

Namaste, welcome to new session. Last time we were dealing with pranayama kosha.

The reference I need to repeat is that we have to look into pranayama in an educative process, and the world is not familiar with this process, the world is familiar with consumer package of pranayama. So, everyone gets pranayama, instructions on pranayama, pranayama talks, pranayama practices, but in educative form, in educative process, there is a big difference. And that is what we are looking into now.

So, pranayama kosha is something by, on, for, with, in, on, pranayama kosha, where there's an aspect of esoteric body, esoteric anatomy. And therefore, I said we must to understand pranayama kosha. Not understanding pranayama kosha, not having slightest idea about it... going for pranayama is out classical, non-classical, unclassical approach.

So, in classical approach, the pranayama kosha was understood rather than just understanding the breath and breathing and then breathing slower and breathing deep and breathing full, etc., etc., or breathing from right nostril and breathing from left nostril, etc., etc. That is shvasayama.

But this is pranayama.

Therefore, some idea about pranayama kosha is so important. And that's why we were looking to pranayama kosha and to look at pranayama kosha you must understand the pancha koshas because it is one of the five koshas. Annamaya, Pranayama, Manomaya, Vijñanamaya, Anandamaya.

And therefore, we had a basic and introductory understanding of Annamaya kosha as well. And then pranayama kosha and in pranayama kosha we came to six chakras – Muladhara, Swadhistana, Manipuraka, Anahata, Vishuddhi, Ajna. These are just the introductory information. Then some of you have idea about the seventh chakra, Sahasrara chakra. However, in the yoga technology there is mentioned of shat chakras and shat chakra kriyas. Why not seventh chakra? Seventh chakra has only one purpose. And that purpose is on the point of liberation. That's an escape route for salvation, escape route for emancipation, only when that jeevatma escapes through Brahmarandhra, which is in sahasra chakra, then it goes for emancipation.

So, it has only one function to emancipate a jeeva and bestow kaivalya Nirvana Moksha.

And it is constituted by all the letters, and all the letters are already covered by six chakras. It doesn't have any additional letters as that are no additional letters. All the chakras collectively have all the aksharas, and therefore these aksharas come in thousand petal chakras, so there is repetition of the same letters. Now, these letters are not just letters as we understand, because we have been introduced to it as letters, literal letters, they're aksharas, aksharas for language, and very significant kind of designation to those. We don't call them literal letters, as is the case in other languages. They're called literal letters.

These are not literal letters. These are aksharas, 'shara 'means destructible, and 'akshara ' means indestructible. So that's energy forms.

So, the adishakti manifests in the forms of these aksharas and those become energy forms. So actually, these are all energy forms. I like to give you an example for you to understand, which is little amusing example: some unknown person, Tom, Dick ,Harry writes you a letter, and just, and you received the letter.

What is that letter? Which is saying only: I love you. Now you do not know this person. So that word, what does it mean? The sentence has a meaning, but what does it mean to you? You are in all probabilities are unhappy with some Tom, Dick and Harry writing you a letter and with a message that I love you. But before beloved self writes to those words, what is the value of the words? The value changes. Unknown person writes, you have one reaction, but you are a beloved write to you the same words, it means a lot. The sentence, the statement has not changed, the letters have not changed, letters have come in same management. Perhaps that person has written that calligraphically, and your beloved has not written calligraphically. Maybe not such good handwriting, yet it has more value, why is it? Because those letters become power. If your beloved tells you, I love you, it becomes energy booster for you.

Some Tom, Dick and Harry says it doesn't work that way; it can work negatively as well. So, those become energy forms, who says can become energy form! Someone can say, and same thing can give you a depleted energy conditions. That statement uttered by a person. The person is so related to you, that it can give a depleted condition of energy; same letters repeated by another person, and that person, having uttered those words becomes energy form for you. So, what is said is not important in this world, who says is more important!

Who says, when it is said, how it is said, matters a lot. So, they become energy forms. They are not inner letters. Because the letter can animate you. Letters can provoke you, letter, letter can energize you, letter can deplete you, get depleted conditions, but they become energy forms for us. So, these are energy forms indestructible because that is how the Adhy shakti manifests and therefore they are called matrukas.

I won't go into that detail because in the introductory level, we won't understand what is that. We know what is Mata. Mata is mother. Aadi Shakti is Aadi Mata. She's mother of all creation. She's mother of all manifestations. This is dutifully described in the sapta shakti on Devi.

