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Pran..

>> What do you think of when you think of yoga? Poses on a mat? Perfect alignment?

>> Take a big breath in.

>> Reaching far beyond your tows?

The beauty of yoga is that it's much larger sequence.

>> Thank you so much for joining us.

>> Yoga is Asana and also activism.

>> That is hands that help.

>> Yoga is about an internal journey and a growing powerful outward voice. Yoga is action, curiosity, empathy. Join us to celebrate yoga. Diversity -- and the power it gives us all because we are all for yoga and yoga is all for us.

>> All right, well, hello, everyone. Just want to give a warm welcome from Yoga Alliance. So happy to have everyone together today. You'll see that in just a moment we're going to have a location poll popping up so we can see where everyone is tuning in from today. Just super grateful if you could take a moment to complete that. And, yes, so I'm just so grateful that we're all gathered together in this moment, in this present time. My name is Kevin Karas. I use he, him, his pronouns. And I am the board governance manager at Yoga Alliance. And just so, so grateful that we have the opportunity to get to be a part of this program together this evening. I do want to remind you that participation in this can be used towards the appropriate continuing education credits. So feel free to utilize those. And without further ado, I'm very excited to welcome our special guest today. So Deepali Saxena is an RYT500 from Mumbai who's certified not just at the basic yogacentry level but had completed an advanced teacher course that included 900 hours from the prestigious yoga institute in Mumbai. Her education has also been a part of participating in so many different wellness workshops, camps, and well-being events. You can see some more about her bio there. I see all the excited collapse and welcoming her. And she's also conducted so many different sessions on yoga philosophy and yoga concepts to undergraduate engineering college students at SPIT in Mumbai and is also regularly teaching at the yoga students at Bhavna. She's also been teaching this course and several courses at yoga alliance before. So we are so excited to welcome her and thanks for the applause. Deepali, I'll turn it over to you.

>> Thank you so much, Kevin, for the lovely introduction. Thank you so much, Patricia also. Thank you so much. I'm really honored and thankful to Yoga Alliance and the foundation for giving me this beautiful opportunity of presenting my talk, you know. So Pranam s., Namaste, good morning, good evening to all the beautiful people around the globe listening to me currently. And I'm very happy and thrilled to be joining this day. So my name is Deepali Saxena. I am from India, Mumbai, the -- today I'm coming to you from Mumbai. We have all come together for this sacred spiritual learning. That's so

nice, you know? But before I start, I want everyone to be in the present moment. So let's condition ourselves for the present moment. So, everyone, where you are sitting, just sit straight, back straight, spine erect, gently lift your shoulders, lift them back, drop them. \chin\which I know parallel to ground, you know? Your neck, relax your neck, your shoulders, your facial muscles. Then expand your, you know, shoulders. Abdominal normal contour. And bring your he will bows in line with your body, palm facing down behind the niece. So once you're comfortably settleed in the posture, just observe and acknowledge this miracle called breatheing. Inhale and exhale.

With these observances, put your hands in the Muskara M Mudra, close to your heart to your sternum. We will be chanting Om followed by a Shanti mantra from the Upanishads. No compulsion to chant. Just listen the vibration. So here we proceed towards chanting Om. Take a Deepali breath in.

Om. Sarvasham. Sarswabhavatu. Sarasham, Shanti Bhava Bhavatu.

Sarashum, Purnam Bhvanatu, Magalam Bhavantu.

Om, Shanti, shanty, Shani. May there be well-being in all, peace in all, fulfillment if you willment, us a suspiciousness in all, Om, peace, peace, peace.

Breathe gently. Take a beautiful breath in and exhale exhaling bow down to your center to your Saddanha to learn and participate this beautiful experience of yoga. Gently come up, rub your palms, cup your lovely eyes, gently blink your eyes and the cup of your palm and with the beautiful smile, just release your posture and be in the present moment. So Pranam, Namaste everyone. Back again. So here we go. I will be sharing the presentation right now.

So here we go. Today we are going to understand a very important topic, connecting to our life force. That is prana is proem pranayama. In today's fast paceed world it's easy to get caught up in the hustle hustle and bust steel of daily life and for get to take the opportunity. Always opportunity to expand your physical and emotional self and this is one of these through the practice of pranayama. You can enter into the very core of your personality. You know, pranayama, also called Yogic breatheing is one of the great practice within the discipline of yoga where the body, mind, breath all function together. So let's refresh ourself with this concept of prana and pranayama how we can use the breath as a tool to master our body. And lastly we will be covering the physiological aspects. So let's start.

Now, before in yoga, the concept -- before I tell you what is pranayama, let's divide this word pranayama into two. Pranayama andyama.

