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(Music plays)

SPEAKER:

What you think of when you think of yoga? Posting on a yoga mat? Reaching far beyond (audio issues) much more than a sequence.

SPEAKER:

Thank you so much for joining us.

SPEAKER:

Yoga is activism. (audio issues) yoga is action and curiosity and empathy. Join us as we celebrate yoga. The diversity of the millions who practice it. And the power it gives us all. Because we are all for yoga.

PATRICIA ANDERSON:

Good morning and good afternoon and good evening Yoga Alliance members. My name is Patricia Anderson and I am pleased to be your host for today's workshop. Today I am honored to be joining you from the lands that originally (audio issues) you see there will be a location pull popping up on your screen if you would please let us know what you are joining from us today. We would really appreciate it. Today's workshop is the last in a terrific three-part series that we have been thrilled to have this fall.

About Sanskrit and giving you the opportunity to dive deep and explore more of this beautiful language that is so innately a part of yoga. So being that, this workshop is eligible for CE credit in yoga philosophy and the humanities. And we have a lot to cover so I'm going to make my introduction of our presenters very quick. We are joined today by pressure to Joe she and Manju Joshi. They are wonderful Yogis and Yoginis. They are terrific and have a great passion for the subject. Please join me in welcoming them and I will turn it over to them now.

PRASHANT JOSHI:

Thank you Patricia. Namaste all. Good afternoon and good evening wherever you are. It is a great festive season. And we are talking about the language of yoga. So it's all of our sounds. So let me start with a little sound and we will get started. --

(Sound Bowl sounds)

PRASHANT JOSHI:

I hope they created some ambience and we have a lot to cover so let me get started. All right. So the presentation here is a those who are drawing for the first time, welcome. Those who have attended the first two parts, we thank you for your commitment and a if you are drawing for the first time, you will

still get a lot out here of this workshop. So what are we talking about? It's the journey of Samskrutam which means that which is well done.

It is a beautiful language and we cover the history in the first part and so on. So this is who we are and they have given us a title of coachP and coachM. We are in the land of Comanche, Jumanos in Austin Texas. In the bottom right is our family unit at home. That's us. So let's get started. So we always start with a thank you and it gives us some vocabulary. The word namaste is a greeting. That's what namaste is all about and it's how we say thank you. Because for the holiday season, we say happy holidays and we say thank you in the language that makes sense to you.

Let's get started with our agenda. We will get started first was just a quick organizational of the series to get a feel for it. A quick recap of part two and a today is all about Conjunct Consonants and how it is represented in Sanskrit is very important to understand. And of course the nasal sounds have a special place and special syllables. There are some special syllables and numerals. -- And we will also do Recitations and vocabulary and so forth. So that's our agenda here. Let's get going.

We will take our questions at the end. And any unanswered questions we will take them off-line. So what is this is all about? How do we do it? We start with a historic overview of Sanskrit. And then of course it is all about the sound as we mentioned. So the physiology of sound. It is so amazing that we go from the back of the throat all the way to the lips. That's how the sound is produced. So we focus on vowels and the syllable creation initially. The vocabulary of course is very important because as Yogis and Yoginis you use the vocabulary.

What did we cover in part two? Of course recapping part one and then focusing on Consonants. There are 33 of them and more as we do the Conjunct Consonants and how we can actually see. What does that mean? There are five syllables there. So it's important to know the Consonants and how they are organized. Again the vocabulary Recitations and it is very important. We went all the way from the heart chakra to the root chakra. All of the Consonants covered there.

What are we going to do today? Today as I said is all about the Conjunct Consonants. And we covered that with some nasal consonants as well. Special syllables, numerals, and some Recitations as always. So that's the method to the madness here. So let's start again with physiology. Let's recap. Again it is so amazing the way language is organized. When you have something else, you don't have it as a little child. What can you say? You have the guttural sound. So those cells come from the gutter from the vocal cord area. That's the number one area.

