Thank you for joining us today my name is Dr. Krista. We are so excited to be starring -- As Darren and I were talking about before this maiden voyage of classes. The goal and the outcome, the reason I'm doing this is -- to provide knowledge from experts and information in terms of pulling the curtain a bit to talk about how they got to this. Answer any questions from our membership to be able to be in dialogue and conversation as well as an opportunity to provide -- (indiscernible) for us to be in community practicing yoga whether that is philosophy based. I believe today we have some withdrawal. So very excited to be starting this series we will be doing them every Friday. So first of every Friday. The first Dave every month I meant. Sorry, the first Friday of every month we will be in Masterclass and today we have Darren Main and Darren Main is an EYT500 and a continuing education programmer -- (Audio Difficulties) And he talks yoga and modern abroad. He is the host of living yoga live. And he teaches Joe go in the lab in San Francisco's -- (Audio Difficulties)

And the Yogi entrepreneur. A guide through learning more through yoga. You can learn more through his website at Darrenmain.com. We need practice today so thank you for being here.

>> Thank you so much. It's such an honor to be here. Especially for the maiden invoicage of these Masterclasses. When I got the email I was just blown away that you thought of me. So thank you. For all of you joining in, I am super excited to be with you this morning. When they asked me what I would like to, do I sort of gave it some thought and I thought there's a lot of amazing workshops with incredible teachers. Mortal edged teachers than me out there. That are doing a deeper -- a better handstand or a headstand or a back bend. And I wanted to do something a little bit different. So I hope will you bear with me. Because I think that what we are going to talk about this morning is really important to the practice of yoga. And it can take your practice to a whole new level. A few thing before we get started. First before any yoga practice. Only do what feels right for you. You can do whatever you want. This is about us coming to and sharing time on the yoga mat that is a really difficult time. So if something I'm doing doesn't work for you or doesn't feel right for you, go do your own thing and enjoy yourself and know that you are sharing this time with a lot of amazing people and you are welcome to modify anything I'm doing in any way you like so you are taking care of yourself and your own unique body and needs. Second I know that there is a wide diverse active Yogis out there. Some are active Yogis and restorative Yogis and like napping. Some of you are somewhere in between and. So you focus on meditation. What we will go over today applies to all of it. It's part of the ago Olympics and it applies to all styles of yoga regardless of what you practice. Now that said, today's practice is going to be insanely gentle. And I'm doing that for a reason. You don't start weight training with the heaviest weights, rye. You start with really gentle, get your form, that type of thing. And then you apply it to more active and heavier weights that type of thin. The same here is true. What I'm sharing with you is a concept you can take home or take to the future and
apply whatever it is you are doing or whatever it is you are teaching so each if this is not your preferred style of yoga, go with. It because I think you will fin that by learning in this gentle setting you can apply it to more active classes. And more gentle classes as well. So a few thing about -- something we don't talk about much in yoga. The first thing is it's the fifth Olympic of yoga. We hear a lot about mindfulness which is loosely did. The fifth limb, I call the middle child that never gets a lot of attention and I think it's programs the most important. It's right up there with pratiaharra. Ly it means withdrawal of the senses but that doesn't mean much to most people. So today we will learn how to tiptoe into. It how to take it step-by-step. So I teach Prattyahara in two phases. First one we will focus on today. The first stage is something we all probably do in most yoga classes whether we know it or not. That is just paying attention to what are you feeling. When the teacher says notice how that feels that sufficient practicing the first stage of pratiaharra. When the teacher says listen to your pose, that is Pratt Jaha are

