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(Video plays)

SPEAKER:

What you think of anything of yoga? The of yoga is that it is much more than a sequence. You got is (unknown term) and also activism. (Speaks foreign language) Yoga is about a quiet, internal journey and a growing powerful outward voice. Yoga is action, curiosity, empathy. Join us as we celebrate yoga, the diversity of the millions who practice it, and the power it gives us all. We are all for yoga and yoga is all for us.

(Music plays)

CHRISTINE MARCELLA:

Hi, welcome, thank you so much for joining us today for part three of Ayurvedic practical applications in teaching. My name is Christine Marcella I am in ER YT 100 and am the corporate accounts manager here at Yoga Alliance as well as your host for today. A little bit of housekeeping before we get started today. Let us know in the pool where you are in the world today. The chat feature is off, but will post pertinent information, everything you do know but on Julie, the session, where to get notes and slides, as well as website information and continuing education information will be posted into the chat. The Q & A will be where you ask your questions. If you see someone else has the same question as yours or you really wanted answered, give it a thumbs up so that we know you wanted to really be answered live.

Please help me in welcoming Anjali Sunita, we are glad you are here.

ANJALI SUNITA:

THANK you for having me back. You have been here for the last two sessions, welcome to everybody who has come fresh. I would like to start always with a little chant or centering. These make it meaningful for you, what is centering for you. This is a chant from the (unknown term) asking this be sustained, without conflict, (Speaks foreign language) (Sings).

Thank you for joining, we're going to jump right in. Last class we were talking about the seasons. I got through (unknown term) season and (unknown term) season. Today we are going to narrow in (unknown term) season as it relates to yoga, and I will leave it will bit of time at the end to talk with practical applications. At the end will have practice as the main event today. The practice for (unknown term).

Ira Veda is the holistic medicine of India. There are a couple of text, what is called (unknown

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term) (Speaks foreign language). Whatever exists in nature, exists in the individual; similarly whatever constitutes the individual exists in nature. This is the basis of our Ayurvedic holistic medicine. I will say and please respond if it is helpful for you in learning.

What is inside his outside, what is inside is outside, and what is outside is inside. What is outside is inside. We are talking about the ways in which we are impacted by nature and in fact we are the nature. The way that is classified in Ayurveda is through (unknown term), the three doshas. It is a combination of the normal five elements. What are doshas? Doshas are these combinations of elements. When they are normal we have health, and we go out of balance we have disease. (unknown term) and air, fire and water, and water and earth. These are expressed in our bodies in all different ways, and they are expressed in our minds and all different ways. Expressed in the environment, landscapes, and the time of day, in health and in disease.

Focusing on (unknown term), air is described as having many functions in nature. You can see similarly it has the same functions in us. To maintain, sustain the earth. The earth of our body in other words. To kindle the fire, like our digestion and ability to transform and process. To bring about compactness and movement of the sun, moon, stars, planet, like a vacuum. The spaces in our body that hold the organs and things in place. Similarly, in our environment, in our stars everything is held in place by space. Air creates clouds, showering of rain, flowering of the rivers. The water channels in our body. The movement of water channels in our body. The movement that is moving down and out, our excretions to the water is moved by the airs.

It brings maturity of flowers, fruit, shooting forth of flowers. You can think of that as growth. You may not be able to have our body tissues unless the nutrients were reaching the body tissues. That happens to the function of air, through the function of movement in the body. Through the small channels of movement in our body, the capillaries, bronchioles, all of these small subtle minute channels that move nutrients, oxygen, that help to know -- nourish the body tissues. They are a function of (unknown term).

We have these elements outside and we also have these functions, particularly the functions of movement on the inside. In either beta it is called the five subtypes of (unknown term) and they have the same names. To break it down really quickly there is one vata, one vayu, there are certain locations, functions, and directions of that air or movement. There's everything you take in through our senses, through our mouth that we ingest that has its roots in the head and down to the heart. This is called (unknown term), located in the head, moves in the chest and throat. This is straight from the Ayurvedic sutras.