Let's take the first, prana. Let me explain you a small story. So once a upon the time all the organs of the body debate which had is the greatest and most important. Brain said I am the most important. The greatest. Maya said no I am the most important. Then your heart said no, no, I am the most important. So everyone was quibbling among all these organs of the body, they were fighting what are the prana quietly moving away from the body and all the other activities started collapseing. So then they recognized it is prana, which is the most important which makes entire system work. So said to prana, please do not go back. You are the most important. So in yoga, the concept of prana is very, very scientific, you know, all of us are born with a particular quantity of energy that. Is called bioenergy. If over physical, mental, and physical well-being. Precisely and scientifically, prana means your original life force, the bio bioenergy, you know, that is the bioenergy, that is your life force. So eat Molly, if I

divide prana, the prefix PRA means constant and ANA means movement. It means constant motion, movement. And who is the -- and this constant motion, you know, commences in the human being, in the mother's womb. So mother is the first witness of this prana, emerging in her. Now, prana is an ancient word. You know, it is found in Vedic literature. When we speak of prana, we do not mean breath. We do not mean air. We do not mean oxygen. We call it as a breath, we refer it as a breath because there is no word in English for prana. That's why we translate as a breath. But remember, you know breath is a much -- it's only gross at the low level and prana is subtle, you know? We can't see it. We can't start it. It is virtually everywhere. So, you know, when you both in, if someone says suppose if I am breathing, that means breath. But, you know, if -- but just as -- but prana, when I talk about prana, just as we are immersed in this air, immersed in this prana. It's a violate concept. So when we breathe in we are taking in prana and prana is ever active in us. It is present in every app of creation. You name it, whether the brain is moving, whether the earp is going, whether the rivers are flowing. Anything from your heart to the lower -- the physical force, everywhere and, you know, the movement, the action, this is what Yogis call it as a prana. So it is a violate force through which the life is sustained. It is the center of the wheel, you know, connecting all the spokes to it. If you learn to manage that, you learn to manage life. So pranayama is a combination of two words, that is prana represents your violate energy and your arm is the controlling of this energy. Can be defined as the controlling of the prana, the life essence of universe. It is a type of energy responsible for your body for your life for your maintenance for your body and in Bhagavad Gita is referred to as a bridge between your body and yourself. So it is so important. So pranayama starts from the gross level, as I told you, breathing, but effective practice takes it to a subtle level. Most final app of the individual. Now, let me ask you, with prana what you can say is pranayama is something to feel, to know, to understand to control. So we have to work our way to the very source of the action, right? Isn't it? Now, let me ask everyone, what is the first thing we do as soon as we are born? We breathe. Right? And what is the last thing we do as soon as -- before we die? Breathe. Right? So our entire journey of our life, you know, it is nothing but the first and last breath. So breath is linked to every creature of the world, from birth to death. It is the -- death is the basis of our existence. It is a process. So breath is what we think or respiratory system is so fantastic, you know it works both ways. Consciencely make it work, conscience means you can make it work or even if you don't it is still working involuntary, right? So throughout the day all of our life we keep on breathing. We just -- we are not even aware that we are breathing or not, in fact. So we don't give it much attention. We are not aware because we are physical -- we are so busy in the external world that we have lost this ability of observing the inner activities of our body. Right? Isn't it? We are more physical rather than with the physical attract aactivity a fractures more. You can say psychological. So we do not observe how we are breathing, how much we are breathing and whether we are breathing or not. So when we do not observe, until we have any breathing problem. So then there's an obstruction, we can't breathe. Then you take it, then you notice it, then you give attention to it. So if I ask you how many breaths you take in a minute, number of breaths you take in a minute. Any guesses? Probably you will not be able to answer, I suppose. So human beings breathe about 12 to 31 breaths per minute. Everybody's breath is around

15, 16, 17, 18. So we -- so this is the out of the medical book book. Now the most practical of the breath has between body and mind. You know, it promotes body mind coordination. It is a medium that Yogis use to tame the monkey mind force. So let us understand more about this management, how it works. So Yogis have understood that prana and breath and mind, you know, they're connect together. If breath is disturbed, mind is disturbed. And vice versa. So both prana and mind, they both are interconnected, right? Like me explain with an example. Let me compare with our day to day objects. Suppose I take an example of a tree. You know, suppose I'm sitting near my window in my room and there are trees outside, the leaves outside are moving. You know, they are moving. Means with them blowing you can see whatever. So we can see what I can see the motion of a tree but can I see the wind? Can I see the air? Of course not. So that is disturbance of air causes the movement of the tree. And its leaves. They are moving at the nautical mile speed, certainly nautical mile speed. So now here, if we -- now here, if we compare our tree, like mind like a tree and breath like a wind, you know. So the wind, we cannot see the wind but we can see the motion of a tree. So that means the air is disturbed. And it applies same with the mind and body and same with the thoughts. When the prana is unsteady unsteady, it is disturbed. What you observe in a body, you're not able to sit calmly, in a gentle way. You would be restless. You would be not calm. And your thoughts, and if your thoughts and body action, all will be inappropriate at that time. This is where in yoga we call it breath Juan Juander, you know? So say in hot yoga, Sanskrit text it is mentioned.