Then comes the soft palate. You take your tongue to the back of the pallet and you get the Palatal sound. And then you have the Retroflex where you put your tongue on the top of the roof. And then you touch your back of your teeth with the tongue to get dental sounds. And when you touch her legs together you get Labial and there is no other place the sounds can come from. There are 16 vowels. Of course 13 or more predominantly used and then you have those 33 continents listing with the same vowels and so on.

So that's the structure of the language. Now let's get to today's topic which is the Conjunct

Consonants. So now remember, we have 33 consonants here. How do we represent them? In English, you could just say for example, Shakti. You make the K and T sound. But here you have a Kuh and a Tuh Anheuser presented when you write it? So as you can see on your left is your full Consonants and on your right or half Consonants. You can see the method to the madness there.

Whenever there is a bar, if that bar is removed, you get 1/2 Consonants. And whenever is joint, you get a Conjunct. Bakti, or stuh. Things like that. And where you cannot cut them in half, you shorten them. So it is represented as well and then when you get a "duh" underneath it,... And you put T and T together. So that's the concept and how you represent them when you actually read it. So now you can read Sanskrit better. So you're the Consonants before and now you can read the have Consonants and Conjunct. So these are the mathematics of Conjunct Consonants and you join Consonants together.

Let's do some examples here. You can create some syllables. So how do you read them? So let's see. What is the role here? The Conjunct syllables are written with half Consonants first, and then full consonant, and if there is a vowel associated with it. Whatever that is. And there is a stroke remember that we add. So for example, as I said, the word -- Shakti which means power. So there is a consonant Ka and Ta and a vowel E that goes with it. So what is it? It is actually the mathematics of the consonant Sha by itself is 1/2 Ka as we mentioned and then there is a full Ta with the consonant E. So it becomes a consonant by itself and now you can add vowels in the whole syllable with it. So that's Shakti.

Take another example. The word Sthira. The very definition is stable. The word stable is, you are not saying Stu -- THira. The sounds come together. The house represented? Again there is 1/2 Sa with a full Tha and then you add the E to it. So that's how it goes. And the last example is... Let's see. Chitta, the definition of yoga, Chitta Ha. What is Chitta here? If the dental sound. How do we represent them? It's just a syllable on its own and then the half Ta with the full Ta.

So that's how you get Chitta so now we can read Sanskrit more authentically. That's the idea here. Let's get some syllables out of the special. So for example, you may have seen the word SHreem or just of the word Shree is sometimes written. Shru is given a consonant in its own. What is it? It's Shru as in Shalla and so on. Now, you may have seen Ksha before as an Kshamaa. So that's a different Shu there when you get your tongue further in. There is another consonant that is very commonly used which is Truh which is a consonant of Truh.

It has another example of its own. And in Sanskrit it's Treeni. So Tree and Ni. So these are the mathematics. Given the special status here that you may come across and the word Jnyan for example is actually a Conjunct of Juh plus Nyuh. So added together it becomes Nruh. We added together like yoga. You see someone say Nya but really Nyuh is the pronunciation written. Mind you we will cover the whole topic further. And you are welcome to chime in anywhere.

This is important. Ra gets a special rule here. OK? And how do you handle it when there is a Ra in your Conjunct? For example, if Ra is after the Conjunct, like in the word chakra, it's not Shakru, it's chakra. So you have the Cha on its own and half Kruh plus its own. So the bar becomes Kruh. So for the rule, so some examples are further, so you understand, Vakra and Pravasana. It becomes Pruh

and then you add your files and so on. Praana is very important. It's not Perot not, it's Pra together with a little stroke inside the continent.

And what about if the Ra is before? How is that handled? What are some examples? For example, Surya, you do a Surya and you may have seen a little half C on the top. What is that? That's called Rafara. So you add them together and it is SUrya with that little bar. And then you say the consonant Ryuh. OK another example, Purva. Purva vasana for example. Anything to add here?

MANJU JOSHI:

May be go slower so that everybody gets the idea of what we are talking about. And we can... You will all get the slides. So please go back and you can listen to what Prashant Joshi is saying and how it is done. So please don't get confused.

PRASHANT JOSHI:

Yes. The idea again... Go ahead.