(indiscernible) you can think from the diaphragm up and out. The movements that are moving mostly up and out. The chest is the seed, it moves through the nose, and Bella kiss, and also the throat. Click convection, memory, speed, I'm not trying to remember things and move quickly, and it is making me look up. There is this feeling of looking up when we remember, things moving up and out. This relates to the inhale and exhale. Everything that is moving in, and also the movement of exhalation moving in -- up and out.

Located in the heart, moving all around the body, like I said the subtle channels. This is (unknown term), this comes again from the sutras. You can think about the nervous system, locomotor action, opening and closing of the eyelids. All voluntary and involuntary kinds of

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movements. It is related to blood circulation and activities. The circuits in the body, nervous system, vascular system.

(unknown term) is the side-to-side movement located in the digestive area. It is limited to the digestive tract. Everything from the bellybutton down, everything that moves down and out, menstruation, childbirth, defecation, all the excretions moving down and out is a function of (unknown term).

What is important to know is that when our vata is normal, it is in normal amounts, we can experience all these functions in the body regularly. When the functions in the body are obstructed or when our vata is out of balance we experience these functions in the body as disease.

The (unknown term) another Ayurvedic text it makes almost an entire chapter, chapter 4 on this premise. It says never suppress natural urges, gas, feces, urine, sneezing, thirst, hunger, sleep, coughing, breathing on exertion, yachting, tears, vomiting, and semen. We are talking about the flow of vata. When we suppress both our nourishment or our ability to cleanse and excrete, creates problems in our body.

Just to review, the main locations of vata dough shot and everyone's body are the places where we have the most air and space. Air and skin, thoracic cavity, the big nerve that runs down the side of your leg the thighs, the whole pelvic girdle, the abdominal cavity, bones and joints, the spaces inside, but also the poorest bone tissue, and the colon.

When you talk about creating yoga classes, or meditation classes, we are keeping in mind several factors. One is the season. In fall season, the intensity of the time were out in nature, air and space are dominant. Because air and space are dominant, the trees start to lose their leaves, everything becomes dry, see a much more vast extensive sky. The air is dry, cool, and mobile. We also experience those kinds of you could say symptoms or kinds of experiences within our own body.

We are keeping in mind the (unknown term) of the season when developing a class and what people may be experiencing more. There are just tendencies. The tendencies of high vata are dryness anywhere in the body, people tend to feel their arthritis more, people tend to feel more their stiffness, dry skin, dry hair, dry colon, brittle bones, losing mass. Her and space are the least substantial combinations of the doshas. Lightheaded, there are various reasons for that possibly like vertical -- vertigo or feeling weightlessness, lack of grounding, weakness, insomnia.

Coldness, remember (unknown term) it is that circulation, improper circulation so cold in the hands and feet for example. Coldness you can expense in other ways as well. Roughness anything that is strong eventually becomes rough. Brittle breaking bones, cracking skin, severe dryness, subtlety can be an oversensitivity in our senses. A spacey kind of mind, fear, paranoia, anxiety. Mobility like a hypermobility in the joints. This is important to understand for people who have vata as their main Constitution. They may have more hyper mobile joints. We are working on stability. However mobile joints, slipped discs, excessive space in the joints.

People tend to run around in this fall season. We all get so busy, we do not realize it is predominated by air and space. That is a time ever goes back to school, everything gets super

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busy, people start taking on projects, all holidays are showing up, and if one feels somewhat exhausted. Palpitations, traveling pains, multitasking, this is also part of the mobile quality.

Clarity, the clear vata dosha can lead to irregular bowel movements, hormone levels, all kinds of editing that is random and irregular. These are the (unknown term) or attributes of vata dosha that we may experience. When it goes out of balance, it can push all of the other doshas out of balance. Sometimes, we may have discomforts that or a combination. For example, I grew up with a lot of eczema that I could not understand the trigger for. The trigger was anxiety. It showed up as a hot, dry rash on the skin which is more classified in Ayurveda as a (unknown term) experience. It is fueled for me by the anxiety and wins of vata. Vata can push the other doshas out of balance.

