

November 17, 2022 YA-CE Workshop A Journey in Sanskrit

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(Music plays)

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SPEAKER:

What you think of when you think of yoga? Poses on a Mac? Perfect alignment? Reaching beyond your toes? The beauty of yoga is that it is so much more than a sequence.

Yoga is ass asana and also activism. It is about a quiet journey and also a growing, powerful 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. Because we are all for yoga. And yoga is all for us.

STEPH WINSOR:

Welcome and thank you for joining us today. My name is Steph Winsor and I am a scientific research consultant here at Yoga Alliance. And I am honored to be hosting two incredible humans for another installment of our Sanskrit 101. You will see a poll perhaps pop up on your screen today asking where you are tuning in from.

We would love to hear from you. It is exhorting a to hear how friends and instructors alike are joining in from around the world. If you are joining us in the future you may be watching this recording. We will likely post the recording and perhaps the slides on our website in a few days in our digital events archive.

It is an honor to be with Prashant and Manju. If you are tuning in, you know that these two are experts. It is an honor to be with you both. I know you are endearingly called Coach P and Coach M and I am very excited to learn from you today.

This is the second installment in our series all about deepening your understanding of the language of Samskrutam, also known as Sanskrit. Whether you are new to yoga or an experienced teacher, this workshop series is for you.

We will discuss the relevance of Samskrutam for both yoga teachers and practitioners as well as how to grow your own practice and teaching. If you are curious about the language and want to honor its

roots in beauty, I know we will learn a bit -- a lot over the next hour.

We will go to the presentation and the question-and-answer boxes open so if you would like today to pose a question we will spend about the last 10 or 15 minutes of today's webinar answering questions from the crowd.

And you can up vote questions by pressing on the thumbs-up button and we will do our best to get to as many questions as we can. I think that is all of the announcements you need from me, it is better shaved these amazing teachers and I will let them take it away. Thank you for being with us.

PRASHANT JOSHI:

Thank you, I appreciate it. Good morning, good afternoon or good evening, wherever you are. Happy Thursday, maybe it is Friday for some of you. It is great to be here. Manju, do you want to say?

MANJU JOSHI:

Yes, namaste. Good morning, good afternoon, good evening, wherever you are and we are so honored to be with you all. We are honored to be part of the YA community as well. Thank you.

PRASHANT JOSHI:

Folks whether you attended the first part or not, does not matter, if you attended it, thank you for coming back. If it is your first time, welcome. We want to make sure this is meaningful to you, start with a clean slate, or if you are a veteran already we hope there's something for you.

Stu start with we typically do a (Speaks alternative language), Right now we will say salutations to (Unknown Name) who was the father of classical Yoga and salutations to (Unknown Name) who is the father of classical Sanskrit.

With that, we ring a bell, and to start-

(Bell rings)

PRASHANT JOSHI:

And what you just heard, is a sound, a vibration. And that is what language is all about. It is so intertwined, interconnected with yoga. You cannot separate the two. You will see the beauty of it as we go along.

Let us dive into it, so again, it is great to be here with you all. I hope you're staying warm, let us get started.

So folks, as we mentioned, the word is Samskrutam, technically the definition actually, that which is well done. Sama and Krutum. Sama is well and krutam is done, so well done.

At the top there is our logo, Gurukul. We just had an important anniversary. Yoga Alliance is the reason why you're here. In the bottom right is her unit at home, her two daughters and ourselves. So that is us and we are here in Austin Texas which is the native land (Unknown Name) and so again we are very grateful to be here. So thanks again.

If you have attended before, we always like to start with a thank you. Not because November is gratitude month, things giving is coming in North America, but it is always good to see that gratitude all over. So you are really committed to Sanskrit, committed to yoga and we really appreciate that.

You also see the Sanskrit roads here (Speaks alternative language), That is how we say thank you. You can say (Speaks alternative language) Or any other thank you. So that is a little beginning.

Let us get into the agenda. What you will see today is to again, those who have not seen the series, today is part two. We will do a quick recap of part one. Today the focus is on consonants. There were about 34 of them so we will go through, and the beauty of it and see how it is so intertwined with yoga.

We will go through the syllables, syllabary and the vocabulary. We know you are all professionals and care about what you say when folks are on the mat. We say (Speaks alternative language), We do our best. And some recitations.