(Speaking Sanskrit).

Vati refers to Vayu, that is Vata. Vayu means inside of a body. Chitta moves. When Vaya still, Chitta is still. Chitta refers to your mind, intellect and ego. Sum total of your personality. So it means what it is trying to say as the breath moves so does the mind. And when one is steady, another would be steady. Isn't it? So the second-line of this Sloka is.

(Speaking Sankrit).

Here the Yogi has restrained the breath, stop the breath. So Yogi obtains the power of stillness, you know? So the breath has to be stayed. Mind management has direct directly connected with the prana management. So you see isn't your breath so powerful, right? So that's why when you don't have anything to do throughout the day, you must have got that lazy time or something, you observe your breath, keep your eyes closed for some time. Observe your breath, how you are breathing, and the moment you start observing your breath, your mind would settle, you know? And then this is automatic system in our body. It doesn't require anything else. It is like this only. So when this prana is regulated so that it becomes rhythmic rhythmic, why you are breath also becomes rhythmic. And you know we can watch the physical breath by what -- we can watch the physical breath to learn how this prana is. So by watching a physical breath, you can tell a person mental condition. Suppose let me give you an example. If you purchase a new car, call it brand-new car and next day you take the car out of the garage and when you are on the road, your car gets banged or hit by another car, so what happened? You know, you're furious, you're in rage, dispiering of emotions, isn't it? So both of you and the other car driver, you know, have some heated argument between them and this is also, you know, these instances happen, isn't it? So both are trying to defend their

own situation. But if you observe at that time your breath shoots too, very high, like 35, 40, 45. As compared to the normal breathing rate. Right? Because you are overwhelmed. You are overpowered by the emotions at that time. So some other Kleshas are working at that time, the wrong tendencies of the mind fnlgt fnlgt, the inherent structure defects in the mind. So what happens with these actions, you know, your breath is system, to see how your breath and this mind is connected. So whenever you are in any emotional argument, whenever you first observe your breath, take a two, three deep inhalation inhalation. You know? A long inhalation. And see, you will see the moment you start doing it, then, you know, your mind settles, your breath settles. When the breath settles, mind settles. Then you feel more focus and concentrated. For example, another example like suppose in our day to day life we have lots of tasks to do. Since morning we get up and until the time in the evening. So we have to reduce the time of stress and worry. Whenever you are in stress or in anxiety, what to do? First thing, the foremost thing, we have to reduce the time of stress and worry by, first, be physically active. Physically be active that time. Go for walk. Go -- you climb, you do -- clean up the room. Your wardrobe, cooking, anything. Any physical activity you do, make sure that you're not -- you know, you are not angry, you are not, you know, in that anxious moment. When once you do this, then you first become -- you know, you will find that your body has become back to normal and then after that you sit quietly, calmly and observe how you're breathing. So, you know, our -- this is -- so our breathing becomes a great barometer for relaxation and stress and this is how we manage our breath. So breathing reflects our mental state, you know? It is -- and my dear friends, when you do pranayama, when you practice pranayama, you are regulating the impulses. You are regulating the impulses coming to your body, especially to the diaphragm. That is the important breathing muscle. So impulses travel from brain to body, right? In particular proportions. If I inhale, five exhale, or six inhale or six exhale. So like this they travel. Suppose like now if you see, what you see when my hand is going up, right? So I'm able to raise my hand because impulse travel from my brain to the muscle and my hand is eventually I'm raises the hand. So these are the facts. It depends on your thought. It is the thoughts which control the impulses. So they are the main thing. So already observe your breathing and then it will lead to the actions. But now unfortunately if we see we are not aware of this breathing, this prana, we expend it a lot. We expend it a lot. Like we waste our energy. The energy is lost not in physical activities but also in your emotional activities and global perception. And it is said that 50 percent of prana just goes through our eyes. You know, you are using eyes, you are using eyes. We are seeing the things, watching the things and right from the time we get up in the morning we are hooked to our guitars and laptops so we are so much strange of the eyes happens. Also, you know, the irregular physical activity, you know? Various activities, if you observe, they are carried meaninglessly throughout the day. Meaninglessly like your chitchat, gossiping all these things. So this -- and regular lifestyle, the diet, and you know, all this and stress, all this obstruct the flow in the body. The distribution of the prana in our body. So this experience and what happens when all these things happen, you experience drained energy. Your life goes on like this. You live, you eat, you excrete excrete. No concept of preservation of this energy and we are continue continuously, you know, experiencing the emotions. The idea of emotions. So the more the emotions the lower the