Pratt Harrah. The second thing is to -- we lean into or look more deeply into, without jump the sensations we feel. Now we could do this walking down the street. Or lying in the in bed. But the problem with real life, the life outside of our yoga mat is it doesn't come with a volume nob. If you stub your toe, it's sort of a pretty high volume. You can't deny it. You can't pretend it's not there. You sort of go right into it. But it's not exactly what you want. And if the subtle sensations like the air are you feeling on your skin. Maybe the smellless of your house. Whatever the subtle things they become sort of white noise or background noise and we can't really pay attention to them. On the yoga mat we have a volume. And we can turn it up. We can go deeper into the pose so that we feel more sensation. But we never have to go so deep that we are going into that dangerous pain area. Weapon want to turn the volume up so we can practice feeling it. But not turn it up so high that we are threatening or endangering our bodies. I hope that make sense. If anybody has any questions drop it in the chat window and maybe Krista can bring it to my attention before we get into actual practice. So when we practice the second phase -- and that's largely what we will be doing today on our mats in just a minute. I want to give you a mottle to think about. And that is your dog or any dog, right. When a dog does downward dog it's not trying to figure out the proper alignment of its paws or how it looks or can it do downward dog as well as all the other dogs at the dog walking pa.

>> No I think the only question we really have is -- even though we are not doing the third phase
today, what is it?

>> Oh, good question. The third phase is shutting the door behind you. So when we talk about withdrawal of the senses most people skip the first two phases when they are reading the yoga sutras. And it's going and shutting the door behind you so that those car horns and horns and sights and smells and sounds of your surroundings disappear so deeply into the background that are you not even aware they are happening. And that's a really advanced practice and it's really hard to get there. And in my experience for most of us we get there on accident in the beginning. And then you get more and more adept over time at getting there at will. But that takes many years of practice for most of us. The best we can do is prepare thing for that to happen. And that's what we are working on today.

>> Excellent.

>> So I am going to switch mics here. I have my laugh [ (Laughter) ] my lav mic. I will switch to this so I can move. And you can see more of me in my living room. I will go over a quick few thing you might have. If you have a yoga strap you can use your yoga strap. If you have blankets if your-ins are tight. One or two blankets and if you would like to use a prop or any other block cuss have them handy as well. What I would like to do is I would like to start with a brief meditation. You can come to a comfortable seat, close your eyes and straighten your back. You can let one breath flow into the next.

As you breathe drop into your body. And notice your breath and notice your thoughts. And as we focus our attention on the practice of Pratyahara notice the sensations of your body. The really pronounced ones in injury or an ache or a pain that is with you all the time. Or perhaps it's more subtle, the feeling of your mat under your legs. The temperature in your room. The sound of your home or neighborhood. Whatever the senses are being triggered, what are you feeling? Simply notice.

Our opening meditation is from Sami. They are there to make us understand and express our own capacities. We all have that strength but we don't seem to know it. We seem to need to be challenged and tested in order to understand our capacities. In fact that is the natural law. In a river just flows easily the water does not express its power. But once you put an obvious cat to the flow by constructing a dam you can see its strength in the form of tremendous electricity. Let's take a deep inhalationing to inhalation together and a complete collision. What I would like to do now is lay down on your mat. Rest a hand on your heart and the belly. We will do with basic Pranayama. I would like to see what it feels light. Into the lungs and breathe into the belly and up to the ribs. All the way up to the clavicle. And then exhale from the belly and the ribs and the belly. Again from the belly all the way up, and from the top all the way down.

Five counts in. Nice and slow. From the belly all the way up.

Five counts out from the top down.

Beautiful. I would like you to keep breathing. Five in and five out. From the belly up and from the collar down. I would like you to just be aware of the sensations of the body. Step one is just to be aware without judgment. Nor morning's practice or this afternoon's program you will inhale and stretch through the fingers and through the toes. Making the body as long as possible. And even though the stretch is gentle and bake, I want to you feel the sensation it creates in your
body and bring your breath into that sensation. Five in. And five out.

As you exhale bring the right knee to the chest. Each clings draws the knee towards the breastbone and each inhalation flattens it back to the earth. Beautiful. Keep breathing here. Breathe deep into the belly and notice the sensations that dispose is bringing up.