There are some (unknown term) that you are learning as part of the teacher training, you will see some deeper meaning here. (audio issues) so amazing, whose bumps. Last time we covered the (unknown term), today we will go to the rest of the chakras down and you will see all of the consonants associated with them.

Then we will quickly give you some links for further studies and do a Q and a as we promised.

So coming back to how was the series organized. In part one, we went to the history and origins. The (unknown terms), those of the origins of classical Sanskrit there and again, sound is a sound so we will cover that a little bit as well as part of the recap.

And we focus on vowels and syllables. 16 vowels, very rich vowels stream their.

Then we went to the vocabulary, the recitations and the chakra and the vowel sounds.

So what we do today is a quick recap, make sure we focus on consonants. So we have the entire

Sanskrit alphabet, 50 of them at your disposal to use them.

And we will actually show you the Google input and how you actually use on the computer. Again we will go through more vocabulary, different ones. By the end of the series hopefully you will have 100+ words and sounds good to work with and some (unknown term).

This time there are more chakras to deal with, and she will deal with that part.

Part three, what is lit, (indiscernible) not to make it boring but really exciting and we will go through (audio issues) as we mentioned, Samskrutam, (Unknown Name) we will cover some funny rules of Sanskrit and small vocabulary.

So that is the game plan here. We hope you have fun.

As a recap, quickly, the whole basics of Sanskrit is 16 vowels, 34 consonants. That is the richness of the language and it is all about the physiology of the sound. The word for vowel in Sanskrit is (Speaks Sanskrit). So there are 16 (unknown term). 13 are most commonly used.

The concepts are called Vyanhjanam. That is the plural. The singular ends in Vyanjana.

It is based on the placement of the mouth, the guttural through to the lips. We will see the vowels, the sibilant sounds, the whistling, s, shh, and of course when you get towered you say 'haaaaa', so there is the aspirated sound as well.

The script is called Devanagari, the divine city. The city of Gods. That is the script, two different things, they evolve over time but you will see the current script that is uses Devanagari.

People ask if it is used left to right, right to left? It is from left to right. We will give you a glimpse of how it is written and hopefully you will have some fun with it.

We will consciously not go to grammar.

Manju, do you want to do a quick recitation of it?

MANJU JOSHI:

Sure, the way Sanskrit is typically taught is that a guide recites it and people recite after him or her. I will encourage you to recite after me. I will go those you can be able to recite it and be able to understand really where the sounds are coming from, OK?.

It is not just about listening but also pronouncing it by yourself.

So there were 16 vowels as Prashant mentioned. It is small but close your eyes and listen first, OK?
They are grouped into short and long vowels here.

It goes like this, you can close your eyes if you want, a, ah, e, ee, oo, oo, ru, roo, lu, loo (audio issues)

PRASHANT JOSHI:

I think we lost her son for a little bit.

MANJU JOSHI:

Goes again, one more time, a, aa, o, oo (audio issues) (away from mic). These are the vowels.

And then there are consonants. So they are again grouped into five different groups. So the first one is gutter roles, meaning coming from your glottis, basically throughout.

And they are again, non-aspirated and aspirated.

ka kha, ga gha, and na, that is a nasal sound. The last sound is always nasal. So like a mango.

Then there are palatals. So your tongue is touching the palatal:

ca cha, ja jha, sa

Then there are cerebrals: the tongue is touching the upper roof of the mouth

ta tha, da tha, na

Then dentals:

ta tha, da dha, na. Your tongue is touching behind the upper teeth.

The final ones are labials, you are using your lips:

pa pha ba bha, ma

(audio issues)

ya ka la ya, sa, ha.

Then there are some are added, they are conjuncts, typically used as one letter.

ksa tra and jna

This is the vocabulary of the Sanskrit alphabet.

(Multiple speakers)

MANJU JOSHI:

Yes.

PRASHANT JOSHI:

Folks, what Manju just mentioned, if you see where the sounds are coming from. So it is so beautifully scientific. We are not doing the vowels today but all of the valves are coming from your throat area.

There were just three basic vowels, but what about these consonants? There are one, two, three, four, five. Starting with the glottal's, the glottis. kkkk, that is where the sound is coming from. Nowhere else this sound can come from.

