Hello, everyone. Welcome. So nice to see faces, we normally do it this way where I get to see all your love lovely faces.

My name is Dr. Christa Kuberry, Vice President of standard care at yoga alliance. I'm so excited to be joined by Mirabelle today and to have this conversation dialogue, and -- Mirabelle D'Cunha has an intimate relationship with yoga as experience she's -- living yoga for 19 years studying with monks and teachers from the lineage as well as MUMBAI university. She taught yoga at studios in India, the U.S. Canada, the Bahamas, Bermuda and the Cayman Islands which I just learned she is currently now which yeah for her. She is a guest teacher on mantra Mala yoga and uses yoga as a living process.

Her signature offerings are aligned by online -- (inaudible) clarity and -- to yoga lovers as well as (inaudible) program to uncover (inaudible) as well as guest lectures on yoga (inaudible). So we will be speak speaking about Pranayama as mantra and mantra as Pranayama rather and or for your information we would like to use the chat for points of clarification so if you have questions you can use the chat for that or please feel free if you would like to send your questions to myself or Christa, and we are make sure they get passed to Mirabelle. I remind you this does count as extra hours the a anatomy section, she will be he can speaking about anatomy here. Thank you so much for being here, Mirabelle, very much excited to be a student today too. Thank you, so much. I am so happy to be here and it it's so wonderful to be able to see everybody, usually have quite interactive -- an interactive energy today. And the reason that we are doing this is because like I was born and raised in Bombay, India, and this is how we learned, we learned with questions and answers and really getting curious and I'm really excited to examine with this format and share this practice of mantra as Pranayama. So just going to invite us first to just connect to -- connect not just with each other but also with the energy of wisdom. And we will begin as we traditionally do with a mantra for learning. Just going to share very briefly the meaning of this mantra is in this interaction that we have together, we always be in loving awareness that we are each teachers and students seeking the same feeling of being at home of connection and to all of our interactions may our the brilliancy and the light of true knowledge shine forth. So inviting you to find a comfortable position, , to welcome your whole body, your whole being knowing that there is no right or wrong way to be or emotion to feel, to be envelopeed and embraced by this practice. Letting your awareness rise to the breath. Let the longing the seeking that has brought you here today find expression in the rising of the silence. And we are here rather to be allow for the -- allowing for the grace that cleanses and that empty to full.
To become manifest in our being. In the heart or the spirit between the eye brows, letting this lecture as essential experience that just like when something is delicious, and you go, there's your tong, it makes a sounded as it come comes out, it's a vowel like sound, if you think the
expression that we have like just like AHH or EEEEE or O OOOOOOO, it is all vowels, it is all an expression of energy that doesn't need a word so it's resonance. Right? So one of the factors of the vowels and -- it can be in tune indefinitely. When we are in tuning this -- is to feel where this resonates in is the instrument of the body. So just for some of you familiar perhaps with Pranayama, I have the headphones in but when you plug in and you can feel the resonance, even for a every alphabet you can feel resonance in a different part of the body and you can feel the touch, usually in the mouth but specifically resonateing on up per palate, up per palate is very important part of the energetics of yoga.

Why the the sound is, what effect it has, how it works with the pinial gland, lots of stuff we won't get into today so it represents consciousness. So let's go in to practice but also before the mind begins to interpret words sound as vibration. I just do the short and then for a longer time. UUU. UUU. UUU. Now just repeating right after me. UUUU. Notice where your tongue move. Notice if the sound seems from the back of the throat. UUU. Now just doing this a longer time to prolong the exhale which means we are going to expand and put flexibility in the breath. One more time. Really Coming back to the external land. If you can feel the vibration in your mouth and in the head, just give me a thumbs up. Let me know. Wonderful. As you can see just practicing that vowel with a long exhaleation is automatically a practice of Pranayama. Sorry I just lost video here so just getting back. Just a moment. So Pranayama is pure existence, so the top and back of the head rises rises from the throat and the basic sound exhaling breath that produces sound. So very often we will end a lot of things with UUUU or U UU U UMMM. I will come to that in a subsequent session. There is nothing greater than UUU as a pry hordeial sound, even UMMM, there's two ways in your words that can be used. One is as an affirmation.