So those who are familiar with sapta shakti, the mother has been describing in so many ways how she is manifesting within us in the form of hunger, thirst, intelligence, mind, sleep, every kind of powering us. It is manifestation of aadhi Devi, ja devi sarva bhuteshu and then it describes various forms of energies on which we strive. She manifested also over the forms. That is why the prana is called Vishwa Chaitanya shakti, and these letters in chakras have different meaning, the same letters later on a piece of paper don't mean much, but when those letters are there in the chakra, they mean a lot, they become energy forms. Just as like, as you gave you an example for you to understand this, the three words: I love you. Who says, when it is said, how it is said, it can become enormous energy form. So, these are not literal letters, these are akarata, akarantam letters. They come in the petals of the chakras, they are

matrukas, they are energy forms. So, Sahasra chakra has the same letters because from muladhara to ajña you get all the those are letters and then in such a large chakra they are repeated.

And it really doesn't have manifestation of only one function, therefore in the technology of yoga, there is mention of shat chakra, shat chakra niroopam. There is not seventh chakra niroopanam. Seventh chakra is only escape gate for a proficient Yogi who has attained spiritual Summum bonum. Anyway, so there's the seventh chakra, which is at the top of the head. And there is Brahmarandhra, randhra means hole, at the top of the head at the top of the crown, there is a hole. A new born baby you can feel that there is a hollow and that is why it is filled up by applying oil to the crown of the head of the baby. And then it is filled up over a period of time, however there is a hole. That is the hole that is the gate. That is a gate, which is an escape route for individual self when it is to be emancipated, that is a sahasra chakra. So, that was a brief introduction to chakras.

There's very, very basic fundamental introductory information. I have not gone into depth of it. So, shat chakra is born from pranamaya kosha, which is low side for all the, the celestial forces within us to operate. Then, other aspect of pranamaya kosha is pancha pranas, five pranas, prana, apana, samana, udaan and vyana, prana, apana, samana, vyana, udana, there is five pranas. The prana is one, the prana is one, but it has been given five nomenclatures depending upon the region and therefore their role, their function. It is one and the same energy, but in different locations of our body, trunk, it plays different rolls. And therefore, it is given five nomenclatures. Like our planet earth has only one ocean, it is only one ocean. But there's only one ocean, but we have given them the names, five names. However, the water is same and there's only one ocean on the planet, but for our convenience, for our geographical mapping, etc., we are given the name Arctic, Antarctic, Indian Ocean, Pacific Ocean, Atlantic Ocean. The water is one and the same.

These names are given by us. These are names given because of the location they are in; in particular location it is called Pacific and other location It's called Atlantic, another location is called Indian ocean, another location, an Arctic ocean and Antarctic ocean. Ocean is one. Similarly, prana is only one, but in different locations it has been given different nomenclatures names because it has different functions.

So below the navel, it is called apana. Navel to the heart region, it is called samana, in the heart region, it is called prana. Up to throat it is called prana. Then throat it is called udana, from throat and above It is called udaan. And udana is all over. They are sound of nomenclatures. There are not five, five pranas, having different substantial status. Substance is one, substance doesn't change, but in five locations they have five functions, different functions. So below the navel, the prana will work for excretion, etc. And the movement of the lower organs, lower extremities, and the same pranic goes above the throat, it becomes udaan and it starts working for brain functions.

And there's the big difference between brain function and function below the navel. So, because, because of the different functions, it is convenient to call them in different names so that we can carry out the studies. Otherwise, prana is only one.

Now, this prana, as I said, it is energy.

Oxygen is only energy for biological status in us. Then oxygen is needed in different parts of the body where it goes to blood, and oxygen is supplied to various cells. However, all our functions are not by oxygen.

The oxygen has to transform into so many different forms of energies, for variegated forms of energy to function in human beings, as human being.

So, if I may say so for you to understand, I've got this just as an analogy I'm giving for you to comprehend it. You know crude oil, does your car run on crude oil? No, you can't fill up your tank with a crude oil and run your car. So, this oxygen comes as something like crude oil within us, is only good for us to keep living. But then it has to be transformed into so many different forms because we work with variegated forms of energy, physical energy, mental energies, life force energy, intellectual energies, emotional energy, psychic energies, and 'n 'number of energies are there within human beings, we don't just work on one energy. And energy has to come in different forms. Like another example, I will do electricity. Electricity will manifest in several ways. It becomes light, it becomes heater, it becomes cooler, it becomes fan, it becomes freezer, it can become machine, it can become mortar. So, electricity is one and the same, but it manifests in different ways, depending upon the apparatus through which it is running. So, the electricity will work in several ways. Similarly, this energy works in several ways in human beings.