MANJU JOSHI:

We just wanted to give you all whatever is possible in the short session. So if you don't understand, now just please go back and listen to it again. That's all you want to say.

PRASHANT JOSHI:

Yes. So the good news again is that you have the 33 continents. There is no Conjunct. These four have been given a special status. You add them as... So many times when you recite and you grow up, you will say, SHu Suh Ruh Huh and you recite them as if they are continents of their own. So they have been given special status and they come across a lot when you read Sanskrit or any of the other Shlokas so that's why we give the presentation here.

OK now let's give the nasal's which need special attention and I will hand it to Manju Joshi.

MANJU JOSHI:

We have seen five groups. Right? We have these five groups of Consonants. Like Prashant Joshi said, the pallatale, yes. I did not put my video on. OK. So yes. We have this guttural you know, palatal cerebral and labial. Right? And each group has five continents. And -- and the last one is a nasal sound. In English, we don't have many nasal sound. But in Sanskrit, we have these five nasal sounds. And they represent certain pronunciations.

So the first one, Gu gu gu gu nul as in Ashtangal. So Muh is represented in that particular word basically. Then the second one is the palatal which is Cha cha ja ja nyuh. Nyuh is represented. And there are many examples you can take but you know, we have given a few here. Then the third one is the cerebral. The retro flex. Right? So, Tuh duh nuh and kind of thing. So the Nuh is represented. We do not say Brano, that's not the right pronunciation. Parano is the right pronunciation.

Then we have dental. Right? Duh tuh nuh. That is... Praana is praana, not this Nuh here. And the last one is labial which is Ma or Yama. buh puh buh muh nuh. So that's how these five nasal sounds are

represented. And they are used in Conjunct with representation by a simple dock on the preceding continent. So there is a rule. You don't have to go into too much of the details, but whatever continent that particular nasal sound belongs to, that's the pronunciation that you need to do. You know, like unguh.

So that Nguh sound belongs to that concern. So that's how it's represented in Sanskrit. So please don't get confused here. But, you know, we take examples of with jungasan. Buh plus the nasal sound Nuh because the GUh belongs to the particular group. And Bujongasana. And the next one is Dandaadana. Dun dun dun dun, nuh. So, Dun plus some nasal sound Nuh. But the nasal sound goes on top of Nuh. So the doctor is represented as a nasal sound. OK?

So you know, that's how the pronunciation gets kind of correct when you pay attention to which group is belonging to a participle continent. It's a mathematical language. Praana is pronounced Praana and to not Pranuh because of the nasal sound. I think we can go forward now unless there are any questions.

PRASHANT JOSHI:

Yes I think an example of Nyuh is Punchuh. Juh chu ju chu nyuh. And Bunda is with a Nyuh so it belongs to the group where the Druh is and that's why we use Nyuh and not any other nasal. It's fascinating. You can't just pronounce with a Myuh ... Let's, so now we have covered nasal and let's talk about switch again come handy here. Manju Joshi, go ahead.

MANJU JOSHI:

Yes, why do we need to know numerals? Simply because it is part of the language and day-to-day life and so on. And also typically in our yoga classes, we use Sanskrit numerals for practice. There are 12 steps in... So, one is ekam in a Sanskrit. If you want, you can say after me, ekam. Two is dve. Three is treeni. Three and treeni, the kind of rhyme or they are similar pronunciation. Then four is chatvaari. So, ekam, dve, treeni, chatvaari. Five is pancha.

So again, that nasal sound. That's why it is pancha. Then shat. That is six. You can see the similarity in the sounds. Sapta is seven. Sapta. So right here you can see how the conjunctions are used and how they have continents are used to conjunct with the other continent and so on. So just please pay attention to the words here. And then eight is ashta. So it is not Astuh. See the difference between Ashta and Astuh? Astuh means ... And. Astuh is end.

Astuh is a sunset. So it is not Astuh, it is Astha. I then nine is nava. And then 10 is Dasha. And then just because we talked about sun salutations, the 12 steps. So 11 is Akardasha and it 12 is Dwadasha. OK? 2+10 kind of. So again there are a lot of mathematics here. So Akardasha means one plus Dasha. So it's a pretty, you know, intuitive thing here. So let me say it again and maybe if you want to say it you can say it after me. So, ekam, dve, treeni, chatvaari, pancha, shat, sapta, ashta, nava, dasha.

