaking truth. The Mind behind truth should be established in it I will just relate a story here:

Once, some of the disciples complained to the Acharya about a particular disciple, saying that he is lying, he has been lying in a particular matter, they say he is lying, so the Acharya calls the disciple and he says, tell me what is the fact. Now being a disciple and that being Acharya, he could not be lying. So he had to speak out the truth; because of the reverence for his Acharya he could not be speaking the untruth which he did for others-his friends and colleagues. He was lying to them in a particular matter. Now he could not lie. But his Acharya said, you are speaking the truth but you are speaking the truth haplessly, helplessly. You don't want to speak the truth but yet you were forced to speak the truth because I asked you. The disciple gave a nod. He said, yes, I have spoken the truth without the mind being compatible, having no fidelity. So there was no Fidelity between my mind, I didn't want to say that but I said it. I was reluctant to say that, I did not want to say that so whatever I have spoken I have spoken with tremendous amount of discontent. So therefore, that is not Satya according to Dharma. According to moral ethical principle it is "truth". He has spoken the truth. But his mind didn't want to speak that, his mind wanted to say exactly opposite; just because the Acharya, his Guru, asked him that question. He could not be lying and he had to come out candidly unwillingly so if unwillingly speak the truth, according to dharma it is not the truth. Therefore, the Shanti Mantra says let my speech be established in my mind, let my mind be established in speech. Not only

fidelity, not only compatibility but "Established". Now see, when you are carrying out your Vachika-Kriya in your Asanas, there will be absolute Fidelity between mind and speech, action and what you say, because you will articulate what you are doing, you will articulate what is being done, you will articulate what is happening, you will articulate how it was done, how something was done, what was done, how something was done, so in commentating act, you will be speaking the truth and you will be speaking the truth with the mind not merely compatible and having Fidelity but the mind established in it. It won't be a case like that disciple who had reluctance to speak the truth to the Acharya but yet there was coercion, because of which he had to speak, maybe it was not coercive question for the teacher but because of his reverence for the teacher he had to speak the truth. So there was no fidelity, no compatibility and of course this established condition was out of question there. Now, when you give a commentative act, you have wonderful field to speak the truth, essential truth which qualifies to be truth according to dharma, the final authority because you will not be speaking what you did not do, because you can be lying to your teacher, I tried, I did and I intently tried something and I tried this and I tried that; you can be lying to your teacher but you can't be lying within yourself. There is no field to lie, to be lying and therefore it is a wonderful field for Satya. So you will be scoring a merit.

Apart from other advantages which I said that you will be getting, developing literacy about it when you are giving that commentating act, you will become more literate about Yoga, more literate about your dynamics, you will read the drive, motive, motion, execution, purpose, contribution, participation, involvement, resistance, assistance. All this will be identified. So not only that you will be getting a clear picture of the Dynamics, but you will also score a merit that you will be speaking the truth. Like we are used to that kind of saying that walk the talk and talk the walk. So you can understand what is meant by talk the walk and walk the talk. While in asanas You will be doing that and quite spontaneously, quite organically and with enormous Fidelity, integration, so you will be scoring merit by practising Truth, by just giving running commentary silently in asanas. Why not score that merit which comes easily our way? So that's another dimension which, as I said, there are many dimensions which we need to explore. Now another dimension, now we are going to explore and now I would suggest you to settle down in Shavasan. Lie down in Shavasan, take position in Shavasan. Lie down with proper alignment etc. So take some time to get settled in Shavasan. You might be using a bolster or you might be doing without a bolster. The options are open to you so I will be giving you sometime, meanwhile I will be briefing you and you can be settling down in Shavasan and I want you to have awareness of your chest. I want you to have awareness of your lungs, chest and breathing. How the breath and lungs interact, how the breath and chest interact, how the breath, mind awareness and the chest interact, how breath, mind awareness and the chest and lungs interact. So start developing that sensitivity. Now shortly we are going to, we will be going for Vachika-Kriya and then you will identify that there is a system which you will be exploring, which anatomy doesn't speak about. Because anatomy only will say that there is a respiratory system and lung is part of respiratory system, the chest contains respiratory organ and there is a respiration there, respiratory organ there, that's all the science will tell you, anatomy will tell you, physiology will tell you, body science will tell you, so from that perspective try to understand your lungs as a respiratory organ. The inhalative lungs and exhalative lungs, inhalative chest and exhalative chest, so develop your sensitivities. Now if I say that you should be now