For example, in yoga UUU just feels central, there is nothing butAUTTARA, there is nothing greater in this moment. I practice yoga, that feeling is so you can only feel it. Try saying the word. And then combined with the TARA which is another deep sound. Now, let's look at it in other places which might be more familiar where you have seen it use negation of something. For example, AHIMSA. A plus him himSA. HimSA, A, the negation of violence. And many times people use AHIMSA as why are we saying non- non-violence, why don't we just say compassion? Good question, right? Why do we say AHIMSA and just use compassion. There is a reason. So the knowing is that I survive an instinct will always make us want to defend ourselves, always want to make us not want to be violent but sort of like defend ourselves, survival. So notice saying that, negating it with A but even the so called violence -- is this the need to survive but to stay in the sense of wholeness that we are familiar with. And H HIMSA or violence, we create a disdance in the violence. AHAMSA go back. Negate that which is. Let's look at another word. AMRTA. AMRMRTA as translated into divine -- like (chanting) along with that AMRTA or when the -- you are stirring the ocean or the practice of yoga or the surface of the joining the mountains, causes release of AMRTA or -- sort of the like when you get the paddle like from the practice. But the word MRTA means get. A is that by is not -- not just the body, but dignity, AMR AMRTA is the nectar that arises with the knowledge when or knowing the embodiment when the attachments that cause us to see he will permanence which is death, I negate it. And then ATHA YOGANUSHASANAM. It is an affirmation of turn out in this
moment. So physically it grounds, stabilizes the root tone behind all violation operations of or organism and brings us back into our body and to have deeper a awareness. And psych collagerness. Psychologically it calms and silences the mind and senses and helps us settle and let go. So this is just a little bit about the significance, if you have any comments or any questions about this before we move to the next section I would love if you can just put that in the chat for Christa and we can quickly address that and then go into the next section. It is great to see you. We are excited you are here. Yes, Mirabelle will make the slides available. And Mirabelle, I want to give you a quick time check. We have 28 minutes remaining. Okay. Thank you. I needed the time check. I always need the time check. So we’re going to go right to the next section and we are going to look at the mantra, we're going to look at the GUTRI mantra. I'm not going to go into the mythology or the meaning so much because we want to practice the Pranayama of the mantra. I want to say here in India we usually start with Pranayama, add mantra, not in breathing practices, why? Because usually start as a child and when you are a child like my nine-year-old she say do I have to do -- no kid wants to sit around and be breathing like that. It's not fun. And even for us when we are in a state of -- you can't -- you fit to do the practice and there's so much going on but if there is a big loud crashing sound you get pulled out what happened, you are curious about it so you make the sounds yourself so you can stay in your physical environment, stay embodied and then also be really conscious of the breath, often in the quiet practice of Pranayama in terms of the technique, that are associated with using breath because Pranayama is not breath work, we can kind of get lost in our minds. But if you are chanting mantra loudly and you get lost and I think when everyone travels when COVID is over you stop making the sound or your breath will change and you will notice and you come back to it. So that's why children and also when you chant mantra because there is a certain -- we start to go into a sway or ribbon, this allows us to transduce the energy of the body into whatever the needle -- kind of like a LULLABYE. If you think of LULLALABYE they have long exhalations. You can't say it like rock a BYE baby. It's a long exhale and we know long exhalations are calming for the nervous system. Such a beautiful way that traditionally Pranayama is taught for Truman ta. So we're going to go directly into the -- going to show what a mantra traditionally written looks like.

So if you can see here, this is a full stop in Sanscrit. It means that we want to have one breath for one sentence. We don't want to break it. Ideally. There maybe some exceptions. This doubles -- signifies like okay the end kind of thing. Then you can see these are the fall bets, there are these like little marks vertical lines and horizontal lines and double lines these tell us how to -- for example, one of the popular renditions of mantra is (chanting) something like that, right? It's beautiful, it sounds very soothing. But the practice of mantra and Pranayama is a surgical tool, it goes in and it hacks what is not needed. Therefore it has to be extremely precise to give us the effect that it is meant to give us. Therefore, chantk is very important to get the actual effect of mantra at Pranayama. We have to assess this question. Looking at mantra as a soothing practice. Looking at it as a healing practice. Look at it as an awakening practice. Because we can use mantra in all these ways.
And if we are using it in the context of the yoga practice, as Pranayama, which is concentration we want to ideally do the chanting. So when you see this upward line it's kind of like to raise the pitch, the tone of the mantra I chanted. When you see bottom line usually it is just to keep it going low. And hen when you see these two lines it kind of splits the tone a little bit.
That's the key we have. The traditional guide is only these lines I will show you English so that it in traditional GUITRY only -- speaking non-english language language) the addition of -- there are many different GU GUITRYs all the different energies that are represented to the forms so let's go directly into the chanting, that's what we are here for. So I'm going to chant the mantra for you to listen. And then we'll go one sentence at a time.