energy. So here the wisdom is to tap that energy source. Like how not to allow the emotions to take charge of us and waste our energy. How to increase this prana? Where do you get more and more prana in your system? So you can see first thing is, you know, breath. Breath is through which we are getting the oxygen. That is most important. That increases our energy. Further, you know, we feed our prana through the main three things, food, water, and air. These feedings are important and they should be as important to the management of life so they should be supplied properly in our system. And regarding the food if I talk more, it is like a toxic food give you more energy than Rasak food, more hot and spicy. Lastly the Tantric food does not give any prana. So sorry. So it is our choice how we -- from where we are driving prana, if we are driving the prana from the junk foods, you're roughly mistaken. There is no prana but if you're driving from foods, vegetables, fruits, definitely choice, but mostly we do not make our life choices. If you want to see this, try yourself, put yourself in a gossip room and go on gossiping, you know. And after three hours when you come out of that room, come out of that room, what happens?, you know, you feel a lot of heartache, a lot of busyness in your body. I believe so because three hours you were gossiping, you were chitchatting. You don't know what you have eaten also but you were constantly using your energy. So this leads to disrepecting of your prana. You are driving negative prana inside. Even from humans we drive prana. Remember..

Another important aspect here I would like to mention is positive thinking. You will find that people who are negative in nature, they're always low energy, isn't it? That will be very low, but people on the other hand who are positive in nature, always bubble with energy. So here the state of mind is important. The positive state of mind, that is important. Which leads to training of your mind. So now, you know, if you see our lifestyle and all I've talked about now let us go. This prana has a multiple function. Both at micro and cellular levels. You know, according to the Yogic school -- pranic energy is a sheet, violate energy sheet. We have five main Pranas, a bunch of pranas. They are a chief current, they control the certain violate organs in your body. Suppose like your respiration is governed by prana Vayu. Your digestion is Saman, abdominal is Apana. Coordinated thoughts, they are governed by Udana and lastly circulation is governed by Vyana. We have also five minor pranas also. They work in coordination with the main prana. So, you know, the immediate areas where you can see the prana are your digestion, are your elimination, circulation, and your thoughts and breathing. Breathing is the most gross and manifest aspect of your prana. Now if you make analysis, you know, of life, you see breathing with -- lifespan depends on the breathing rhythm. Breathing is a very good reflection of what is going in our mind and body. You see sometimes when we are very angry, you must have noticed how is everyone breathing? Very angry, it's rapid. Fast. Jerky. When we are sad, how is our breathing? Very erratic, right? When we are so frightened, so we are in pain or something like that, so you notice all these things, then when these things happen, that means you're not breathing properly. You know, it affects your mind because, you know, mind is supposed to be in a happy positive relaxed state all the time but when the breathing is disturbed, what happens? You're not in a happy state. So over lifespan if I talk about you must have learned that, you know, the people, even learned in a school or college or something that the people who breathe -- those who breathe very fast

are likely to have a shorter lifespan and those who breathe long, they have -- they live long life life. If I give an example suppose, you know, now if you watch animals and their breathing lifespan here if these creatures like tortoises, it breathes one a minute or one breath in two minutes and its shell life is very long. Likely to live 400 years. The elephant, on the other hand, they also breathe very slow. So they are breathing but their lifespan is between 200 to 300 years. On the other hand, if you watch the rabbit and the dog, they breathe very fast. A rabbit can breathe 40 to 60 times in a minute. Very, very fast. So its life is hardly a year and dogs also. And we humans, you know, we breathe 15 times in a minute and our average lifespan is around 70 years. This is as per the data provided. So, you know, and if you watch Yogis also, can breathe even more slowly. They can breathe one -- breathe a minute or one breath in two minutes, right? Yogis are said to live long because they regulate the impulse. When they regulate the impulses, you know, that the breath flows down and when the breath slows down, the life is prolonged. You, you know, energy is conserved. You know, they have got tremendous energy. That's your metabolic and Anna bala licks slows down. One is balanced. And youth is maintained most important. You know, the importance of slow breathing is very important and for prana, so lifespan if you breathe very fast, you know, says what that we have come with a fixed lifespan. That is Sanskrit (.