We talk about creating sequences and classes that are balancing, keep in mind balancing those qualities that may be out of balance. Let us say them together. Dry like cold, dry like cold, clear subtle mobile, clear subtle mobile. Rough and regular, rough and irregular.

When we are balancing these qualities, we are bouncing these qualities with sets of opposites. That which is driving look for oily. That which is mobile or unstable, or irregular, we try to grid stability. In the diet and lifestyle, also within our movement. Smooth movements rather than graph and jar. Warm movements rather than cold, and regulated movements. Movements and practices that help us to focus a vast mind. The physical focus tends to be below the navel, down to the feet. We are working on grounding and stability. Energy, restful, focused, and grounding.

We will's into a practice. This is by no means the only vata practice, it is getting a felt sense of what we're talking about today. Then you can sequence, you can start to understand the classes of postures and inevitably the physical and mental effects of these classes and postures. The quality of movement, in this case for class will be oily, slow movements. We're not going to hold anything for an exorbitant amount of time, we're just going to create stability by holding things for one minute at the most. You will notice that there is going to be a focus on where we are looking as well in some of the postures to help focus the mind.

For our sake, just come into what is most comfortable for you in the back. We will start laying down. We will start with the knees bent, and the feet on the floor so that you can feel everything that is in good contact with the floor. You can nestle your shoulders more underneath you, turn the palms up, lift your hips up and down to feel good contact with the floor. Either peer toward the tip of your nose or close your eyes. Take a deep inhale and as you exhale, we will exhale through the mouth like you're trying to shush the mind. Inhale and exhale.

Pause at the base of your exhale, waiting for your next inhale to naturally come. At your own pace shush. Inhaleâ€œ Shush. You can continue this breath or breathe through your nose as you draw your knees in the direction of the chest as it is comfortable for you. We will place a little bit of pressure on the abdomen, moving it to a soft way, very gentle with your body. Feeling the firm pressure of your legs on the abdomen as you inhale, the abdomen rises, presses into are the legs. As you exhale the legs sinking toward the abdomen. Bringing that gentle pressure as you are breathing here onto the main site of vata dosha the colon. Make sure your back is still in connection with the floor, it is okay if your needs are not coming in all the way, let them be where they are and focus in on the breath.

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On your next inhalation will widen both the knees out to the side like the wings of a butterfly, holding on top of the knees with your hands and start to make oily circles. Drawing the knees in and widening out letting them move forward, and pulling them back in. Open circles on your breath, inhale out and exhale in.

SPEAKER:

Actually can you ankle your camera down slightly so that the members can see just a little bit more of your body?

ANJALI SUNITA:

SORRY about that. Continuing, we're just making circles, Gendreau -- gentle, natural, oily movements through your hips. The knees in and gently rock on your sacrum side-to-side. No matter what with class today, whether you feel like these postures are very attainable, or whether you feel like you can see will or anything like that, the most important thing for our sake today is focusing on the (unknown term). We're going to focus on oily movements, warm movements, and stabilizing. Now rocking side to side, willing the knees and circle. You can move organically in a way that feels good for you massage this area side to side or full-circle.

Then take your time as you roll the body to one side, we will come up to a seated position. Feel free to sit up on something if you have a pillow or blanket, or you like to sit up on blocks, you can place blocks under the knees. You want to make sure your hips are little bit higher up than your knees so that you can have an ease in the joints here and an upright spine. Sit in a way that allows you upright. I often use a chair for class and you can sit in a chair too.