And therefore, that I had to be several forms of energies within us. So, the crude oil goes to refineries. And then from refineries, you get your petrol and then your car runs on your petrol.

Let me tell you when we know our breath goes through nostrils, nostrils are incredible refinery. Even the esoteric science has not really understood what nostrils are. They are not really identified as, so such an importance that actually is there. See the nostrils are incredible refineries and it refines the breath and transforms the breath in so many forms to go into different places in our body, and how different kinds of activities carried out.

Do you know what chemical status of oxygen, you call it 'o' in physical chemistry 'O' with the formula of it, the letter of it. The air that the breath we take through the nostrils, the breath doesn't go into the lungs as it comes at the gates. There's a lot of refining taking place on the breath to go into lungs. See the temperature outside might be sub-zero, minus 10, minus 15, minus three, minus four. But by the time it goes into the lungs, the temperature is human temperature. You will not be, you will not be taking sub-zero temperatures to the lungs. You will not take it. It doesn't go that, in that way. So, nostrils immediately, there are turbines in the nostrils and they work on the breath. So, thereby, it immediately is heated to our temperatures, 98 degrees Fahrenheit. And with that temperature rules. So, while it came, perhaps it was sub-zero, sub-zero Fahrenheit. But when it is in the nose, it immediately is processed. Like we say, we have concept of edible food. All food is not edible. We need to process the food. We have to select the food. We are to process the food and then it becomes edible food.

So, the breath, the air, that is taken in has to become "lungable" breaths, "lungable"... So, there are so many processes which take place. The air is filtered, otherwise there is so much of dust in the atmosphere where you get your air. We don't take the dust into us. So, the dust is stuck in the nostrils. That's why we have hair in the nose.

So, it's stuck there, that if the dust goes into lungs, you can imagine what can happen, you will get infection, etc., and disease etc. So, there's a lot of purification process taking place, a lot of processing taking place. This is the air that we take it as oxygen, is like something like crude oil, you can't fill in crude oil in a car and make the car run on crude oil.

It needs to be processed and refined. So, the nostrils are marvelous instruments to carry out so many processes on the breath and make it lungable, and they don't need gets into the lungs. It goes into, what do you call as air pipe, windpipe.

So, it's a marvelous organ. We need to have some appreciation for it, and every four seconds we are taking a new breath. So, understand the base in which it is working. Every four seconds a new in-breath. And then it carries out all this processing in no time, it purifies, it is an enormous filter, it's an enormous vigilance, it's an enormous vigilant agency. Because our breathing is in such an activity for 24x7. So, it is on duty, 24x7 into lifespan. And highly vigilant. So, we don't give any credit to old mechanism of nostrils, and very significantly in *aadhi devi* constitution, it is described that the celestial physicians called *Ashwini Kumars*. *Ashwini kumars* are twins, they are celestial physicians. They are physicians of the Gods; they are presiding deities over the nostrils.

Ashwini Kumars are the presiding deities of the nostrils. It is such an incredible organ where we don't recognize it. Not much, we don't give any importance to it.

Another thing, Ashwini that is word ashwar, ashwar means horse. Horse is ever alert, ever active. Horse is ever standing, figuratively. We have to say, take it standing. It is literally standing, if the horse sits, horse scares, horse doesn't even sit.

So, this force in the nostrils is like Ashwin in the sense, ever alert, ever standing, because 24x7 into lifespan It has to work, with the same amount of vigilance. It cannot relax even for a moment. So, in word, Ashwin where is ashwa. There's also very significant, ever alert.

And after all this breath is going to the pranamaya kosha, which is the low cipher the divine force within us. And that is why the divine physician is right at the gate. So significant. Ashwini Kumars are the physician, clean physicians are right at the gate of the breathing organ. And they do all kinds of the vigilance in there, all kinds of processing are carried out, enormous chemical processing is carried out in the nostrils.

If you are a little more familiar with the science of yoga, it says, if you are angry, you are corresponding breath, if you are crazy, you are corresponding breath, if you are overcome with some emotions, sentimental, there is corresponding kind of breath. if you are egoistic, there is corresponding kind of breath, if you are sub-lime, you are the correspondent kind of breath, if you are a humble corresponding kind of breath, for every emotion there is corresponding kind of breathing.