We are born with these three things in our life. And if I take the word Iu, concentrate of this word I use not in the numbers of years you're going to live. IU is number of the breath you are going to take in this life. So lifespan, you know? So to increase our lifespan, you know? We have to slowly train our mind and how we can train our mind, we have to equalize our breathing rhythm. That is inhalation and exhalation. So here I would like to share the founder of the yoga institute Mumbai and also refer to the father of the modern yoga Renaissance. He developed for householders easy and formulated techniques for householder, working people, city people. He devised pranayama equal breathing. So Fanda used to say when we observe our breathing we see that we sometimes feel that our breathing ends when we inhale it's four seconds when we breathe out two seconds. I am just taking the number. It is not exactly like this. It can be the other way around also, breathing can be two seconds breathing out can be four seconds. Unequal. Inhalation and exhalation are not coordinated. You're not breathing properly. First of all breathing in and out first we have to make them equal, right? And after observing, you know, what is my breathing rhythm rhythm, equal rhythm, like then you can increase by one second per week. Suppose you start by 32nd inhalation and 32nd exhalation. After one week you can go for 42nd inhalation and 42nd exhalation, like this, when you become comfortable with that only you can increase by one second. You have to make it equal ratio ratio, try to reach to the level of 15, 15. That is a benchmark, but it is only a benchmark. Not for us because we people are very busy with other things. So then you're really doing pranayama. Otherwise you're just preparing for the pranayama. This is a very important thing. And also, you know, so you see when you fix your breathing, you adopt more healthier lifestyle. That is your heart rate, you know know, your sleep quality improves, corrected. And you know equal breathing, purifies the process of prana flow. So simple stuff, like equal breathing can be so effective in your life. You will start practicing rather than going to complicated or advanced pranayama practice. Right? So yoga Sutras

-- sorry, I missed a slide. So you can see this is equalizing the inhalation and exhalings. This was my slide slide. You can see in this breathing pattern disorder and normal breathing pattern. When you practice this then your breathing pattern how it goes., right? So now, you know, in yoga, eight fold path. Yoga Sutra considers pranayama as the fourth limb of ashtanga yoga. In yoga eight fold path, As Ashtanga, your Yama, Niyama, samskara's, pranayama, Pratyahara, Dharana, Dhyana. Eastbound the -- they are the moral observances, self discipline or living of a life. After we follow that, then next step comes Asanas, postures. Removes the blocks from different areas of the body and it strengthens the nervous system. When the body becomes steady and mind becomes strong, then that next step then pranayama comes. Pranayama, in the pranayama these are flow of energy in the system but systemic generalizing of prana would be possible only if every organ of the body, if every muscle of your body is, you know, -- is flowing systematically. It is in perfect state otherwise not. So it is -- so never do pranayama first. First start with some Asanas, practice and then you will start doing pranayama. First even if you don't get time to practice Asana, do some stretching. Every inch of the body should be stretched first. The main thing, otherwise don't start pranayama immediately. Then you can do the pranayama. Patanjali defines pranayama after the practice of Asana commences pranayama. The break in inhalation and exhalation is pranayama. Sutra very few words. (Sanskrit). That means if I explain you these words, that's been something that is formed to complete, Svas is inhalation but Svas is exhalation. These are the two acts of breathing. And Gativicchedah, movement. When you start breathing in right that movement is Gati and Vicchedah means -- after breathing in you see there's a little gap, fraction of second in our breathing and then the breath turns and then you start exhaling. So that pause you never noticed. For example, you are driving a car. Let me explain a simple way. You are driving moving a car. There's a neutral gear. So if I'm in neutral gear, you know, you bring your car to neutral gear. From neutral you change to other gear. But that neutral gear is there, right? Neutral gear is there for fraction of a second. In the same way when you're breathing in when you take a full breath in, after that there's a pause, a little pause, a little gap and then you start exhaling and after exhalation again, when the breath is out again there's a second pause. You start inhaling. Very natural process. Patanjali says after inhalation that pause and after exhalation that pause that is called pranayama. So one breath means inhalation holding exhalation and that is referred to as all three four steps for Hatha yoga which I'm telling means one breath. Now after inhalation what we should concentrate here for what Patanjali says after that pause, that is called pranayama. So now everyone, wherever you are listening to me, let's try to experience it virtually. You can write the chat box also and we are doing this practice for very small short life. Wherever you are sitting back straight, meditative posture. If you're sitting on a chair it's fine. Gently close your eyes. Just observe your normal breathing, inhalings and exhalations. Right now don't think about that pause, little gap which I'm talking about. Just observe your normal breathing. Now start observing that pause we are talking about, after inhalation that little pause which is there. Just observe. Don't force and then after exhalation, again observe that pause. I'm giving you some seconds to observe this..

(Pause).