Akardasha, Dwadasha. So, of course we can keep going on but yes let's move on to the next one.

PRASHANT JOSHI:

Yes and again you can see the commonality of the roots of some of the Sanskrit and English words. In Sanskrit you can see in three or in eight and French oui. So there are a lot of similarities and we will cover that in the next slide as well. So let's get to some vocabulary. So what is this word? You have three first. Trikonaasana. So that is your triangle pose. Trikonaasana it's those five syllables now. What is this? Add this is more Conjunct here.

Parivrutta Trikonaasana. This is the triangle when you do the right hand to the left heel and vice versa. It's a beautiful twist. I have seen it massacred before and that's OK. And now you know how to pronounce it. What's next? Paada Hastaasana. Paada is feet, Hasta his hand, and it is represented as a contractor there. What is this? Matsyaasana which is the fish pose. It's hard to pronounce by itself. So Matsyaasana is fish. It's a beautiful to see how logical it is.

Now what is this? Ardha Matsyendraasana when you have it with the A sound, another trouble Conjunct. Ardha Matsyendraasana. This is a popular position for diabetics for example. Vakraasana is one we talked about earlier and it's your twist while lying down. And now the plank which is Purvaangaasana. And this is your forward bending sitting position, Paschimottanaasana. There is a Conjunct here of words as well and that's all the same topic we will cover. And it's pronounced as Pasch chi mo ga sa nah.

Now let's get to some more fun facts here. What about the Sanskrit words in English? They become part of a vocabulary that we see in the news. Is very popular Yoga/Ayurved. Guru is now popularly used, it means to speller of darkness. The word Pandit, the will stated in the news, pundit. It means a scholar which has become a part of our English vocabulary. Let's say Panditree as in scholarship. That's the beauty of our flexibility of using the language. The real word in Sanskrit for scholarship is Paanditya.

What about mantra? The real pronunciation is mantra. Muh nuh truh. Mantra. What is this? Karma. By karma, we say the word is. It's not Karum. Sometimes in India they say my Karum. It is simplified as we use it commonly. Similarly, the word Dharma. The word is Duh ruh muh. Dharma. And then of course very popular, avatar. Avataar is the Sanskrit word which is commonly used in English. And it means incarnation or persona. And Nirvana.

You say Nirvana is this and that. It means liberation. The word is Nirvaana. You see that the Sanskrit words are commonly used in English. Jungle. We say it's a jungle out there we say. So let's look at this other nuance here. What about English words with Sanskrit roots? What is this? Divine. It comes from Divya and Deva. It comes from this route. It's amazing because it rises up. Right? It's something that is shiny and rising. The word sugar. The holiday season is coming and we will consume some sugar. Where does it come from? SHarkaraa.

There is sugar in German and other languages and now you see that the root is Sharkaraa. What about the word name? It comes from Naama in Sanskrit. Man comes from Manu or Maanava. There are sister languages and you will see commonality. Mother and father, we know the Latin is Mater and Pater. The Sanskrit is Matru and Pitru. It is important for us to know. The word door comes from

Dwaar. And then the word center, you know you draw a circle and there is a center point there. It comes from Kendra.

You see sometimes the Kuh sound can be changed with representation. And the word Zen. Sometimes, oh I do meditation in a Zen way, but it's the same word. The word Dhyana is simplified. Rantufari is China. When it came to Japan, Zen. It's the same word. Not many people know about it. That's why the language and looks and sound changes. That's the beauty of this. So that's a the vocabulary of Sanskrit in different ways. Now let's get to some Recitations. Manju Joshi, over to you.

MANJU JOSHI:

Yes thank you. So this particular one we have taken from Ganda Sandahya. The timeline is similar to... And the reason we have taken this is because it is a very beautiful kind of Shloka which, when people ask why do we need yoga? In daily life? And you can give this answer given by Gyanda. It simply states, I will give you the English meaning and you can look into it later also. So what about it is like an unbaked earthen pot. We need to bake it with the fire of yoga.