So, it is processing in the nose for your emotions, which are already there. And the breath is also modified accordingly. Therefore, if the mind is in turmoil, your breathing will be having bizarre schemes. That's why in yoga, we speak about steadying the mind, giving a pattern to mind, and so, then, the breath will be more rich in form.

Otherwise, a bit bizarre kind of breathing taking place as the moods are changing, or the moods are negative. The breath is corresponding. That is correspondent between, between the breath and the mind. So then even your breathing changes, find out if you are angry, when you breathe, you hit the membrane.

That's why, the nostrils horizontally become broad when you are angry. That's why the tip of the nose is very thin. Anyway, that's something that you need to observe yourself. When you are angry, how do you breathe? When you are with some emotion or sentiment or love, etc., how do you breathe? If you are in delight, how do you breathe? If you are in sorrows, how do you breathe? It is something to be observed.

Your nostril is such a flexible organ. Like dancers has several expressions on the face, nostrils have several forms. If I may say so, it can be called as physiognomy of the breath, it has so many forms as many moods, so many forms.

So, the breath is processed for the state of mind within you. If you have a regulating the mind, then the breath also will be, will be contributing to regulate the mind.

Anyway, this is not necessarily to go into details at our introductory phase of education. The point is the breath doesn't go as it is outside you. Whatever is the chemical composition of oxygen, it is just at the gates of the nostrils, up to that it is elementary air, but once it is into the gates, it is totally a different entity. As a matter of fact, it is not a gaseous matter. It is a chemical matter, because our body has 70% of chemicals. So, we are 70% chemical embodiments.

That the moment it reaches the embodiment, it is in conjunction with the chemicals, our mental states are chemical states, emotional states are chemical states, psycho mental states are chemical states. So, the breath, the moment it enters in, it is, therefore we say, the breath flows. And this flow, the breath is like water flow, air also flows.

But when we say the breath is flowing in our embodiment, it flows like a river and it doesn't flow like air.

The moment it is into the nostrils, one says, is it touch to the nostrils at the very gates, it loses, ceases to be an element of air, it becomes chemical, because we are a chemical complex. So many things are there which are very fascinating which the science of yoga tells us about, again, it manifests in different found forms. You know, we need one kind of energy to digest our food, another kind of energy to digest our mental inputs. Imagine the way you might be digesting your food.

How do you digest your food? Maybe, we need to digest something, which is a mental input also, if you do not digest that mentally input then we are in disarray, so there are so many things, there are mental things to be digested. So, there is a different energy to digest mental inputs, mental incomings. Many of them cannot digest it. And when they do not digest, you know you get agitations that are devastating, that are explosive or they're depleted. So, it's a different energy form to assimilate what comes in the mind. One kind of assimilation for what comes in our belly, in the form of food, edible food. So also, there are different kinds of things which come into us like intellectual assimilation, mental assimilation, emotional assimilation, psycho mental assimilation, psychological assimilation, so many assimilations, which depend on different energy forms, and all those energy forms are provided by this pranamaya kosha. Be follow, from biological energies to so many kinds of energies.... Human beings are not just a subsisting on biological energy. There are so many kinds of energies in the psychic realm. And therefore, every kind of energy is turned out by this pranamaya kosha which is required for conduct of life. And therefore, these are sometimes they are understood as wheels, as chakras as wheels.

And even today, we are aware of this pranic healing concept. This pranic healing is with reference to chakras, because each chakra will generate different kind of form of energy. And we need every kind of energy for our life as human beings, justifiable life as human beings, successful life as human beings and then exalted human beings.

So, we need these energies. And these all energies are generated by pranamaya kosha. The pranayama has to do something with these energies. It is for these energies, it is by the energies, it is through the energies, it is on the energies, it is all the energies, it is not breathing regulation, breath regulation. Otherwise, the word should have been shvasayama. Although it is Pranayama what we get in consumer package in the 21st century, 20th century? What is word shvasayama? Be aware of the breath and do the breathing like that, do the breathing like this and breathing from this nostril breathing from that nostril; soft breath to sharp breath, normal breath to deep breath. It's all respiratory breathing with which we are dealing.