>> Very gently, slowly, open your eyes. Could you all observe that thing, that little pause? You can write in chat box yes or no. I will see the feedback later. So did you notice that pause was increasing as you were going in? And if you practice it little longer, you know, you will find your mind is getting stabilized. Your pause is increasing. You should focus on your breath, practice breath control by inhaling and exhaling with short pause. And when you come to that level where the act of inhalation and exhalation is itself controlled and for long pauses that is the stage when we can claim that the mind is completely controlled. But you have to practice under the practitioner. Don't do it on your own, okay? So what it does, these are the ways in which you'll be training your breathing. And it will increase your vital capacity. Because the ultimate aim of all the Asana and pranayama is control of your mind, isn't it? So controlling of your mind. We can't control the mind otherwise. We need techniques to control the mind. So through pranayama, how to control the mind. Let's do another practice. Okay, for a short while. Let's experience this also. Now, this time what I will ask you, inhale, you breathe in, you have to watch that little pause, then after exhalation, try to take as much as you can. Invite all the thoughts, let it come, don't stop. Welcome, invite it, okay. So please go back to the same position. Sit straight. Breathing in, watch that pause. Breathing out and after breathing out, during that pause try to think as much as you can.

(Pause).

>> Okay, very gently open your eyes. So how was that experience?

You can write here. What is easy method to control the mind, you know? Otherwise the mind is flooded with so many thoughts, you know? It is said that every six seconds we experience a new thought when we sit in Sukhasana. As we mentioned earlier, (Sanskrit).

As long as your breath is moving your mind is moving. At the moment the breath, you stop even for few seconds, like this when -- which you did it, you can't think. Isn't it? Nothing. It becomes quiet. Here the mind will become quiet and no thoughts. And even if any thought would come it would be what to think at that time. This is one of the techniques of practicing and slowly, slowly, you don't see the pranayama techniques. Helps you in restructuring of the brain and nervous system. You know, it is like -- because whatever the state, the mind, it is -- the moment you start practicing pranayama, what happens, the restructuring starts. Restructuring starts. Of course, the automatic thing, activities like your blood pressure, your heart rate, it becomes normal. That is a benefit. When the most important thing is main impulse which we get, the main impulse which we get. Important to understand this, the thoughts which we get calms down. We observe feeling of quietness and mental peace. So remember, whenever you are doing practicing pranayama, you also remember that you are interfering with your natural body phenomena.

So you have to -- because in pranayama we have to breathe slowly. So you have to -- you are interfering with your natural body phenomena. You have to learn how to do it well. Very carefully. Very slowly.

So what is the purpose of the pranayama. Is the practice of pranayama slows down and stops the further generation of karma. When you're doing pranayama you're focusing on your breath. Whenever you do pranayama don't go on social sites, please. Don't go on Facebook. Don't go on some social

media. When you are doing pranayama, do pranayama. Otherwise it's no use, Nah? So it stops the generation of karma and overcomes the ill effects of the un unavoidable action of householder and because this purpose is achieved by bringing the balanced state of mind and it promotes mindfulness, when you start observing your beating mindfully, definitely for most mindfulness it promotes relaxation and, you know, increasing your concentration. For most steadiness of mind and body. Pranayama removes the -- it is like -- it does not generate knowledge. Understand, it removes -- you know, it does not generate knowledge. It cultivates the attitude in you, the witness like attitude and, you know, what happens when you cultivate this it overcomes your Kleshas. Klesha, the removal with the help of knowledge is a result of pranayama and pranayama pranayama, you know, it identifiably leads to the begin knowledge and understanding. Pranayama removes impurities, purifies your Pranic flow. Pranayama helps us in coming from gross to subtle to subtle level. But the subtle experience does not happens all -- it requires a lot of lot of practice, you know? It is like -- so the foremost thing is breath. Become aware about your breath. Simply become aware about the rhythmic process. Once you become aware of that rhythmic process, then you can regulate the breath. Go to the subtle level. And after once you are comfortable in that, then you can increase the time duration. Then go to another subtle level. So these are the baby steps you should take. Never, you know, do it in a hurry. It's important to understand the physiology physiological action that goes on. Very often we don't know that we are breathing as I told you. We are shallow breathers. We do not breathe fully fully. We don't use the fullest capacity of our lungs. Our lungs, you know, can hold 6-liters of air. Which is called total lung capacity. Total lung capacity means the volume of air in the lungs after taking a full inspiration. But full we have to inhale 6 liters of air. That is in case of man. In case of woman, the ratio it is three to five -- like 4.2 is the exact, you know, liter what is required. That is 420MLs. In case of men it is 600. But since we are shallow breathers, you know, we don't breathe fully. That deprives our body of oxygen and the essential and prana which is essential to our health. We have got three important breathing muscles. Your diaphragm, enta costal and clavicular. These are the three breathing muscles we have. We can divide these breathing muscles into the main muscles, main breathing muscles, or you can say the primary breathing muscles and the secondary breathing muscles. Now, you know, when I say primary breathing muscles, your diaphragm, your intercostal and your second breathing muscles are your clavicular. So when I say the main pulse muscles, the primary breathing muscle it means that you should use those breathing muscles first. But unconsciously and we don't know but in terms of emotions, we are using our clavicular that is secondary muscles move. So the first muscle that is in this very important muscle that is diaphragm. Diaphragm as you can see on the screen is a sheet of muscle located horizontally. Dome shaped, share chute shaped. This divides your chest cavity to the abdominal cavity. It is located -- beneath this there are important organs, like your liver, stomach, pancreas and spleen. So when we breathe n. the moment we breathe in and out through our diaphragm, it massages your abdominal area and also when it goes up it massages your lungs in the heart heart. So when we inhale, the diaphragm contracts and when when -- and then the moment you exhale the diaphragm moves up, you know? So in is what's called diaphragmatic breathing. It is a major breathing, major muscle of breathing because it