Then when you put your tongue to the back. t d l n, so it is pranayam, not pranayama. The tongue touches the back of the teeth. t th, d dh, na, that is a nasal sound but that is the na.

There are two nasal sounds there but you must be cognizant of.

And then you use your lips. You get p, ph, b, the distinction, again the aspirate and non-aspirated.

The nasal sound is n, munh.

Those of the five groups, that is the physiology. It is so fascinating to see.

All of it together is the overall system.

So for example, you use a semi vowel wuh, you can see that it is a combination of some of these. To group them, we have a picture, you use the throat, the vowels and the consonants are listed as part of using just the throat area. Then your soft palate.

You see the vowels or groups and then the consonants are grouped accordingly. Then the hard palate, OK? The dental, labials, and then have the combination, you use your throat and the palate, you get a and i-ee, oh and ow-uh.

It can be a nasal sound when you use your lips. So this is the basics of Samskrutam but we will go a little deeper into it.

MANJU JOSHI:

I think we can go forward

PRASHANT JOSHI:

So folks, this is interesting here, but you see, we have laid it out in the un aspirate and aspirate. When you decide, you are actually doing pranayama, you are holding the breath and then releasing the breath.

Used to do this with the kiddos. I have a piece of paper here, for example, when I say k, I'm holding the breath. You may or may not see it here but I'm actually releasing the breath. k, ch, t, th t, fuh. It is amazing how you can teach using different methodologies. Aspirate and unaspirate.

Manju, do you want to distinguish that?

MANJU JOSHI:

Do see at the bottom, that is 1/2 sound, k, otherwise it remains just ka! When you add in ah sound in it it becomes kah.

When you are using Sanskrit it is important to pay attention to the vowels, the stroke at the bottom indicates it is a have sound.

You will see when we go through our recitation of (unknown term), you will see some of them have the stroke under it.

I know it is a lot but please go again through this slide and go again through this presentation to understand more, OK? Thank you.

PRASHANT JOSHI:

At the bottom you will see there are a couple, some syllabary here. There are some strokes you may not have seen. These were present the vowels. So when you actually say it, you become a kindergartner again. 13 vowels, how will it go? p, b, be, pru, bay, bow, bum, baha... Those of the 13 vowels sounds with a consonant b.

I've consciously added the puh, the aspirate, otherwise he would say (Speaks alternative language). How does it go? bhe, bruh, phe, pow, phum, paha...

It is beautiful thing and how the strokes are laid out, we will go to that in the next slide just to give you a little more glimpse of really how the syllables are made.

Manju, do you want to-

MANJU JOSHI:

Yes, so let us see how the strokes are added because it is really a mathematical thing and it actually saves the space also, rather than writing the whole vowel in front of a consonant.

They have created a structure of strokes. So for example, we have taken the first consonant which is ka, represented by k here and later on we dropped the k and add the (Unknown Name), but how you will be familiar with the letter k.

So take the complete k, then you add on to it, instead of writing k aa, there is a line, the stroke was to the right of the character. k plus a, you add the stroke, and it becomes ka.

Ki. ka plus ki. That is short, it goes to the left of the character. It becomes ki. If it is a long i it goes to the right, you see that stroke here? And so on. k, ka.\

Ku goes to the bottom of the letter. If it is short it goes a certain way, (audio issues) goes toward the other side. k ka, k ki, koo, koo and k.

Roo is another way of writing up a we will come to that. k goes in the top and (unknown term) goes on the top of the letter. And then kru is at the bottom. It is not represented here because it is usually not being used in Sanskrit or (Unknown Name) anymore but that stroke is not given.

But gru is given. And then a, ai, aoo, (audio issues). They all go on the top. Um, again on the top, just aha. That is how it has been written and there are many books available for elementary kids and all who are learning, and e-books available and it is fun to just go, maybe you can get them and draw yourself or use this chart and try to draw it yourself. It is a lot of fun.

ka ka, ki ki... (Speaks alternative language). You can check your own handwriting to. Hopefully this is clear. Please go through the slide once the presentation is done and learn more, thank you.

PRASHANT JOSHI:

Hi, Steph, and issues?