(Chanting) last time, listening to the breaths. (Chanting) now keep listening and learn to break the PRANA and chant the same thing. (Chanting) gently open your eyes. s. Do you feel the difference? I changed the tune, but I broke the breath in many cases so I'm feeling a bit kind of -- stuck a little bit.
And it needs some sensibility for us to develop -- to develop this so let's just -- can you show how many people already know the GUITRY and you know the words.
If you can just -- yeah, okay. So that's a lot of us. Wonderful. Okay. So let's just do the first part.
So we want to try and sing these in one -- so by yourselves just say your name OM. Together. Let's put it together.
I'll go first and then we go together.
(Chanting) how does that feel? ah, wonderful.
Okay. And if it's a little hard in the beginning don't worry, if it sounds a little off, it's part of tuning the instruments instruments then you are going to the next line. This line, then you go -- not TATSAVIT rurksITUR. The only way explain it because I'm not an expert on this, I can't break down the grammar and things like that but it feels different.
Like energetically it feels different. TATSAVITUR. R. Again? Let's try that first. TA TATSAVITUR. TATSAVITUR. Let's go to the next one. All good with this word? Thumbs up again if it's good. Wonderful. V VARENYAM is broken into because you see the two lines here.
I have to say together because I can't break the chain and it gets lost. VARENYAM. VARENYAM. VARENYAM.
Now you know where we get the -- from, okay? Let's try that. Just VARENYAM. VARENYAM. VARENYAM. VARENYAM. VARYNYAM. Let's put both words together on one exhalation.
TATATSAVITUR VARENYAM. No break in the middle.
Let's try that. TATSAVITUR VARENYAM. TATSAVITUTUR VAREN VARENYAM. TATSAVITUR VARENYAM. Sounds good? Feels good. It feels good.
Like mantra shouldn't have to feel like punishment because like I think everything is like you can do it and everybody is tortured by it just like I feel torture tortured when I first started to read Italian menus I couldn't say anything right. So I don't -- I know what that feels like in another cultural context so I want to -- I want you to know that when you chant the mantra with the right -- I don't want to say right -- when it's personality, it feels good. So let's put the next few lines because I would like to try to get the whole mantra in today if we can. Some chant back so we can interact a little bit.
So we have gone TATSAVITUR VARENYAM. BHARGO. DEVASYA. BHARGO DEVASYA. BHARGO. DEVASYA. Let's just do -- I think we can do -- you guys are doing good because I can see your expression. If it's not too much, let's go TATSAVITUR V VARENYAM BHARGO. Listen first then chanting along -- listening first then chanting along.

TATSAVITUR VARENYAM BHARGO. t's add DEVASYA DHIMAHI. We will finish that sentence with one breath.

BHARGO DEVASYA DHIMAHI. BHARGO DEVASYA DHIMAHI. I'll put it together. TATSAVITUR VARENYAMAM BHARGO DEVASYA DHI DHIMAHI. The line on top of the I keep the same tone so we don't want to go BHARGO DEVASYA. No. DHIMAHI. DHIMAHI.

So let's try that whole sentence. You can do this. On the exhale.

TATSAVITUR VARENYAM BHARGODEVASYADHIMAHI. TATSAVITUR VA VARENYAM BHARGO DEVASYA DHIMAHI. How sit feeling on one exhale? Happening, not happening? Talk to me. Yes? Okay. Good. Let's do the last line. I'm seeing something in the chat, I'm just going to try and stay on top of that as well.