Now many of us who practice in a more vigorous, active way, we go out of our way to really turn the volume up, making it easier for us to people those big sensations. And there is noggen hadn'tly wrong with.
That but we want to be fine-tuning our ability to practice Pratyahara by focusing more intensely and in a more dealed way on the subtle sensations you are feeling not just the big ones. Flex the feet and again breathe through the stretch. Nice and easy.

Five in and five out.

If you want to go a little bit deeper -- if it feels comfortable for you, you can keep your eyes closed and keep your gaze at the point between the eyebrows. Typically when we do an open-eye practice our -- we are at a point in the floor to aid us to balance. Today we won't need our balance too much. So you can close your eyes and take your focus at the point between your eyebrows. Beautiful. As you exhale you are going to bring the left knee to the chest. Wrap the arms around the left knee. Each complication draws that knee in. in -- chillation -- exhalation brings it in. Five in and five out. Start to notice the different sides of the body feel different. Five in and five out. One more time, straighten the leg and inhale the arms overhead. Take a nice deep clings and bring exhalation and bring the arms down to the side. Now we will come to a seated position. Some people like to have their leg extended out. Other people like to have their leg folded in. We are going to start with the left leg. And we will do what I call rocking the baby. And if your hips are really open you can do a bit more of this. If their hips are really night they will do less. This will help prepare us for pigeon pose. So will you take the left leg and lift it up towards your chest. If the hips are tying the leg may not come up that high. If the hips are open you may even get your arms completely around the leg. But doing whatever feels right in your body, straighten the spine and lift the leg a little bit higher and then begin rocking side to side. And you should feel this in your left hip, bringing some openness and blood flow to that hip. So when we do pigeon pose in a few minutes you will be open and ready for it. And then we will switch sides. Taking the right leg up again. Notice the difference in the two sides. If you can go deeper, go for it. Otherwise do a bake version with a hand on the foot and a hand on the knee and focus on lifting the breastbone.
This is about as much as you are doing with the spine and the breastbone as it is about what are you doing with the leg. A lot of people like to saddle their back, round their back just so they can get their leg higher. It would be better to straighten the back and not come as high with the leg. And then you can release that leg down. And you can make your way to a table. We will just take a few cat and cow poses. Dropping the belly down as you inhale and rounding the spine as you exhale. And you can move back and forth. Again the goal this morning is not to break a sweat. The goal is to generally open the body and refine our skills in paying attention to the sensations of the body. And you can take your right leg out behind you. Your left arm out in front. You. Lengthening, breathing, five in and five out. Eyes closed if you would like. If you want to bend the knee and reach back and take ray's bow pose, kicking the foot into the hand. And then we will switch sides. Lengthening. Breathing.
Keep coming back to the breath and back to the sensation. Beautiful. Back down to child. I want to think of everything in your yoga practice. Typically when the volume gets turned up in a yoga pose and we are feeling a lot of sensation. Particularly if it's uncomfortable or unfamiliar, we check out. It's habit we start -- if we are doing a forward fold, checking out our need for a pedicure or planning our grocery list or rehashing an argument we had or comparing ourselves to the person practicing next to us. There's a lot of ways that we check out of the sensation. Pratyahara is recognizing that that is happening. We do that all the time. We get uncomfortable and we check out. So what we are doing in Yoga is training our mind to get. And not check out. And the way we do this is by finding the sensation and turning our attention into it. When are you ready we will come into pigeon. I know a lot of you go deep into a holding pose you can do advanced deep variation on this pose. What I ask you to do is not go into your max. Because we are holding you want to do less. If you go to your max you are going to burn yourself out.

This is a marathon not a sprint. This of this as variation. Sliding the knee forward and sliding the right leg back. Now again there's lots of advanced variations but we are just going to take the downward facing version. Some. You will easily get your head to the floor. You can use blankets under the left hip and thigh to support the pose. That support is going to be really, really important as we hold. So coming into your preferred variation on pigeon and then closing your eyes. I'm going to be talking you through some internal aspects of the pose as you hold. So to the degree you can do this, stay with it and explore something you are asked to do.