The respiratory breathing comes very handy for us to learn certain aspects of pranic processes because this breath is a vehicle of pranayama and therefore the breathing is important, respiratory breathing is important, but in yoga it doesn't remain respiratory breathing. It becomes much more than that. It becomes wholistic breathing.

For everything we need the breathing, to digest the food in our gastric region, we need the breath to work in a particular way. So that, the gastric fire is inflamed and then food is digested

better. So, energy manifests in so many ways. That is pranic energy. And to be exalting as human beings, we need further great refinements in our energy processes, which yoga has technology.

It doesn't refer to in breath and out breath, it says puraka and rechaka, it says puraka, rechaka, and antar, bahya kumbhakas.

Anyway, that's delineation, which we will come at some later point in time. The pancha pranas are also part of pranamaya kosha. I'll give a little introduction about these pancha pranas.

We need 'n 'number forms of energies and pancha pranas do that, in various permutation, combinations, in various proportions, in various processes, they do it. So, volume, velocity, density, confinement, deployment, and the process of breathing, which, which will work in a chemical way to turn out various kinds of energy in an exalted status. And that is why yogis are yogis and distinct to be commoners, because of those energy manifestations, because of pranayama, because of pranamaya kosha actually activated in different ways, various energy forms are turned out, that is Pranamaya kosha.

So, it is energy body, energy profuse body, and only the energies are celestial energy, mindless. They are not terrestrial energies; they are celestial energies. So that's a little bit about pancha pranas. So pranamaya kosha is composed of pancha pranas and six chakras, that is pranamaya kosha. So that is all that I want to say about the pranamaya kosha.

Now a little bit peep into next kosha, which we are allowed to have to consider five koshas, that is called manomaya kosha; manomaya kosha... should not be mistaken to mind, psychological mind. See the pranamaya kosha has the whole scheme of prarabdha, destiny. If you recall, I said in during our earlier sessions that pranamaya kosha gives us whole scheme of our destiny. Why are we like this? And why are we not like that? It is because of constitution of shat (seven) chakras, constitution of, and functioning of the shat chakras. So, the whole scheme of prarabdha karma gives us a caliber of pranamaya kosha. If prarabdha karma is very rich, like mystics, and saints, and sages, then their pranayama kosha is accordingly divine. That's why they have super energies. They are super yogis energy, super human energies. They work with superhuman energies, but we mortals, ordinary beings because of our prarabdha, our pranamaya kosha is accordingly devised and customized, we get it because of our prarabdha and therefore the prarabdha will actualise through the Pranamaya kosha

functioning. So, the pranamaya kosha houses, the entire destiny scheme of our life and it is suitably given to us to face the destiny. There's no mismatch and that otherwise will be chaos.

If you are an embodiment with manifestation of a beastly lion, then that human being will become predator. So that mismatching should not be there. The energy forms are destiny. There should be some compatibility. Otherwise, the life will misfire, there will be misfire in the life.

So, the pranamaya kosha is the wiser customized by the body of prarabhdha karma, the destiny. So prarabhdha karma has locked in pranamaya kosha, and in manomaya kosha it is store house of entire sanchita karma.

Sanchita karma means latent deposits of karmas. So, that is in manomaya kosha. Manomaya kosha has an entire infrastructural scheme for all the lives hereafter. Whatever potentially we should be for forthcoming manifesto, incarnation, and forthcoming incarnations. All the infrastructure, infrastructure is available in manomaya kosha. Manomaya kosha that will house the 8.4 million vasana schemes, tendencies schemes for 8.4 million life forms.

It is said that we have 8.4 million life forms in global scenario, and then, manomaya will be housing all those. So manomaya kosha doesn't work much more for present life. It is something which is storehouse of all our latent karma deposits. All the karma that we have been committing right from time without beginning, they are all stored, that's the core storage of our karmas.

That's sanchita karma is like core storage. It's not going to work in our present life. Present life is going to work on prarabhdha karma rashi, the heap of prarabhdha karma, the heap of destiny, deciding Karmas, destiny shaping Karmas. Whereas in manomaya kosha we have all those karmas, stored in it. It's almost like a micro filming, microchip, which contains all those karmas of our past life in persons of all those karmas that we have carried out from time without beginning, in our 8.4 manifested life, class manifestations. We have infinite manifestations, but they're all in 8.4 life species, there are classes, 8.4 classes, they are called units and that all those are housed in manomaya kosha. We should not mistake it to mind. It is not for this mind. Mind is not from that. Our mind is from pranayama kosha. Our mind is from annamaya kosha. So, this mind, empirical mind, this temporal mind, cerebral mind, cerebral cortical mind. This mind is from annamaya kosha and pranamaya kosha. Don't mistake it, it is nothing from manomaya kosha. Manomaya kosha has only one gate for entry, the things will enter there in this life, but however, not much will come out. For mortals

nothing comes out, it is only exalted beings and yogis, something it can contribute because their chitta buddhi is higher, the chitta works on higher plane, so manomaya kosha will contribute, but for we mortals, if I may say, bi-footed worms of the planet, for we commoners, manomaya kosha doesn't have any dispensation.