attending to inhalations primarily, now I will say slowly inhale and inhale deeper. Inhale slower than normal so that it is facility for sensitivity and you can also sense it better, so slower inhalation and deeper inhalation. You can append supplements to it to deepen it. So I am not suggesting inhalation in one go. You can inhale in stages or you can append supplements to it and watch your lungs while you are inhaling. Then watch your lungs while you are exhaling. Similarly slower exhalation and deeper exhalation. Now you will see that respiratory organs, the lungs are dilating distending, responding, activating, addressed, used, applied etc. So try to ascertain all those things, how the lungs are inhaling, how the lungs are receiving inhalation, how the lungs are exhaling, how the lungs are dispensing exhalation, so what are they receiving, dispensing, in what way they are activated, in what way they are mobilized. So you will understand the thoracic muscles, the respiratory muscles, intercostal muscles, how they are activated by your in-breath and out-breath. Now I will be giving you a scheme and adhere to that scheme and then with your sensitivity try to understand how there are n number of ways to activate your chest during inhalation, during exhalation. There are n number of ways to open out the chest by inhalation and distend, relax the chest by exhalation. It's not just one way that now you are experiencing. In one way you activate the lungs and chest by inhalation, another way you can distend your lungs and chest in exhalation. So as you are doing that, now you will have to incorporate what I say. So this is called Prana Kriya.

So now we are going to a format where you exhale first and inhale following it, so the cycle will be exhalation followed by inhalation, exhalation followed by inhalation. Now, when you are going to exhale, all of you exhale A, A ,A, A as in "Uncle" and inhale Aa, Aa, Aa, Aa, as you inhale. So have your observation in place and find out A exhalation and Aa inhalation. A exhalation and Aa inhalation, understand the graphic movements, the configuration, the constellation of in breath and out breath. There are graphic movements of your breath, graphically they are in a scheme. A exhalation, AAA Uncle, Aa, Aa, Aa father, inhalation.

Now in the following cycles, continue until you get the instructions completely, continue what you are doing and do that sensitively and literately. Read the movement, read the aerodynamics of your breathing. How the lungs open in inhalation, how the lungs relax in exhalation, how the father AA inhalation activates, and how "Uncle" A, exhalation distends. Now in the following cycles, you will exhale, Aa, father, father, father, Aa, Aa, Aa exhale and inhale E, E,E eagle, sweet, sweep. See the graphic modulation that takes place which is quite significant, quite phenomenal, you can read it.

So first one was A, E breath and now it is AA , E breath. Graphically read it. Little slower and deeper as well, both. Now in the following cycles, reverse it. Exhale E eagle,sweet, sweep, E,E,E and inhale Aa,Aa, Aa. Read it clearly, how there is a difference between the second module and third module because they were juxtaposed. The second module and the third module were juxtaposed so the comparison is clearer. Now in the following cycles you exhale Aa,Aa, Aa as in father, inhale Oo, Oo, Oo as in fool, as in buffoon. Graphically find out how the breath is differently mobilised. So you can repeat that cycle, exhaling Aa ,as in father, Inhaling Oo , then exhaling Aa as in father and inhaling AY as in "Angel", AY as in "Angel" see how the graphic modulations are taking place.

Now you can let go for a while and now you can listen intently. Your practical aspect is being terminated, so now listen to this carefully. So when you are using these sound forms, see, today, particularly with the advent of this Corona, there is lot of craze and obsession for and suggestion to be exercising your lungs. The medicos are also suggesting that you have to exercise your lungs because the Corona infection is directly to the lungs and they are suggesting that you must exercise your lungs. See what is the point in exercising something without being activated. Now do you want to exercise the body without being activated at all? Do you want to first keep your legs active, activate the legs and then exercise, activate the arms and then exercise or do you want to straight way go for exercising your arms and limbs and legs and any part of the body. First you must activate. It is not logical, it is sans any reasoning also. Without activating if you are going to exercise, it is not proper, it is not logical, it sans any reason. Therefore it is important to activate. Any body part or part of the body you want to exercise, first activate it. If you don't activate, it is risky to go for exercise, but see, we get advisors from the pragmatic medicos, exercise your lungs. Now ,we have no idea of even activating the lungs, they know only one kind of activity, Inhalation one kind ,exhalation one kind, and that's how, that's the activity anyway going 24x7, but see how many activities can take place with the help of this Prana Kriya.