represents 80 percent of your breathing breathing, understand and when you do that schematic breathe breathing it strengthens your diaphragm. Also referred to as belly breathing or abdominal breathing. Next we have we move to intercostal. There's an expansion and contraction of the ribcage. In this diagram it is also known as if you see abdominal breathing -- so intercostal and thoracic breathing is the same thing. So in the intercostal breathing, your oxygen is less as compared to your diaphragm breathing because the middle lobe of the lungs does not get much blood and in this intercostal you breathe very fast. The best example and one more thing it is visible to breathe through your diaphragm, belly breathing rather than your chest breathing. So your belly breathing is always -- your chest breathing is not so. Remember to breathe through your diagram diaphragm rather than your chest breathing. So the best example I can give for this is is athletics. You must have seen athletics people, they're running. What they're doing, they're using their -- they're using the -- their chest muscles more as compared to your diaphragm muscles, not at all. So this is what is our breathing when we do any sports activity, like your gymnastics or sports activity and when we are -- emotionally disturbed, stress, anxiety, we use our clavicular breathing. This clavicular breathing, you can see the collarbone and beneath this bone there are sets of muscle that. Is not one muscle. So you have muscles like pectoris minor major, these are the clavicular breathing muscles. It is important to understand the breathing because clavicular breathing though it is very shallow, for a complete Yogic breathing, we should use all our clavicular breathing, thoracic breathing and abdominal breathing. Understand this is the correct way of breathing. And where totally relaxed, you know, we should always be breathing through our diaphragm. So physiology of breathing is not so complicated. It is like as you breathe in your diaphragm contracts. As you breathe out your diaphragm goes upward on exhaling. Then we take a full breath in, use our diaphragm, our stomach is relaxed, move little up, use our rib cage very nicely. Then we use our clavicular muscles and after that the best stops for some time and by breathing out we use first do clavicular then intercostal and then finally diaphragm long sighs and stomach is tucked in finally abdominal goes inside. So this is what the breathing practice should be how clavicular breathing, how intercostal breathing, how diaphragm breathing happens, you know? So these -- this is slowly all these muscles, all these three sets of muscles have to be properly. Breath and mind would be trained simultaneously. Another important thing I would like to share with you, don't be overambitious. Go slow. Controlling your breath is like -- controlling and containing your breath is like tame a tiger. You can't tame a tiger in a day, isn't it? So you have to go slow. Slower the journey, better the progress. You have to watch your own system. Your own breathing rhythm and also do not do more than 30 rounds of any breathing technique in one sitting. Always remember that and breath control should be practiced as long as you are comfortable. So pranayama helps to learn -- so we have to learn the pranayama properly properly, learning to breathe better, learning to -- I miss missed a flight so this was the mechanics of breathing and this is now so we have to learn to breathe slowly and so that you don't suffer in the situations, the emotions of life and because the pranayama, you are helping to remove the suffering from the system and you will be able to master your mind very well so that if the mind goes into negativity negativity, it comes out very fast in the awareness of breath. So whenever -- every morning

spend some ten, 15 times, minutes time when you get up in the morning, spend some time for yourself, see how you're breathing, how the breath makes you feel. Train your breath to see it is long, peaceful, it is quiet, nonjerky, remember that breathing keeps us happy and energizing our body. So make it an enjoyable experience. This is how the breath control of pranayama definitely help to see that we get healthier at physical levels and more capable and calmer at mental levels because the longest journey of any person is journey inward. So work on yourself and work on yourself, learn to get the benefit of pranayama. Do it well. And I will -- code the rhythm of our body, the harmony of our breath, the Melody of our mind create the symphony of a life. Thank you so much, everyone. Thank you everyone for kind listening. Thank you so much Yoga Alliance and foundation for giving me this opportunity, wishing you all peace and good health. Gratitude and my contact for pranayama, my number, phone number, my Insta and everything is given on the screen. Thank you so much.