STEPH WINSOR:

All of the things you are saying is amazing, but your audio is cutting in and out. Do you have earbuds in today?

(Multiple speakers)

PRASHANT JOSHI:

Maybe original sound is on?

STEPH WINSOR:

It sounds great about 90% of the time and it seems to cut out during the pronunciation and folks are just so excited to get that specific pronunciation.

MANJU JOSHI:

OK now is it OK? I am a little bit closer-

STEPH WINSOR:

It seems great now and we will flag if anything happens. Folks can always put the questions in the chat and we will return to revisit anything that we missed.

PRASHANT JOSHI:

And I will compensate. Pardon us for that. So folks, again, these sounds are all about the math of sounds. That is what is happening here with consonants and vowels. It is a fun thing to become a kindergarten again and using the syllables here.

So now let us get to the vocabulary which is again very important for us as yoga professionals. For example, what is this? shashankaasana.

Remember the rabbit pose? The child's pose you do? That is this.

What is this? Dandaasana. That is your spine. When you sit nice and tall. You cannot say it any other way is because that is what the sounds are.

MANJU JOSHI:

I will interrupt, Dandaasana, you can just say Dandaasan.

(Multiple speakers)

PRASHANT JOSHI:

Right, that is the Anglicized version we have gotten to. Assana, assan. The good news with Sanskrit is that what you see is what you get.

Veeraasana. You can see the word sound. In English it can be represented by W or V. There was a question last time people are confused. It does not matter, it is the W sound we are pronouncing, it can be represented as a W or a V. It can be used interchangeably but you can always come up with some

rules for the coast – my consonant and so on, but what is this?

Garudaasana.

What is this?

Bhujangaasana. That is your cobra. You can be authentic here with the sounds.

What is this? The Locust. shalabhaasana. We have taken the words and try to be out then take. A few words more than we will cover in the next session.

What is this? Dhanauraasana. The bow posture.

So that is a little bit of vocabulary of asanas for you.

What do you see here?

The chakra is called Mulaadhaar - route and support, that which supports the root. The long sound becomes a short sound as we combine them together but it is all about the beat of a sunset come together.

The next one, not the next room, the order of the chakras, what is manipoora? Mani plus poora is manipoora. It is OK if you do not know the pronunciation, but use this methodology here.

What is the next one?

The heart chakra, anaahat. We have shown the Sanskrit and English, mind you, we go through these mentors here?

MANJU JOSHI:

Yes, so why they are important because we are going to see one more slide later on and it says that the yoga really opens up the inner voice or you start hearing the inner voice.

And these are the special mantras, typically you see them not religious first of all, please do not feel it is religious.

The first one is sah aham, and it becomes soham. Meaning I am that divine energy all around or within me. I am the divine, basically.

And hum saha, it is the same thing but reverse order. Hamsaha, that means I am that. That which is outside of me as I am, and I am that. So that is the same thing, so either you say soham or hamsaha.

So those of the sounds you will start hearing when you really practice yoga through each breath. Each breath can become a hamsaha breath. Inhaling and exhaling. That is why we put it there, so you can experience it when you really start getting deeper into practices. So thanks.

PRASHANT JOSHI:

That is the vocabulary for this session. There's bunch more to come also in the next session.

Let us now go through some recitations for example. You may have seen these in your teachers training. (Speaks Sanskrit), What do we see her? sthir sukham asanam-

MANJU JOSHI:

We need them to recite after us so that you also get where the sounds are coming from. So let us recite it. You can do it to, Prashant, if my voice is not coming out that clear. It goes like this: sthir sukham asanam, you can recite it. The final post should be stable, pleasurable and you should be able to maintain it for a longer time.

PRASHANT JOSHI:

The definition of an asanam. The next one we have taken from (Unknown Name) which is 15th or 16th century, very powerful text by (Unknown Name).

Chle Vate chalam chittam, Nischale Nischalam Bhavet.

It is so powerful to say as the breath runs, so does the chittam, that is the combination of your mind and your intellect and your ego. So as the breath runs, so does the mind, simplistic way.

Nischale, that becomes negating. So as you study the breath, you study the mind. That is the meaning of this so beautifully put in (Unknown Name).

I'm sure you have learned this in your teachers training, if not you are seeing it today so I hope that is useful.