Again if something doesn't feel right or you need to come out before I bring everybody out, that's perfectly fine. But try to go a little further than is comfortable as long as are you not in any danger. What I would like to you do is focus in and out. And this is how we work so hard in our every Deoga classes. Focus on your breath and fall into alignment and when you fall out of alignment generally bring yourself back into alignment. Once you've done that. What I would like to you do is recognize a yoga pose is a pose. Not a statue. We don't expect to do a yoga pose and expect to be perfectly still. We do a yoga pose and make settle micro adjustments. So what I would like you to do is maybe rock your hips side to side a little bit. And do some slight rotation forward and back. Try coming in and out of the pose and do whatever adjustments you can to ease yourself into the pose. Beautiful. Just notice what you are feeling. Now something is going to happen to you. It will happen for all of us. Because about we are holding longer we are doing this in a way that is absolutely safe. We must do this safely. But that sensation will need to be built. The volume will be turned up and up and up and you will do what is habitual for you. You will check out. Will you judge me.

Will judge the practice. Will you judge yourself of will you project into the future and the past. All of the things that the mind does on the meditation cushion, in life, on your yoga mat. It's just what the ego mind does. If that's about to happen. Redirection and find the greatest point of sensation and bring your breath and your awareness to that sensation. Go into it. See what is behind it. Five in and five out.

Five in and five out. Come back to the sensation and come back to the micro adjustments. See if you can channel that dog that knows how to do downward dog. Not just because he took a yoga class or he took a yoga class. Not because they read light on yoga. But because they just know in their body and themselves in the nature of who they are. You have that body wisdom as well. Drop into it. Find your unique expression of the pose. Five in and five out. The sensation may be feeling a little more tense. If you are not feeling intensity, deepen the pose slightly. If you are feeling too much what with you do to ease out just slightly.
[ Please Stand By ]

We are going to be doing the other side of pigeon in a little bit but before we do that I want to give you a few options. I want to make this your practice. You can either continue holding this side of pigeon pose, and you can do so for as long as you would like. Or, you can general I will release out of pigeon into any gentle movement or even vigorous movement if that's part of your practice. That your body is asking for. -- there may be things familiar to you in your practice. But that may not be new for you this morning. It may be something completely new for you. Listen to your body and do what it asks for the next few minutes. Just move and breathe and celebrate your body. Imagine what your practice would be like if you are listening to your body when are you Loewen give. Offering at rest. When you have a lot of frenetic energy. Moving more vigorously. What would your practice look like if you simply listened to your body?

S goal of every yoga teacher should be to work him or their selves out of a job. If I do my job well today you will be a lot closer because you will be listening to that inner teacher. Let your practice generally bring you to child pose. Gently wrapping up and winning down this free flow of movement, whatever it may be. In the most natural way you can, fin yourself in child pose. And notice how you feel. Notice how your body has changed. Notice how your relationship to your body and its many sensations has changed. Good.

And the other side may be different. This side may look different than the other side. Will you bring the right knee towards the right wrist and slide the left leg back. And then as you are ready you can come down. Again use your block or come all the way to the floor. Or do whatever you need to do to modify this pose.

Start making those micro adjustments as you need them. Close your eyes and gaze at the point between the eyebrows. Deep breaths.

And start to explore the sensation that this side of the pose produces.

Many years ago I was doing pigeon pose with one of my first teachers and I said oh, this is my bad side. And what I meant was this is the side that is more tying on me. And she said it's not the bad side. It's the perfect side, as is the other one. And it was a light bulb going off for me. It's about meeting the sensation, whatever it may be. Whether your body is injured or sick or frail. Or full of energy. And relatively few injuries. It's about meeting your body where it is. And just observing without judgment the sensations that arise.