However, it has reception. It receives our karmas, which we are committing in this life. The karmas will go to manomaya kosha.

So, the entry aspect is available for us. Our karmas can enter in manomaya kosha. But there is no exit gate for us to get something from manomaya kosha, only exalted beings, they have something. So that's manomaya kosha. It is housing all our vasanas, samskaras, which are not manifesting in this life, which will manifest in our life hereafter, in our subsequent lives, so they are all rightly called latent deposits, they are latent deposits, they won't work, they won't, cannot be liquidated in this life. They'll be liquidated in life hereafter. So, manomaya kosha is enormous thing. It is the body of entire biological creature available in the universe. In the universe, I'm not just saying in the planet, because we can be manifesting sometimes in another galaxy also, they call it the karma siddhanta. You can manifest in another galaxy and there'll be another kind of life form there, as I say sometimes metaphysically, no part of this universe, no microscopic body in this universe is better for life. Some form or the other, the life form will be there. Our form of life is not available in Mars. Our form of life is not available on sun. Our form of life is not available on Uranus, Pluto, and maybe, extra galactic bodies. However, some life forms are there. Nothing is devoid of life form. So, the biology that we study on the planet here is only study of life on this planet.

Metaphysics tells us clearly that you can't extrapolate and deduce that there's no life elsewhere. There is life even on the sun. There'll be fiery embodiment. There'll be a fiery life. That is why Atma has been characterised in Bhagavad Gita. it cannot be burned. It cannot be vetted. Why? Since it cannot be burned, it can manifest on the sun itself, and it is manifesting on the sun itself.

There are, there is life on the sun, not the life akin to life on the planet. Our life here depends upon water here. If there is no water, then not live, if there is no oxygen, we will not live. Therefore, if you go to moon, we are to carry oxygen because there is no oxygen on the moon. Even on the planet we see that the carbon dioxide is in taken by the botanical world. We can't claim that everything uses our oxygen on the planet. Even on the planet there is life which is living by carbon dioxide and which is emitting oxygen, rewards of what we are doing. So, the life is really something quite marvelous to investigate.

So, according to philosophy, metaphysics, life exists even on anybody in this universe, be that sun, be that be a star of 40,000 degrees, 80,000 degrees. Sun is only 46,500 Kelvin. But there are stars, which are 40,000 Kelvin, 50,000 Kelvin, that's life will be there. That's why Bhagavad Gita says It cannot be burned, it cannot be vetted, it cannot be dried, it cannot be cut, why for? So that it can manifest anywhere, in any condition in the universe. The whole universe is occupied by prakriti and purusha in metaphysics. Anyway, so that is manomaya kosha, not to mistake it with mind.

It is all samskara body. And all the schemes, prospective scheme for our life, but infrastructure, infra matter is available in manomaya kosha. Suppose the next life you are going to be a celestial deity. Infra matter is available in manomaya kosha. In next life you are going to be an infernal creature, infernal matter, it is available in manomaya kosha, so it will be drawn on the point of death.

So, on the point of death only, outward gate is opened to take necessary karma rashi on the point of death. So manomaya kosha in one sense, the outward gate opens only once in life for all of us the mortals. That is to take karmas from latent deposits to create a new body of karmas for new life. So that's the role of manomaya kosha, everything we are carrying within us. We are carrying within us what we are going to be in prospective life, and prospective lives. What all, what are hundreds and thousands and ten-thousands of lives hereafter, all infra- matter is available in manomaya kosha within us. That's again, something a marvel to be investigating. However, I have just given one very introductory information about the core of the koshas, the manomaya kosha.

I think not much needs to be said at this stage. But it is really a marvel. If I open it out right now, it will be Pandora's box. So, let me not open it out at this stage when you are trying to have just introductory understanding of manomaya kosha.

That is all for the day. Namaste!