So little jargon, listen to this exhalation, inhalation. A, exhalation, A inhalation, A exhalation , Aa exhalation, A exhalation, E inhalation, A exhalation, Ay exhalation, A exhalation, Oo inhalation. So you can be using these in permutation combination. For exhalation it will be static sound form, static vowel, A,A,A, and for inhalation you can be changing A, Aa,E, Ee, O, Oo, Ay, Aai, Oh, Ow, Am, Aha. So you will activate the lungs in 10 ways, by 10 sound forms. Then you can go for exercising process for exhalation, inhalation with a static vowel and then exhalation changing the vowels. Inhale A, exhale A, Inhale A, exhale AA, Inhale A, exhale E, inhale A, exhale Oo. So you can be changing the vowel for exhalations, and you will activate your lungs differently for exhalations.

You mobilise the intercostal muscles, pulmonary layers differently, its a different scheme to inhale and exhale by taking recourse to sound form. Now this is pranic system known only to Yoga, not known to even ultra modern science. And particularly the Neo Yoga, they tell you about breathing sensitively and breathing actively, they say you must be sensitive about the breath in the nose and nostrils. And then you do any kind of Pranayama, it is all sensitivity about the nose and nasal parts and then pranayama is done. But see how the lungs which are the respiratory organs, you can be addressing them and this is called Pranic system. This is not explored by modern science. They have no clue to this.

Now I will make an interesting statement. We all think that languages are meant for us. The oral organ is meant for language and our oration is meant for making expressions, communications, talk to someone, brief someone, talk to someone, communicate to someone. We do not understand what is the role of the oratory organ for oneself. Do you ever speak to yourself? Then if you speak to yourself, people will call you, "You are a lunatic person". You are not talking to anyone but you are just talking to yourself. Then they will call you lunatic. Lunatic people speak loud unto themselves. Wise people talk unto themselves but silently. That is the difference between lunatic and a sagacious person. Both talk to themselves. We hardly speak to ourselves. We want someone to speak, around us to be speaking to. We never try to

understand speaking to oneself. Only wise people speak a lot unto themselves and the lunatics speak a lot unto themselves. They don't need anyone around. They will keep on talking loudly. There is no one to hear, yet they will be speaking. That is because defect in the brain, psychological defect.

Now here the commentating act that you are doing is for you, the silent commentating act is not for someone to hear, because they can't hear. But now you uttered these sound forms in your inhalations and exhalations. Who was the beneficiary? Your lungs was beneficiary. The lungs were irrigated differently. Many of you have heard, those who have learnt directly from Guruji, he would say sometimes, inhale from outer intercostals muscles and then sometimes he would say inhale from inner intercostals muscles. Nobody understood, but everybody nodded, would nod their head. Nobody had a clue how it has to be done. In simple words, these are obverse, reverse conical inhalations. You obversely inhale, find out how the intercostals muscles are inhaling, you reverse conically inhale, see how the intercostal muscles are inhaling you will know they are outer and inner intercostal muscles alternatively activated by obverse , reverse , conical or triangular , in breath.

So that there is a formula. One is AA, E. Exhale AA , inhale E, Exhale AA , inhale E, then reverse it, Exhale E , inhale AA, Exhale E , inhale AA, do that slower inhalation, don't be doing as hastily as I uttered the statement. Go slow, soft, smooth. So it is called Aa, E formula and E, AA formula in prana Kriya. AA, E formula and E, AA formula, you will get both obverse, reverse by 2 formulae. And then you will know how inner and outer intercostal muscles can be activated.

You try to do by your volition, will and biomechanics and you can't do it. And you will easily do it by uttering sound forms. That is why in the mysticism of Yoga, the Kundalini has something to do with the Pranic system and the Kundalini is symbolised as a snake and the Pranayama is the Charmer by Prana Kriya. So by Prana Kriya you will be charming the breath which is pranically mobilised. So just silent sound form is like a breath charmer. It is a wonder as a breath charmer.