It's hard to fit it into one exhale. Yes. And that is the practice of mantra as Pranayama. Mantra is Pranayama. It is Pranayama it is not separate. And if we break the mantra thinking we're just doing sacred sounds or say sacred sound, this is just like it is very -- I'm not to be judgmental but it is a very primitive use of mantra. Mantra is -- it's surgical. It's PRAYAM, it it's good and it needs -- it cannot happen without -- people not getting it I want to feel good chanting mantra, not only is it San secret, not only remembering when to go up when to go down when to break it but also to stay it in say in one breath. Oh my God, that's the toughest. And it's not about aggression and it brings us to compassion. We can't learn an judgment in a day. This instrument we are tuning every time. We have to keep tuning it back and back and back. And the mantra helps us to do that. So I hope that that brings some both solace and a gentle patience and determination to practice mantra as it is meant to be as Pranayama. So let's do the last line. I'm going to say the whole thing because I'm not useed to breaking it up, bear with me. DHYO YO NA (chanting) DHYO YO NA PRACODAYAT.

So the last line, DHYO YO NA. The NA with the two dots, it pronounced as NAF. DHYO YO NA PRACODAYATAT. DHYO YO N NA PRACODAYAT. Okay? Let's try that. DHYO YO NA PRACO PRACODAYAT.

I have broken it into two breaths so we get it then we'll put it in one breath. DHYO YO NA. PRACODAYAT. P PRACODAYAT.

PRACODAYAT. Let's put the last line together.

Are we good so far? Communicate with yourselves, yes? Okay. DHYO YO NA P R A C O D A Y A T. DHYO YO NA PRACO PRACODAYAT. One last time. DHYO YO NA PRACODAYAT. Who is ready to put it all together? Just to play, no boundaries or judgment at all. We're just going to push through. Let's do the whole thing. I'll go first. Once then we'll try and go together.

BHURBHUVASSUVA TATSAVITUR VARENYAM BHARGO DEVASYA DHI DHIMAHI DHYOYONA PRACODAYAT. Let's try together.

OM BHURBHUVASSUVA TATSAVITUR, relaxation through the exhaleation. And bringing that into embodiment by feel feeling the essential the beautiful sounds the instrument can make and how the sound caresses difference parts of the mouth. Beginning together.
OM BHURBHUVASSUVA TATSAVITUR VARENYAM BHARGO DEVASYA DHI DHIMAHI DHYO YO NA PRACODAYAT.
(Repeating chant)
OM BHURBHUVASSUVA TATSAVITUR VARENYAM BHARGO DEVASYA DHI DHIMAHI DHYO YO NA PRACODAYAT. w if you feel, just bringing some feeling into the -- and this is the light, the heat producing mantra, we are awakening this light and this mother of the way that is GUITRY, so however this feels to you in your heart, bringing this emotion into the practice.
OM BHURBHUVASSUVA TATSAVITUR VARENYAM BHARGO DEVASYA DHI DHIMAHI DHYO YO NA PRACODAYAT. t yourselfas just jumping in to say thank you and we only have two minutes left. So the two big questions that seem to be coming up were (inaudible)

What is the translation of the GUITRY mantra that you like to use? And also is (inaudible) not supposed to be done after sun down and why? So --

Last two minutes we have today. Okay. So this is the translation you can sigh it on the screen, so that's the one I feel comfortable with. We don't usually do it after sun down because GAYATRI mantra, there's a certain way we want -- there is a way we use the mantra in Pranayama. It has mantra Pranayama is not -- mantra. So again it is a lot -- generates heat in the body if you correct the right way. If you chant to LULLABYEE it won't have that affect. So usually we do it in the morning, half the body is in water you are in contact with the sun and you chant because the mantra is going to generate heat and the water we are kind of dissipate the heat so we don't over overheat p the body. That's all we have time for. I'm just sharing a link here, very important to develop an intimacy with breath first before we begin chanting Pranayama. And in many aspects to the non-mastering practice of breath which is based on counts, for the them minute aspect of that so here is a little link you can get, I sent it to Patricia. So you can just experience the feminine aspect of breath as intimacy and sensuality and then we are ready to be -- coming into this practice. So thank you. Very much for having me.

Please share your feedback. Happy feedback. Thank you so much, lots of love to you in the chat and also from us at yoga alliance. We and Mirabelle will be going over other mantras.
(inaudible) thank you