Put your feet on the ground, soft in your case, close your eyes, and with every inhale just feel that connection of your hips, feet, and legs pressing firmly. A sense of upward rising in the spine, a little lift in the crown of your head, the chest softens, the abdomen moves in. Will place one hand onto the abdomen, one above the chest, feeling into the space between your hands as you inhale. Feel a gentle widening of that space, the abdomen dissents and the chest lifts. As you exhale, feel how that space can narrow. The belly firms inward and outward, the chest softens. Everything pulls in toward center. Just continue at your own pace. Place the left hand onto your knee, Palm faced up, drawing the first finger under the. The right hand, turn the peace sign down. Will practice alternate nostril breathing without any breath retention. Take a deep exhale, softly close the right nostril with the thumb, feel the breath inhale. One, two, three, four. Switch your fingers and through the right nostril exhale slowly, three, four, five, six, seven, eight. Stay here, inhale. Switch fingers and a slow exhale two, three, four, five, six, seven, eight. Through the left inhale. Switch through the right, exhale two, three, four, five, six, seven, eight. Inhale, switch fingers, exhale. Inhale, switch fingers exhale right to, three, four, five, six, seven, inhale. Switch fingers through the left exhale to, three, four, five, six, seven, eight, inhale. Switch fingers, through the right exhale. Two, three, four, five, six, seven, eight, inhale. Switch through left exhale. Through left, inhale. Switch through right exhale. Through right inhale. Switch, exhale left. Two, three, four, five, six, seven, eight. Inhale deeply, two, three, four, switch. The right exhale two, three, four, five, six, seven. Through right inhale two, three, four, five. Switch to left exhale two, three, four, five, six, seven, eight. Gently lower the inhale, take a deep balanced breath. We will exhale slowly drawing the chin down toward the chest.

One breath, one movement. Rolling your right ear toward the right shoulder. Exhale roll the chin

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down to the chest. Inhale left here to left shoulder. Exhale chin down to the chest, oily movement. Inhale, to the right. Exhale to center. Inhale to the left, exhale to center, inhale to the right. Exhale to center, inhale to the left. Exhale to center, inhale gently rolling the head back up to center.

Inhale, elbows forward and up. Exhale back in and down. Inhaling forward and up just to the degree that feels smooth, exhale back in and down. Inhale forward and up. It is normal to hear little crunching. Gently smoothing it with a soft intention up, exhale back, in and down. Inhale forward and up. I exhale back in and down. Roll forward and up, exhaling back, in and down. Gently releasing the hands and he will come back up to standing, find your best way up.

Feel free to have blocks now beside your feet. This (unknown term), this sun salutation will feel very gentle for many of you.

It is about not moving to the full range of your movement. Instead keeping your case somewhat focused forward and really just moving in a soft way, articulating the spine through the joints in a very soft way. Take a deep inhale and on and exhale draw the palms together in front of the chest, gently lifting the heart. Pressing down through your legs, firmly into the mat until you feel all the corners of your feet deeply planted. I'm going to bring hands onto the lower back and instead of pressing your hips in a deep arch, just lift the chest a little bit, roll your shoulders back, and keep your case somewhat forward. On an exhale from the hips will fold, lengthening the spine, keep your gaze forward, tracing the gaze down in a long arc until you are seeing in between your feet, bend your knees as much as you need to to bring your hands on the floor or onto blocks. If it feels restrictive in your abdomen you can bring your hands inside the feet with a wider stance.

On an inhalation user hands for support and step the right leg backward in 12 or three steps. Soft in the knee to the ground, keep the toes curled under so that you can really filter feet just ground into the ground with your feet. Hug your legs toward one another so that the back hip is coming forward, front to back, gently lift your chest. You will come into all fours, taking your front knee back. Pressing into your fingertips you can either stay here or take a plank pose with shoulders over risk keeping your hips up and aligned with the spine.

As he exhaled the knees softened down, opened the chest forward, that your chest -- shoulders away from the mat as much as you can. Though your four head down to the floor, a low soft cobra, press through the balls of the feet. Slide the spine forward, come up to your lowest cobra. Press into your hands, feel your lower belly, the pelvis, hips, legs, all in contact with the floor. Looking slightly forward as you lengthen through the crown of your head. On an exhale will come up to the hands and knees,cola toes under. Plant all the corners of your hand as you start to move your chest back toward the thighs. Your knees can be bent. Lift the shoulders away from the floor toward your ears, else the chest down toward the floor and stretch down into downward dog as much as you are comfortable. Find to keep your knees bent, press into your hands. Lean the body's weight forward, lower the left knee down onto the floor and walk step, or guide your right foot up into the space either between the hands or if it is more comfortable outside.