And answering whatever it asks for. Whatever movement. Whatever food. Sleep. All of these things we do. It's about listening. Listening. Pratyahara is a bedrock of all of that.

Keep breathing. Taking those micro adjustments. And diving into -- focusing your attention like a laser beam into the deep sensation that is building in your body, probably in your hip. Notice it. Feel it.

Dive into it.
If you cross that line into pain, back out. Or come out of the pose all together. Otherwise turn the volume up a little bit more. Go a little bit deeper. Five in and five out.

Five in. Five out. One of the beautiful opportunities we have during this time of COVID-19 is that we are practicing in our homes. Some. Us have fallen into the trap of thinking it happens at a private studio or gym but yoga happens in our presence. When we are alone at homes it's easier to not compare ourselves to each other. To just be aware more fully in our practice. Notice how that feels as you practice today and with other teachers.

We're going to take five or ten more breaths here and what we are going to do is move into that free flow. Or you can stay in the pose if you would like. Five in. And five out.

Again staying in pigeon if that's what your body would enjoy or moving into a free flow of your own practice. Unique only to you. We are going to be flowing into savasana in the next few minutes. Let your practice come to a conclusion. If there is anything your body needs. Anything we didn't cover in this very gentle practice, go ahead and do that now.

And then let your practice slowly -- slowly in your own way, bring you to savasana. The position lying flat on your back. Again if you need to cover your body for warmth or support your body. Anything. If you have an l-pillow, perhaps. Go ahead and do that now. And if you would like to explore taking that third phase of Pratyahara, keep drawing yourself into the sensation and into the point between the eyebrows. You may or may not get fully into Pratyahara, that stage in which there is nothing. There's no sound. There's no light hitting your eyelids. But you may get closer. So simply close your eyes and walk through the sensation. And let your body grow heavy. Bringing awareness to your body and bringing awareness to your breath. Start to move your fingers and your toes. Now extend the arms overhead and find your breath. Deepen your breath.

Draw both knees to the chest and then roll carefully to the side. And slowly make your way to sitting.

The eyes closed. The mind still. And the heart open.

Simply notice how you are feeling.

Because in the practice of Pratyahara can integrate more fully into your existing practice. Whatever that may look like for you. Our closing meditation is from Melanie Cholore CERB. And I would like to dedicate this meditation to all the members of yoga Alliance because are you all spiritual healing warriors. Healers are spiritual warriors who have found the current to defeat the darkness of their own souls. Awakening and rising from the depths of their deepest fears like a phone rising from the ashes. Reborn with the wisdom and strength that creates a light that shines bright enough to help, encourage and inspire others out of their own darkness.

Bringing the hands to the heart. And taking a deep inhalation. And a complete clings. exhalation. And bowing slightly. Namaste. You can open your eyes as you are ready.
Welcome back, everyone. I could not see you practicing. But I hope you were having a good time. I guess, Christa, are you going to help me out by reading some questions? If not I have the Q&A pulled up as well. Hey, Christa.

(Audio Difficulties)

>> You are breaking up a little bit.
>> I'm so sorry my internet is not particularly -- we will try. If not it can just be you. You you can hear me now?

>> I can hear you a little bit but we will go through it. And I have the questions up so I will do my best to seify can see the questions and read them back if it's choppy. How is that?

>> Sure. Or Patricia can jump in as well. But the first question is what were the readings. You can give us the names of the readings again?

>> Absolutely. What I can do. I will try to do this while are you asking me another question. I can put those -- copy and peace them into the chat window so everybody has them. Does that sound good?

>> That sounds very good.

(Audio Difficulties)

>> I'm losing you.
>> Darren and Christa. It's sick Christ. It's Cybill. I can do the questions.

>> You can please suggest to help with spinal alignment. Hard to breathe easily when we have stiff ankles and legs. Thank you.