So that it can hold our own essence. And our own self properly. So it is not to make it as a beautiful simply, we need to hold our own essence in ourselves. That's the reason we need to, you know, bake it. And make it purified with the fire of yoga. Because just like the unbaked and if you store water in an unbaked part, right? It will sit through it very quickly. It will drain very quickly. The body is not trained. Our energies get drained very quickly.

And yoga is the way to conserve that energy and that is very very important message here. So what it says is, I will said quickly first and then I will let you recite after.

Aamkumbha Eavambhastho jeernamaanaha sada
Ghataha |
Yogaanalen sandahya ghata shudhim samaacharet

OK? So, Aamkumbha Eavambhastho jeernamaanaha sada
Ghataha meaning the water stored in an unbaked earthen pot. Ghataha means part. So the body is like an unbaked earthen pot. Bake it and purify it with the fire of yoga. And the real meaning is, so that we can hold our own essence here. So if you want, you can recite after me here. Aamkumbha Eavambhastho jeernamaanaha sada
Ghataha Yogaanalen sandahya ghata shudhim samaacharet

So let's say it again. Aamkumbha Eavambhastho jeernamaanaha sada
Ghataha |
Yogaanalen sandahya ghata shudhim samaacharet

OK? So that's a beautiful again. Yoga means yoga and analen means fire. It means to bake it basically. So put the fire within you. And bake it. Ghata is our body. Shudhim is purification. Samaacharet means to keep doing it basically. The next one is from Bhagavad Gita. This is practical given to krishna. It is totally dedicated to yoga. OK? And there are a lot of tips in that and you can read

them and understand it. They are very very beautiful scripts there.

What it says is again, let me do it quickly. So what it says is how can a yogi... It can take perfection in his practice. You know? What are the tips that are given here? So basically it says that moderation is needed in everything. You cannot overdo things. Yuktaahaar vihaarasya yukta cheshtasya karmasu Yukta swapnaavabodhasya yogo bhavati

You can say it after me if you want. Yuktaahaar vihaarasya yukta cheshtasya karmasu
Yukta swapnaavabodhasya yogo bhavati
Dukhahaa

So a person who is regulated in Ahara means full intake. It means recreational activities or any kind of things that we do. Like walking and moving around basically. Karmasu means any work that you do, whether it is the job or anything. But you need to have a limit to that. You know you can't be continuously 24/7 working like that. It means doing your work in a regulated way.

And taking proper rest. Meaning rest at night during the daytime whenever it is. And keeping it for a proper time. There should be a time limit for how much you can sleep or rest. Those who follow these principles for them, yoga becomes the destroyer of miseries. So it's a beautiful SHloka. If you want we can recite it one more time.

Yuktaahaar vihaarasya yukta cheshtasya karmasu
Yuktaswapnaavabodhasya yogo bhavati
Dukhahaa

OK thank you. So this is the sixth chakra which is the Adnya chakra. This is the -- this is the Adnya chakra. It is typically, you know, written as Ohm here. It is like 1/2 Ohm. It is not the full realization yet. And then there are two petals for that. Which are represented by two physical eyes. You know right I and left eye. And Hum and Kshum. Kshuh that special consonant that Prashant Joshi mentioned. Hum and Kshum. These are represented by these two pedals.

And again they can stimulate the optic nerve as well. So if you want you can recite it to strengthen the eyes and so on. So that's the last six chakra. And then there of course, the last chakra does not have any confidence because it is beyond everything. Right? So Ohm is the only sound. So let's go forward again. People were asking why we were not taking the Beej Mantras. We were simply taking the pedal sounds just to show how complete this assignment is of the chakra theory or simply the Yoga theory basically. So everything in all of the sounds we are given in this particular system, the chakra system.

So the vowels are at the throat. Then the continents start from the Anahut which is the heart chakra and they go all the way down to the Malu chakra. And then of course physiologically, there are the plexus and a whole science behind it as well. So if you recite the whole system, you can actually stimulate or activate the whole nervous system in your body. So that's the beauty of it. You know? And you can create harmony within your body.