Hug your feet toward one another, hug your shoulders into the midline, hug your heart. -- Left the heart. In 1 or three steps bring the back foot forward. Find the even balance between both feet, rocker bodies wait until you feel the outer body is landing in between the ankles and the

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weight of gravity is pulling down. His coming to the hips in and inhale, sweep your heart forward, starting to come up. Press down to the legs, remember just little arch back, lift your heart still looking forward and exhale coming back to center. Inhale and as you exhale palms together in front of the heart, support your back, inhale, lift the heart still looking forward, opening the chest. It is your small backbend and exhale from your hips fold. Keep your eyes forward and down, paying attention to your gaze, all the way down. Try your hands down the lungs of the feet, you can bend your knees as much as you need to on two blocks. Replace your hands inside the legs widening your stance.

Lower your knee and firm your legs toward one another. Back hip come flow forward, the front hip comes back, dropping little more into your front side, lifting a little bit more out of the backside. Balance across the sacrum. Lifting up to the chest. You will come into the hands, strip your front knee back. You can be on hands and knees or take full plank pose, pressing into fingertips. On an exhale lowering knees, opening chest, lowering for head or chin to the floor. On an inhale sweep the heart forward, start to curl up, low belly stays on the mat, hips stay on the mat, roll soldiers back, and exhale coming onto hands and knees. Draw the knees to the chest, lift the knees so we take weight out of the shoulder joints, melting from the upper back, press through your upper hands as stricter bring your legs and arms more straight. You can lower the right knee, lean your body weight more forward, step or guide your foot forward into the space between your hands. Grounding the feet, curl the back toes under, look forward or up. On your next exhale we will bring the back foot forward in one, two, or three steps. Round through your feet, soften your knees, plant the legs, opening the chest gently toward the thighs. Support the back and on and inhale slowly lift the heart, lift the heart. Roll the shoulders back as you press your legs into the earth and exhale coming back to center.

We will turn the body to the side so that you can widen your feet out, this is a very short practice today. We will put a little bend in your right knee. As you widen your legs out, go to where you feel stable. Perhaps it is not your biggest maximum split. Go to where you still feel stable. It is great to practice this in a chair. You're gonna start by bending and straightening the knee. Bent and straightened. Aligning the middle of the knee with the second and third toe. I'm going to show this both standing and in a chair. I love this pose in a chair. Here with the knee coming toward the ankle, you will glean some of your chest straightforward so that you can get a little sense of depth in the hips. Hug your legs toward one another, drawback through the inner track of your straight leg.

On an exhale, we will sweep this right (unknown term) bone, mind cracked, that is a good thing for me (Laughter). Down and under, down and under, so that you feel you are rotating outwards. The knee is moving out as an action of the sits bone crawling under. Rotation here. When your hips are more strict and centered we press down through the legs and inhale, take the arms out and wide, close the fingers and look up and over the right side of fingertips. Hold there for a few breaths, feel free to continue bending and straining the knee.

I'm just going to show this in a chair. The beauty of this is that there's not much pressure in the knees. It would be ideal if I had a block under this foot for this chair. We turned the foot in and all the same actions. Hug legs in, rotate thigh, you can feel it across the corner of the chair. And drove the six phone down and under, you can feel self rolling back, inhale the arms out and wide. Press through the ball of the foot, everybody coming back to center as we switch to sides. You can turn your left foot out, right foot in, if you're in the chair slide box up the leg is fully off

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the chair.

Carpet practicing bending and straightening. See the middle of many starts to stalk over your second and third toe. Everybody hug your legs toward one another. Gently lean a little body weight forward and rotate this inner weight in. It is a way to bring your hips straight without bringing the joints or torquing your back. Arms wide and we look up and over the left arm. Breathing.