>> That's a great question. And I will say when I lead teacher training at yoga tree here in San Francisco, the first thing I always tell people when they are learning to assist is focus on the feet and ankles. Because -- new teacher they can feel really overwhelming to -- you know oh my God here's this person, and they are so out of alignment. Where do I begin? I would Seguin with the feet and ankles because if you get that it fixes like 08%. And then you can start detailing the rest of it. For me -- and I think this is something -- a better question for a yoga teacher are you working with more closely -- because they can better see what is going on and ask me more questions. But I find that a lot of the feet and ankles -- the deeper stretching is not what is always needed. In fact sometimes it can be more harmful. So I find a lot of the rotation of the foot and ankle -- like gentle rotation movement is where it's at for me. So you can do that. It's hard for me -- if you can get a closeup of my foot here. When we were doing the leg cradles. If you extend the leg up. You do the leg cradles to warm up your hips and then you extend the leg up. I always call is pantihose commercial pose because you see women doing that in the 80s. I'm a product of the 80s but they spend their leg up to put on their commercials but if you extend your leg up and do circles in both directions and point and flex the foot. That's really going to do a lot to open up the angles and bring blood flow to those tendons and make you feel more stable in general. Now below that will solve all of your challenges, I don't know am I would have to work with you in a way I could see you and talk to you. But I would start there. And I think you will fin at the very least it will help some.
>> Awesome. Thank you, Darren. We have quite a few people asking about those readings so we will make sure we get those into the chat box so you can see those before we close. I just want to make sure we acknowledge that.
>> I can definitely do that.
>> Okay.
>> And you can email them out. I don't know if you have that compasstism but I can send that to you.

>> If you want to send those to us, Darren. So for this, for everyones who has joined us today. This is recorded and it will be available on the your IA.org site and when Darren shares those readings we are lift them and have them as an PDF you can download and you can have them in reference. As well as being able to hear Darren reading those. So we have a question from if he lease Smith. She says you can try what you do with any iasanna or just sitting poses?

>> Ultimately you can do it for any iasanna. But for most people you should be selective. In other words holding it for ten minutes is probably not realistic for most people. You can do it withstanding poses. For instance I did pigeon because it just feels really good. I know it's challenging for some people and some people can't do it at all because of their hips or knees. But it's one that lends itself to a longer hole but sometimes I will do a low lung or lounge or lends it longer. But of us need that more spacious time of holding and let the volume of the sensation build for us to pay attention to it, in the detail that we are looking for. As you get nor skilled you will be doing this in every pose. But for the longer holds I would choose ones that are easily modified. Especially if you are a teacher and you are going to do this. For instance even with high mountain I will have people hold the strap between their hands if their should controversial really tying. So thing that I can really -- even if people know the poses because they are holding longer they will need to do that in some way. I hope that answers your question.

>> I think
So thank you. Next question. We have a question from ahave a Martin. And she asks, you can give some tip on how to focus inward on the breath when your eyes are open as in warrior poses, for example.

>> It's a different kind of focus. I think that -- I see the limbs, the ago limbs, you can work them in two ways. One you can climb them like a ladder. And the same way I have four limbs and when I walk across the street I'm primarily using my legs to walk. Those two limbs but my arms are also involved. They are not just static at my side. My arms are doing something. So my feeling is we are always doing all of the limbs all of the time. But that we can also -- we are sort of climbing a ladder. From Pranayama and Pratt Pratyahara, for example. In the beginning it's easier to have your eyes open. Most of my classes I keep the eyes open but that makes gazing as the a singular point even more important. Because if your eyes are all over the place then your mind will be all over the place. Deep hening the breath slightly can help and focusing that breathing into the pose, into the sensation. Warrior one is uncomfortable. It brings it up a lot. So the same principals apply. It's just a little harder if you are not focusing on drieshte. Ultimately I believe are you probably moving towards a closed eye practice eventually but that's probably not appropriate for most people unless they've been practicing for a while.

>> Thanks, Darren. Our next question is from Jennifer. And she says this was a yen style practice. Very nice. How do we use Pratyahara in a more
flowing style class. Specific students to work the phasing of moving inward?