So, the Beej Mantras, if you cannot recite the whole sound, you can simply say the Beej Mantras and it will help stimulate the whole nervous system. If you do the whole thing, it purifies your speech and stimulates the voice system. But we are always given the shortcuts in everything. Right? So the first chakra sound is represented. So Yuh ruh huh luh is represented as Beej Mantras. But, you know, Yuh ruh luh, the order is a little bit reversed here. So Luh is given first because they also represent the elements.

Each sound represents an element. So, Luh is represented as earth element here. So Gloam is a sound for first chakra. Glaoom. So this is the earth element. So simply if you say Lum lum lum it automatically contract your pelvic area. The Wum sound is for the second chakra. It means the water element. So Waruna represented by the water element which is there. Ruh is for the third chakra. Which is the element fire. -- Suriya, in many cultures, Rah is the fire God.

And then Yu is the air. OK? So Yum sound. So the air element is for the heart chakra. And Hum is for Akasha or ether or sky. So Hum sound is for the last of the five elements. And then you have seen Ohm and then Om. So that's how the whole sound system goes. So if you want to sit, you can sit nice and tall and we can recite that. And I will say each sound slowly. And prolong that nasal sound. Or you can keep saying it over and over again just to stimulate that particular area.

Like Lum lum lum lum lum try it and see how your pelvic area get subtracted. OK? Or simply say, Lummmmm. And hold that contraction. Lummmmm or you can say Wum wum wum wum wum and you can feel that stimulation happening. Or, Wummmmmmmmm and so on. OK? Rummmmmmm Yummmmmmmmm Hummmmmmmmm and then Om sound is pronounced you take your navel in and then more like Ommmmmmmm you are giving a little bit of... You can take the navel in and forcefully in and say Ommmmmmmm

So energy moves very fast through that channel. You know? And then finally, Ohmmmmmmmm like this. So we have given you tips right here. We will rest very quickly. Let's do it one more time without talking further. And you can also recite with me. On your own. So, Lummmmmmm Wummmmmmm Rummmmmmm Yummmmmmmmm Hummmmmmmmm Ommmmmmmmmm Ohmmmmmmmmmm

PRASHANT JOSHI:

Great. All right. Just respecting time, we will move forward and, folks, we are wrapping up here. So a our three-part series. If you see the big picture and take ways, it's the language of yoga. It is very phonetic. What you see is what you get. How it sounds is how it is represented. And then it is very poetic as you see from the Recitations. It's all about listening and learning. And as you know, this is carried on from mouth to ear and mouth to ear. So it's all about using it and otherwise you lose it. And it's all about being authentic. We are not trying to become linguists here, just become yogis.

And as you can see with those Recitations, mantras and others, it's very healing. The language is healing because it is impacting those organs when you recite. It is healing through sound. And as you practice that you preserve it. And we are ambassadors of yoga worldwide. So thank you for your commitment and contribution and it is all about just doing it and simplifying it so that we don't just become scholars but we become users and sharers. So just enjoying this language. So that's kind of

our series here. We are wrapping it up. As you can see we have given you some links to look at and some Sanskrit channels there.

In some Conjoint that we share today. There is a nice Wikipedia and Google input tools. We don't have time to shore but you can use it and practice it and we have a link here and that's about it. So we will stop sharing and we will take your questions here.

PATRICIA ANDERSON:

Another wonderful session. Well. OK. We did receive some questions that were repeats from previous session. So just in the interest of time I redirected folks. So the audience knows, I will share all of the questions with Prashant Joshi and Manju Joshi after the fact. If you are wondering, that's where I sent them. Christina asks about the use of your term Yogini and also generally masculine and feminine sounds in Sanskrit. So could you explain to us, is Yogini actually a Sanskrit word or is it a modern adaptation of a Sanskrit word?

MANJU JOSHI:

Yogini is a Sanskrit word. Yes. It is a Sanskrit word. It is not an adaptation word. It is an original word.