Tried to find one place to focus your eyes. You can even soften your gaze like narrowing your focus. If you are standing, press through the ball of the foot to bring the leg straight. Release the arms. We will meet up at standing. You can use the chair for balance if that is helpful for you injury pose. Let us bring the feet together, spread the toes, press through the legs like you are drawing down from your rib cage all the way into your feet. Feel the nice length and lift in your heart. As you press into the right foot, slowly to the left foot, you can come up to the ankle, to the shin, you can come as high as you're comfortable. Bring your hands together. I have come up on the ball of my foot instead of the heel, because it helps me to open my new white. You will notice your hips, lopsided, so dropping down into your left hip and up to the right side. Finding a balance, route into the legs, focus your eyes.

On one spot, focus not moving. Gently release that foot. If you're using the chair step to the other side. And will slowly practice the other side. Take your time. Route into the ground, focus your eyes on one spot.

Only full with the knee in, release the foot, we will come to a seated position either on the mat or chair. Classes would be more like an hour to an hour and 1/2. We will end today so that we can continue speaking with a (unknown term) breath. Can take your hands, middle, pointer finger and place them inside the corners of your eyes. Your pinky finger comes right into alongside your nostrils and your pointer finger up in the eyebrows. Your palms will go into the ears. If that is hard on her shoulders just two ears here. We take a deep inhale through the nose and exhale with a humming sound while closing your ears. Let us do for together.

Inhale, close the ears. You are finished placing your hands over your heart. Bringing some awareness to the way you feel right now. Fluid see in the joints. Gently blank the eyes open. We are coming to that part of today's session where we ask questions.

I just want to share with you for a quick moment that there are very different practices for winter and spring season. Winter and spring season are (unknown term) dosha season. Consider focusing on the legs, we are focusing more on the lungs. Instead of the forward bends and the strong standard postures in the legs, we will do standing postures but also focusing on back bends. Things that open up the chest region specially.

Heating energizing poses because winter, and of winter into spring (unknown term) seasons are cold and then cool. This is an idea here for winter seasons. Upbeat flows, balanced sequences of poses, warming the room.

In spring, it is very similar but whereas in winter there is a strong vata dominance because of how cold it is. It is (unknown term), you're focusing a lot on the legs. In spring when everyone has the spring cold and is getting out and about and having their ice cream and whatnot. Wine

and cheese and all of the picnics, it is great to move the lymphatic system, move the chest and focus a lot on the upper back and on opening big expensive postures in the chest region. Encouraging, warm, bright classes.

It feels very different, the qualities we can bring to these seasonal practices. If you are interested I will be teaching more of that. I have a course coming up. I would love to share that as well as (unknown term) practices with you as well.

CHRISTINE MARCELLA:

Thank you so much Anjali. In case we run out of time when she is entering, please look at the chat because all of her information for the courses she is having and some sources to the past classes that we just did with her, as well as the attachments for this session are in the chat. Go grab those really quickly, thank you so much. For anyone who is here from the southern hemisphere, we know you're getting ready to enter spring instead of fall that the rest of us are here.

Susan understands it is preferable to do (unknown term) in her highest tone of voice do you agree?

ANJALI SUNITA:

IT is interesting because I have learned it two different ways. In the (unknown term) we learned it with a high pitch of voice and then with Doctor (unknown term) I learned it in a low tone of voice. I think in a gentle practice, it just matters that you are picturing the center of your brain and sending a tone to the middle of your brain. You are sending a tone to the middle of your head. Whatever tone, you can feel a good strong buzz there, that is what you want for (unknown term) breath. In the (unknown term), we learned it differently, with her just like a snore. It's a much more challenging way of doing it. You inhale like that and then very high like pinning the sound right here. The way that Doctor (unknown name) shares (unknown term) through the Ayurvedic Institute I find it very accessible for people, very simple, and very gentle. We are not doing that snoring, we're just inhaling, and choosing the tone that feels like you're buzzing there. Do what is really truly benefit to you.