>> Well it's a bit more challenging the faster you move. Because you don't have as much time to really keep leading people back. But what I would say is -- the most satisfying classes I've done have not been speed race. They have sequenced one pose into the next through the breath. And they've been moving sometimes. But it's not like how fast can I get to the next pose. I get to a pose and I linger there. Even if it's a few extra breaths. Sort of -- Like when I speak at grace cathedral. One of the thing I learned with this cathedral. My voice leaving my lips. I have to form the word and speak the word and leave my lips and they have to get back to the back of the cathedral and into their ear and into my brain to register what I was doing. So I was talking really fast and I had to learn to just slow down. Because our brains hear and then they interpret and register. And if we are moving too fast in a Vinassa class. By fast I don't mean holding for 10 minutes I mean holding maybe for three extra breaths in a given pose that, gives people a chances to let it sink in and that is a subtle crew from the instructor saying "notice what are you feeling. It's good for -- you can definitely get them there or at least get them in the right direction. It's just a little harder because you have to be much more focused in your instruction. You have to be pretty intentional because you don't have a lot of time. And then give a little more space. I think you will fin that they will really appreciate that.

>> Darren Katrina has a similar question. I think it will build on what you just shared she says I find that when I teach Vinassa I focus on the alignment cues and then move on to the next. Is the recommendation for incorporate the clues into the warmup and cool down?

>> You can incorporate it at any time. And here's what I will say. Alignment cues are super important. And nothing I will say will minimize that. So please don't take it as that. In the beginning most people don't need alignment cues they need someone to help them fin proper alignment so they can go deeper. As teachers many of the people in this session are probably teachers we have all had the experience of saying inhale your left arm and up half the class the right arm is still up the it's because people are still associated with their body. The alignment is essential in the beginning. Because they have lost the capacity to have that level of body awareness. But our goal is really to not have to do -- to teach them to become the dog that is doing downward dog. Not to -- them need us -- you know giving them the alignment confuse but then going within and finding their alignment. Everyday is a new adventure and every day is a new body and the goal of yoga is not to have a static way of doing.

It like I said in the beginning they need.

That but I would say for your more advanced student -- or even for your newer student. Even just bringing them into awareness of the sensation that comes up -- maybe as a secondary after you teach them the alignment. And notice how that feels. See if you can go into it. Maybe toward the end of your Vinasesa class, let a few poses be a bit more spacious. Warm them up and get them sweaty at the beginning and reasonable doubt towards the end it becomes a bit more spacious, so they can do their own unique dive in. And you are a teacher and you will fin your own amazing way of doing it. I hope that helps.

>> Always helpful, thank you, Darren. And the next question from Laura. She asks you can please elaborate going at the end of door at the end of pigeon and she also has a question about how long were we in the poses and specifically holding in the pigeon pose.

>> I didn't time it to the minute but it was pretty close. It was about 8 minutes per side. I didn't
time it to the minute I kept an eye on my watch and got it as close as I could. But roughly 8 minutes and you can go much, much longer. But again with newer students I would not push it too much more than that. As a student becomes more advanced -- and also knowing your -- in the beginning students put way too much -- in my view responsibility on the teacher. And that's sort of understandable because they don't really know what they are doing. But as they going more and more advanced, the responsibility goes way more and more to them to really tune in and listen ask come out when they need to, modify as they need to. Hopefully we are empowering them from day one to do that more.

So 8 minutes, 5 minutes. Even longer than they are used to holding.

>> Next question is from Barbara. How close is Pratyahara to interception? Is there a distinct you can make? I apologize if I mispronounced that.