PRASHANT JOSHI:

I think the question as well, the word Yogin is used. It can be considered both.

MANJU JOSHI:

Yes, Yogin is the original word which is a neutral gender. Yogi becomes masculine and Yogini becomes feminine.

PATRICIA ANDERSON:

Great. Thank you. Let's see. This is... I'm sorry, I'm just reading through. So one of the things that has come up just for me is, and I know you both have spoken about this before, but in terms of learning language and language acquisition, what was your past -- paths to learning Sanskrit and how would you encourage people to learn and improve their understanding and use of the language? What are some of your tips that you often give to your students? Because I know you all teach this, so what are some folks -- like what are some things you share with folks when they're trying to learn?

PRASHANT JOSHI:

Let me first share the big picture. We grew up in India and we learned as part of our language curriculum in school and from fifth grade and mind you of course in a Masters in Sanskrit so she went and little bit much more than a typical person would.

And funny when we started teaching, we learned more actually. It's interesting. And one simple lesson of we have put it in the takeaways is to listen. The more you listen, and we have said this before, when it goes in your ears, it will come out of your mouth. This is how our pain works. So keep listening. If you like writing, it is calligraphy. Enjoy the beautiful writing. And then of course it's the pronunciation. Right? So you get your exercise done actually. So you will recite and listen and of course enjoy reading. So that's my little tip. (indiscernible) yes I mean that's how we learned and continuously

recitation and calligraphy books are available as well. So if anybody's interested, they can purchase those and practice it. Handwriting is very much appreciated in actually the script. Having beautiful handwriting is appreciated.

So you can take those books and just like when we did English as a second language, we had to do an exam but we came to the United States to study further. We had to give exams and hard for English as a second language. So that also asked us to listen to certain conversations. And then there were questions based on that. So on YouTube you will have a Sanskrit channel. You know? It's called Sanskrit channel.

And on that there are a lot of Recitations and a lot of information given. So please, you can go on that channel and listen to various mantras and see how much you can understand and so on. So this is extremely important in understanding the pronunciation. So that's it. Thank you Patricia.

PATRICIA ANDERSON:

Thank you both. We don't have too much time left and some of these questions are pretty deep questions so I'm going to leave them rather than have you tried to rush through answering them. And I will just offer you all the last word. I have a couple of housekeeping remarks. But if there is anything where you'd like to say as we close out this series, please take a few moments now.

PRASHANT JOSHI:

First of course is gratitude. Joining from all over the world. Continue your journey. It is an enjoyable journey. Do not get frustrated. Just enjoy it. We become kindergartners again when we learn languages as you have seen. If you don't use it, you lose it. So that's all again. Thank you for your commitment and we wish you happy holidays.

MANJU JOSHI:

Yes. Same thing here. Thank you very much for joining this series. I know it is difficult to understand initially. But as we learn any language, as you get more involved in it, it is enjoyable and beautiful and there are many many beautiful verses that you will learn if you go through those original texts and all of that. And hopefully that will inspire you to learn more. That's why we shared some of the Shlokas from various texts. I hope you enjoyed those and there is, you know, there are a lot of wisdom's in the original text. So please do study and please do learn and listen to various mantras and so on.

Thank you very much again. Namaste.

PATRICIA ANDERSON:

Thank you both so much for taking the time to put this series together and offer it for Yoga Alliance members. We each have such a gift for teaching and your generosity and spirit always comes through. And so on behalf of all of us I really do thank you and appreciate your gift in your contribution here. It's been a pleasure and I have learned a lot. That said, friends, this is our final life workshop of the year 2022. If you can believe it. I can't quite believe that this year is nearly done. We will be back next month. We are going to take a pretty light January. We will just have one offering for you and then we will be picking back up to full speed in February 2023.

So as we are moving into your winter holiday observances, I want to issue only good health and good wishes. I hope that you stay well and take good care of yourselves and each other. And we look forward to seeing you in the new year. Thank you so much for spending your time with us today.

PRASHANT JOSHI:
Thank you. Namaste.

MANJU JOSHI:
Thank you. Happy holidays and happy new year.

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