Manju, the next one is for you.

MANJU JOSHI:

Yes this is very powerful, in yoga you do not receive medals, we have certifications of course but they really do not mean much. So this is your cell practice and self-awareness.

So the student asks the question, "so how do I know, what are the milestones of this yoga practice? How do I know that I'm on the right track?"

These are the milestones. What should you be looking for when you are practicing the real practices of Yoga. So what happens? What do you experience?

Repeat after me, (Speaks alternative language). We can go through it and I will explain what it means.

Let us start all over again, (Laughs), I lost the thing here. So, OK. So (Speaks alternative language).

So those are two first. Then (Speaks alternative language) And (Speaks alternative language). Again, (Speaks alternative language)

arogata bindujayo, and you can repeat after me if you want to but otherwise agni deepanam, nad vishudhi hatha sidhirlakshanam.

That is how it goes, I do not know if you've heard this before with these are the milestones, really the promises of yoga. So, vapuju krishtvam, lightness of body or you regaining your optimal weight, your body is becoming more leaner, your hormones are becoming more balanced and all.

There is nobody shame here, please do not comment like that. It means simply lightness of body.

vadeana prasannataa meaning your face shows the glow, your inner bliss starts reflecting on your face.

Then nadasphutatvam, your voice gets clearer, you start hearing the inner voice.

Then nayana snirmale, your eyes get clearer.

Arogata, you experience lack of disease. Roga is disease, aroga means lack of disease. So you experience lack of diseases.

Bindujayo meaning you have control over your senses. You start experiencing control over your senses automatically, because you are so happy within. Your mind does not run or your senses do not run to the objects of pleasure anymore that quickly.

That means you are not addicted to any kind of outside pleasures so to speak. You have control over your senses. You still enjoy it but as your will, not because your senses are driving you to.

Then, Agni deepanam, meaning you can digest properly.

And then nadi vishudhi, the channels of the body, there were seven 2000 nadis in our human body according to yoga, they start getting purer. So your overall body gets purer.

And that is hatha sidhirlaskshanam, these are the milestones of progress in the yoga. Progress or your compliment. So that is what it is and hope this is useful for you because if we are practicing real core of yoga and experiencing these things, these milestones, that means we are on the right track.

And that is the reason we need to learn this language, the core of Sanskrit, the court of yoga, so that we understand what it really yoga is, that the ancient yogis are talking about. OK? So thanks. I hope that is clear.

PRASHANT JOSHI:

Yes, so folks, the last ones are bit more complex a little more but we will have more recitations in the next section.

So now we come to the final topic of today's session is the chakras and associate consonants.

Last time as we mentioned, we talked about the 16 vowels for the (unknown term), now we go down, you will see we go from (indiscernible) with these alphabets now.

I'm going to take you through the last four slides but the chakras. We start with Anaahat which is your heart, 12 petals, 12 consonants. Manju, go ahead.

MANJU JOSHI:

Imagine at the back of your heart, at the spine, this chakra is located. If you say these consonants with a nasal sound with it you can hold it for a longer time. That is why the nasal sound is added. (Speaks alternative language) These are the 12 consonants dedicated to the heart chakra.

And if you just say (Speaks alternative language), Actually your heart get stimulated. These are for the heart chakra, meaning any heart area, most areas get stimulated. One stimulates your letter and so on. We do not have to go into detail but if you just recite these you can fill those vibrations at the heart area, the wholehearted area, the chest area, and a little bit below.

Let us go to the next one which is Manipura, the solar plexus. (Speaks alternative language). That is for the solar plexus area which is, digestive system and a little bit below. So you recite them and you may be able to rekindle your digestive fire or regulate your digestive system, including, again part of the liver and biles and part of that area.

Let's go to the next one, six petals for the second chakra, Swaadhishtan. (Speaks alternative language) And that is the reproductive system and also part of the lower colon, lower digestive system. So if you say that it can help stimulate, the nerves in those systems can get stimulated.

The final one is Mulaadhara, so for petals. (Speaks alternative language). Those are the excretory organs there. Even in the hospitals, people use it if the child is not going to the bathroom or a little baby, you can just say shhh shh shh in the neck area get stimulated, even for that child, and they will start peeing or so.