CHRISTINE MARCELLA:

Thank you so much. (unknown name) is asking how do we know if a pose or movement is oily?

ANJALI SUNITA:

In our joint spaces we have Sino real fluid. I was hinting at it with those movements we were doing, massaging across the sacrum, rolling the hips, those would be oily movements. It is just to move the synovial fluid. There so many ways you can integrate oily quality. Say you're in a side bend and you circle the wrist or you're taking her leg up on your back and holding the back of the hamstring but circling the ankle. It is bringing that small quality -- smooth quality through the joints. That is why in warrior 2 posture we are doing bending and straightening in the knee. It is so that we target rigid in the joints. That is the micro movements.

CHRISTINE MARCELLA:

Pam said she left the practice you presented and is really enjoying the workshop. She's asking do you suggest (unknown term) for people with gastric reflux or should they avoid it?

ANJALI SUNITA:

(Laughter) the yoga (unknown term) are in some ways much more extreme than some of the gentler Ayurvedic ways of cleansing. Did you say (unknown term)? Which I know as, if I am remembering this right, is the emesis, the vomiting. First of all, always do with guidance especially if you have not learned that. That is a very strong technique and it can lead to a lot of emotion releases amongst other things because it is such a strong internal movement. The emesis, those kind of therapies that come in (unknown term) tend to be more for Coppa related conditions that are from an Ayurvedic perspective. That emesis happens because of mucus related congestions, if someone has a (unknown term) related condition, it may end with something like that guided by an Ayurvedic doctor. Just doing (unknown term), I do not recommend it without good guidance. It is when you have a lot of mucus type of conditions, you don't have certain heart conditions. You need to make sure that is indicated for you.

CHRISTINE MARCELLA:

Thank you so much for emphasizing that and I would expand it to say any of the (unknown term) please see an Ayurvedic practitioner. It is not something you just want to read about and tried to practice on your own. We have a couple more questions Krista would like to know if you have any favorite books on Ayurvedic that you would like to share?

ANJALI SUNITA:

I have so many favorite books! It depends what you want to focus on. If you want a general textbook that is required deep. You could get the first volume of Doctor (unknown name) textbook, it has a yellow color and I think it is called Ayurvedic Textbook.

If you're interested in cooking and things like that, there are so many wonderful Ayurvedic cookbooks out there, (unknown name) has one, Doctor Laud has one. There is one non-Indian Western food but put into Ayurvedic terms called " Each, Taste, Heal"read the classical text. The (unknown term), these are lifelong learnings like reading the yoga sutras. It is quite interesting even if you do not understand it all. You will find the daily schedule kind of stuff very interesting.

CHRISTINE MARCELLA:

I did popâ€! Anyways you sell books if you type in Ayurvedic texts you will find a plethora of information. Our last question is from James, he wants to know if the (unknown term) you did was that the (unknown term) India or?

ANJALI SUNITA:

I was in India for the South for my first teaching, that I lived up in the Canada one for my (unknown term).

CHRISTINE MARCELLA:

Thank you so much for being here we are surprisingly out of time. It's a pleasure to have you with us. We are grateful to all of you who joined us today for the session. If you missed the first to go to the digital archive and catch those. Thank you everyone for being here, thank you Anjali. Any last words where people can find you or what you're doing next?

ANJALI SUNITA:

THANK you. I will continue this kind of practice in yoga for your dosha class. As well as an

Ayurvedic cooking class with someone who's doing the cooking online and I am speaking but Ayurvedic and the six tastes, that is going to be an amazing online experience for the first time that we are! At the Baltimore Village village. Baltimore yoga village/Anjali and you will find all of those classes. Thank you for having me. There are so many experts in the world. I am really honored to get to share some of this knowledge. If you want to be in touch, I'm healthy -- I'm happy to help where I can, and share those resources.

CHRISTINE MARCELLA:

Thank you so much, check the chat really quickly before we shut it off. It is a great pleasure to have you here and we look forward to having you back. Thanks everyone and we will see you next time.

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