So that is the pranic system in the lungs because we are all obsessionally considering the lungs as respiratory organ. As students of Yoga you have to come out of this obsession. Later if you are a little more educated, you will come to know that abdomen is a major locus in Pranayamic breathing. The back is also major locus, if it is sitting pranayama. Whereas in fashionable Yoga today, Yoga that is available on the counters, which is catered, breath means lungs, nose and lungs. Breathing means nose and lungs, that's all. But when you are better educated , you will know that abdomen is a major organ, and if you are sitting , back and spine is much more prominent organ than the lungs and than the chest. Anyways that is the pranic system.

We know that there is a nervous system in our embodiment which runs into something estimated to be 6000 miles of network within the body. And there is vascular system in our body which is estimated to be around 60000 miles. Nobody has identified the pranic system. If you want to have estimation of what is this length of the Pranic system, it has to be measured on astronomical scale. Not in terms of kilometres and miles. It has to be astronomical scale, all over the body there is pranic system.

Now in the pranic exercise that you did, you were using the vowels. Is there any language without vowels, any word without vowels? Any word must contain at least minimum one vowel, if there is no vowel then it is not a word. And in English you have those few vowels. A, I, E, O, U. So these few vowels turn out N number of words. How many words will you find in the 20 volume Oxford dictionary. How many words are formulated, each word has at least one or more vowels. So understand the role of vowels in language. No vowel, no word and if no word, no language. Now how these vowels are working within us? And that the vowels and consonants, we have vowels and consonants.

Now if you have read the definition of Prana in Gururji's book, he defines it. It is defined in the text, classical texts, Vaishvik Prana Shakti. Vaishvik- universal, its a universal cosmic energy. Why universal, how universal, now if you have done, whatever you have done and if you experience, it is so personal, so personalised, where do you see universal. It is because of the sound forms, it becomes universal cosmic energy. Because whole cosmos got launched, how? With sound.

Modern Physics says it is Big Bang. What is Bang? Is it not a sound? And our metaphysics says that our whole creation has come from sound. So the source of all creation is sound. The whole cosmological unfoldment is from sound. For astrophysicists it is big bang and for mystics it is Om. And all pranayama, all pranayamic processes are by taking recourse to sound forms. No sound form no Pranayama. Either it should be mantra or if it is amantrac, then it is Svara Vyanjanas. Otherwise it is just breathing. That is why it is called pranayama not Shvasayam, it is called Pranakriya and not Shvasa Kriya.

That is why there is a concept of 51 Shakti Peethas. Shakti is that feminine force behind creation. The cosmic energy in the form of feminine energy called Shakti. And there are 51 Shakti peethas. Why 51? Why not any other number? 51 because there are 51 letters. Sound form, our system. I won't say it is Sanskrit. Sanskrit adopted it. Our oral system, vocal system, whatever sound it produces, it is between A to Ksha and these are the letters, A to Ksha. And they number to 51. If you count them, they number to 51. And everyone of the Shakti Peetha has only one letter, there is no repetition of letter in 51 Shakti Peethas. Each Shakti peetha has one letter. That is why it is called A to Ksha. And there is a wonderful Upanishad which divulges about the manifestation of these sound forms in Cosmos, cosmic unfoldment. It is called Aksha Upanishad. Aksha means A to ksha. Like in English you say A to Z, in Sanskrit it is A to Ksha and these are the sound forms for which our physiology is suitable. So these sound forms play significant role in the internal universe microcosm and Yoga has identified this. Therefore it has gone for Naad Sadhana, Shabda Sadhana. We don't call these letters, these literal letters as you say in English. We don't say them something like that that they are literal letters. They are Akshara, Akshara. Shara means destructible. Akshara means indestructible. So these letters are indestructible sound forms, because they are seed of all creation.

So in the next session, let's try to understand another dimension of this sound forms how they work. So this is for the next session, where we will use a combination of Vaikhari and Madhyama and then see how they work on our physiology, how they work on our organic body, how they work on our granthi region, esoteric physiology speaks about 3 granthis knot junctions.

K-N-O-T Knot junctions. Passion zone, emotional zone, intellectual zone. We have lots of knots in our intellectual zones- head region, lots of knots in heart- emotional zone, sentimental zone and lots of knots in the passion region, the passion zone -the belly. So this is for the next session.

Thank you very much. Namaskar.