It is very interesting how these are kind of allocated to certain areas because they have certain energy with those letters. So just by reciting all of the syllabary of the Sanskrit alphabets, can stimulate the nervous system within the body and that is the beauty of the Sanskrit alphabets or I think any sound system here because they are all just sounds, right?

So I hope that is useful-

PRASHANT JOSHI:

So folks, you can see that actually you can use this in your classes. When you're teaching yoga, you can have maybe 10 minute session where you do some recitation. Just recite the alphabet's. It is very therapeutic, that is one thing, and it is fun as well.

You will notice this is equates – my great segue into meditation. This is our session today but still have a few things to share with you. Again a fun thing you can practice.

So to recap, hope you have seen the beauty of Samskrutam, it is very phonetic, what you see is what you get. It is amazing, it is about listening. If you listen enough, the right sound will come out of your mouth. That is the way our brain works.

It is a 10,000 year old tradition from teacher to student from mouth to ear, and that is what we are trying to do as authentic yoga teachers and it is very healing, as you have seen. And it is all about practice, practice, practice.

So that is kind of the session hear from us but I want to take you to this Google input tools which is so fascinating. I will quickly share that with you, and then we go into Q and A.

So for example, what you see here, hope you can see, this is a Google Input Tools. I had the link in the presentation, if you go there and pick Sanskrit as a language, and then, while! You can actually start typing in Sanskrit!

For example, I want to say (Speaks alternative language) kapalbhati. So it is a fun way to practice writing Sanskrit. As you can see is going from left to right. And see how the structure added here? It is beautiful.

Again, I want to go through the wording, if I type va, I get choices. What if I type wa? I want to make the point again that it is interchangeable, a beautiful tool that you can use to practice writing in Sanskrit.

In some of the slides we have prepared, we use this input tools for that.

With that, I will take a pause and we shall take your questions.

MANJU JOSHI:

One thing to add is we did not take the (unknown term) which is the third eye chakra and (indiscernible) but we will cover next time. But all of the sounds from the throat to the (Speaks alternative language) Are covered in our presentation. That is what is more important, and the other ones we will take it next time, so thanks.

PRASHANT JOSHI:

Steph, we are all yours.

STEPH WINSOR:

That was just an amazing presentation and I felt like it expanded the phonetic, poetic and even philosophical and historical elements. I love how you bring such a wealth of knowledge and a breath of knowing to this practice.

Rolf asks in the chat and it is uploaded a few times "I didn't quite understand why or when you abbreviate the names of asanas", for example (Speaks alternative language).

PRASHANT JOSHI:

Why are we adding the a R at the end?

STEPH WINSOR:

I think the question is why do we sometimes use the phrase asana at the end of the poses name and sometimes we say asan?

PRASHANT JOSHI:

Great question, I think partly I can say it is the Anglicized version we have gotten used to. Like

(Speaks alternative language), We have done that and that becomes habitual.

From an actual what you see is what you get, it is (Speaks alternative language), You are not cutting the sound short. The a sound is not exist otherwise you would have seen a stroke. The beauty is what you see is what you get but the habits of the Anglicized version is where the a sound is added.

Again it is not about being a purist here but it is about seeing what it is, I hope that helps.

STEPH WINSOR:

I think so, and I think this next question relates to some of the depth that might be lost when we Anglicized some of the words, so this interest of trying to navigate communication in respect in so many different ways but also the healing elements of this language and its use which I feel, Manju, you were sharing some people case studies of how that link which might be used for children in a hospital setting or some of the therapeutic benefits or healing benefits of the language.

So in the chat someone asks hi everyone, last time you mentioned that each vowel and consonant can heal specific parts of the body. How can we know the right letters for a specific ailment? Thank you.

MANJU JOSHI:

I just mentioned that we do not have to worry too much about which one where, so you just pick up a chakra, take one, say heart, so you have a heart element, maybe you have some upper digestive system ailment. You pick up the heart chakra or your chest, anything to do with lungs, and you just start saying kung, gung... In a slower way .

What I did was a little faster because we wanted to cover a lot but you can just say, close your eyes and do it as a mantra kinda, kung gung... And you will see yourself where those sounds are getting vibrated in your body.

If you have some digestive issues, you just pick up second chakra, and start saying bum, hunb, mung, that way.