>> Kevin: Thank you so much, Deepali. I have a question -- a few questions from the audience I think we would just really love to hear particularly if you have a list of any recommended books or resources for working on pranayama?

>> Deepali: Okay. So you can refer first what I refer is from the -- that is by the book of -- you can say our institute books which I can say yoga institute books, which this is yoga Sutras of Patanjali. Our giew ruer, our found foundder.

Another thing is you can refer one more book for if you want to learn more's sannas, pranayama, that is by Swami Sar Sarawati, very good. It is also very detailed thing. Also one more book that is of -- I don't remember the name but it is pass worthy by -- you know, it's -- I will let you in the feedback whenever I get, written by Pasvarti. Very complicated. It's not for the general people. They will not be able to understand the terms, the Sanskrit terms. And you can go to mind your breathing. If you go for this, you can go in the kin \{^le\}\{^del\}, if you have an Amazon you go to the kin \{^le\}\{^del\}, there are a lot of breathe breathing -- a lot of books recommend. So mind your breathe breathing. This is the latest book by Subramany a,n that I was reading the text of his, very beautiful book. So many texts like that, there are around 37 technique 37 techniques. It's a great book. I'm going to -- it's my recent read for that. You can go to that.

>> Kevin: He why, wonderful, the recommendation for the Yoga Institute and Swami Satyananda, and mindful breathe breathing. Definitely have to check this out. This next question I think that you've already answered this with the pranayama, the complete Yogic breath but another question is does it matter if you breathe from belly to chest versus chest to belly? I know you did answer this but I didn't know if you had a short maybe reason why not chest to belly since you already explained the other?

>> Deepali: Yeah, definitely of the I will -- that's important question. Really important. Throughout my presentation I was explaining this only. That even if we are sitting right now I'm talking to you you are listening to me, right? But we are breathing shallow. We are not breathing fully. Mind it. So it is very important to breathe through your diaphragm, you know, first, and that is belly breathing is very very important because you understand, you know, we have a leadership of node. So diaphragmatic breathing acts as lymph nodes are there so it gives movement to that and it is also whenever dowering that diaphragmatic breathing you do it spine. That gives you more -- it gives more effect

than that. Your stomach moves up, your stomach goes down but so all your organs, internal organs moves more, you know, better. And better digestion and better, you know, there's gentle massage to abdominals. Remember, it is very important and it is highly advisable but people don't know.

>> Kevin: So good.

I think we might even be able to squeeze one last burning question here. Really quickly, you know, last minute here, is there a significance for the Samavriti, the 15 to 15 number? Is there a significance of why 15 specifically?

>> Deepali: Yeah. Significance you can say it is like like, you know, we are householders. We are like - - we are people that we don't know that, you know, ancient thing. It is like Samavriti for those yowinggyies, that is hatta Yogi people who live in a proper environment. That environment. They eat pure food. They live in pure environment. So that thing is not possible for us for our people. We are like you and me. We are in our very different environment. So we can claim that 15, 15 is a ratio what happens when you achieve that even though it is very hard thing impossible, but still even if 1.1 percent what happens you become aware of your subtle body awareness. That is Pranic flow. The focus on the breath goes. You will not feel that you're breathing, in fact. You will feel that you will be so immersed in that. And if suppose I keep a feather in front of your nose, like behind your nostrils, you will not feel, your nostril -- that feet they are will not movement move. This is the breathing process. That is something very subtle and that is impossible for us I think.

>> Kevin: Yeah. Well, I know certainly I was trying to slow it down while you were guiding us through it and I got up to about a seven count for my Samavriti and I realize realized there was work still to do. So Deepali, I just -- I feel so enlightened by your sharing today. I just really from all of us over at Yoga Alliance want to thank you from the bottom of my heart. Everyone who's watched this live as well as the recordings, we're so grateful and we hope that you can tune in for a future program here or in one of our video libraries. So just thank you so much and --

>> Deepali: Thank you, Kevin. Thank you our wonderful audience. Wish you a very good evening, good day. Lovely evening. Wish you peace and good health. Thank you. Gratitude.

>> Kevin: Mm-hmm.

Wonderful.

>> Deepali: So I hope everyone has liked my presentation and could take away from my talk.

>> Kevin: Mm-hmm.

>> Deepali: That would really give my proper feedback for it.

>> Kevin: He why, absolutely. And I know like we have the chat and all the Q&As. I'm most certain that --

>> Deepali: You can send me the question, Q&A, whatever is left, you mail me I will answer it immediately for that.

>> Kevin: Wonderful.

>> Deepali: Because we have a time constraint that's fine.

>> Kevin: Of course. Wishing we had all the time in the world for this.

>> Deepali: Yeah, yeah.

>> Kevin: Mm, great. So thank you so much for joining us today.

>> Deepali: Thank