So just pick up a chakra and focus on that, basically.

PRASHANT JOSHI:

And again, medically speaking, your spine, those nerve endings coming out, that is where you see what chakra is basically impacting which organs. That is all kind of laid out in the chakra system. That is a whole different course we have on chakras but the point is that these sound system is so powerful. If you are constipated, have diarrhea, you can actually think of these simple solutions.

Again we are not try to diagnose anything here but the simple stuff, and it goes all the way around from your spine to up top and it is powerful that way.

STEPH WINSOR:

I think it does and I believe that it honors, Coach P and Coach M, you did such a bugle job assuring with the traditional practices, leaving space for the modern medical community to have their role, but also knowing that we should not keep ourselves from this beautiful ancient technology that is really meant to support us.

So I really appreciate that inspiration to use sound in this way.

Benedict writes in the chat, "can you repeat the chakra sounds slower?". Again, I know that is kind of a big task but maybe we could hear a bit of that again?

MANJU JOSHI:

If we have time we can to that-

PRASHANT JOSHI:

Let me go to the slides, remember the first group of alphabets. So consonants, (Speaks alternative language) That is your 12 consonants.

The Maniupra (Speaks alternative language). That is your 10 petals, 10 consonants.

Come to the six petals, six consonants. (Speaks alternative language).

And then the four, (Speaks alternative language).

Again, I may have done a little faster, again to respect time but again, the beautiful thing, just slow down, give yourself 10 or 15 minutes and enjoy.

I saw one question about 33 versus 34. There is a special consonant that makes it 34 but it amounts to 37 also but the conventionalism (indiscernible).

You will notice when we do the next chakra next time you do it you will see the hum and chum sound. So bottom line is 16 vowels, 33 consonance, plus sh makes it 34. Summary ways of doing these numbers here.

STEPH WINSOR:

But playing with the numbers reminds me of learning other esoteric anatomy language systems like

Kabbalah and things like that. So much overlaps here and they live in the beauty of our practice in so many ways so thank you for sharing that.

Martha asks in the chat, and I think the reference is to English, that vowels convey emotion and consonants give clarity. Would you say that is true in Sanskrit as well? That vowels convey emotion and consonants give clarity? I've not heard that before but Martha might be more of a linguist than the rest of us. That is a cool thing to learn.

PRASHANT JOSHI:

I mean, you know, Manju is more of a scholar and that, (Speaks alternative language) Is all from the vocal cords, so that is where emotions are coming out and that is one way to look at it. Manju, do you have more specific things to read?

MANJU JOSHI:

It does make sense but it is also used to express emotions. We say oh oh when selling does not go well, so that does make sense. In Sanskrit you can use it in a similar way. For example Sanskrit uses ay oh, meaning oh oh.

I do not know exact comparison, but you can find it at basically.

PRASHANT JOSHI:

One quick thing to add if you do not mind is the h sound, the aspirated sound, that is the laughter sound. The word for laughter in Sanskrit is (Speaks Sanskrit) hahahaha. That is emotion in a way. Again, the beautiful thing is it is the sounds that are creating emotions and vibrations and how we can say it. We can definitely go deeper and decipher it in a scholarly well but again I respect your time to go ahead, anything else?

STEPH WINSOR:

Will that brings us to time. It is the top of the hour again. Again, I want to echo what many have shared in the chat, they really like when you present the English presentation of the translation and then repeat each part, explain the meaning of each part and allow us to repeat it.

I think there is so much learning that we have done today in this hour and it just speaks to how much you have to offer and I know you offer other programs and we have recorded content from you in our digital events archive, and I believe there is 1/3 installment of the series coming up, is that right?

PRASHANT JOSHI:

Yes, in December. It could be December 13 but don't take me for my word. You will get a notification. Mid December on a Thursday is when we are doing our third session and I look forward to seeing you

all to stay warm everybody, thank you for joining.

MANJU JOSHI:

Thank you and we just want you to be curious, that is all because it is hard to do a lot in a short time but you are curious and hope you will continue your learning journey here of yoga as well as Sanskrit, thank you very much. Namaste everybody.

PRASHANT JOSHI:

Thank you, namaste.

STEPH WINSOR:

Thank you.

(End of Webinar) (audio issues)