Margaret if I'm using it different than you know, let me know. They are allin connected. Interception is really -- I would say it's loosely synonomous with the upper limbs of yoga. It's turning the minute inward. Like I said in the beginning it's the telescope and Pratyahara it's the telescope turned around. If that makes sense the telescope is like a tripod and you are looking for it one way and Pratyahara allows us to turn it around to make it a microscope rather than a telescope. So I would say it's the mechanism that Yogis have developed for us to do that. To do that deep inward look. Most of us go through life and we looking youth wardly for the answers, for the things that alleviate our pain and bring us pleasure and safety, right. And yoga is all about turning that around and saying, no. It's in here. But we all know that. Everybody says the answers are within. And you know that means nothing if we don't know how to turn it around. Pratyahara is the mechanism that Yogi has developed to do that. To sit within.

to practice -- to -- interception.

>> Thank you, Darren. Our next question is from Louise Mahoney. And she askes, you can please repeat the first two parts of Pratyahara.

>> So the first part is just sense awareness. Like I said most people are too foe dissed on our body mostly it's because of trauma but we live in a world that says deny, deny the body solve when we roll our the yoga mat, even if we are been doing it for a very long time we are dissociated. We are not feeling or within our bodies so the first step is taking your level of awareness of the sensations of the body and the sensor organs and just become ago ware of them. A lot of people -- I hear this all the time as a yoga teacher and I'm sure many yoga teachers have heard some version of this. I didn't have any aches and pains until I came to yoga. The truth is I had aches and pains they were just so dissociated that they didn't feel the aches and pains. So a lot of the beginning stages is that. And we all do that all the time. We show up and we become aware of the sensations. What we focused on largely today was intentionally recognizes the sensation and redirecting your focus into it. A huge temptation and habit for almost all of us is to feel something that is intense, whether good or bad. And check out of it. Oh, I'm feeling something. I have to check out now. Somebody who is a bit more awoke is going to be able to sit with a greater. A sensation or even emotional energy. Same thing. We are feeling big love and we get scared. Emotional accept says and physical sensation are almost synonomous in yoga. But in recognizing the sensation and recognizes the desire to check out in your preferred way, in the world that may be binge watching Netflix. You know may be judging the person next to you or
saying I like her outfit. Where can I get one of my own? Whatever it happens to be. There I go again ask turning it back into the sensation. And then as you do that, over and over again, you start to pass through that doorway. And what is on the other side is your true motivation which is in the unconscious mind.

>> Thank you, Darren.
That's a great answer. We will take the next question from Kim letter I will Newcomer. Please describe how you effectively look at the third eye with your eyes closed I ten to feel that I'm straining to look there, and I'm betting there's a way to do it without the strain.

>> I will give you two outward looking things and then we will talk about the inward looking. Let's say somebody sees you out at a local cafe and they find you sort of attractive can they sort of gaze at you. Their eyes fall to you naturally. That can feel very flattering. Maybe you return the attraction maybe you don't. But it feels nice. It's like wow somebody is noticing me. They are paying attention to me. They are gazing. And then there's the person who is staring at you intently. And that can feel unsettling and creepy. Drieste is the first one of softly gazing. It is not straining so hard that you give yourself a migraine. One produces a feeling of anxiety and the other produces a feeling of ease and warmth and compassion. So the easiest way to do this is - - when I teach people I say just touch your -- right between your eyebrows, close your ice and then gaze -- it's not staring, burning a hole with laser beems coming out like super man but just gazing at where your finger is touching. Many of us need that tactile sensation to get it. Eventually you don't. But it's never like forcing the eyes into some weird contorted position any more than an Osona is forcing your body into a contorted position. The Osona maybe should be intense but should never produce feelings of joy and safety. So touch, gaze. Don't force it. I hope that helps.

>> Thank you, Darren. Of course it helps. We have two questions about the third phase of Pratyahara. I will ask them both and you can give a response to them collectively. So Charley Harrison says is the third phase anything like savasana? Where we are aware but a bit removed or is it kind of opposite to what we are cultivating in savasana. And Molly Harris just asks if you can expand on the third phase of Pratyahara a little bit.

>> Sure. The first one. Yoga practice is sort of like a series of the then diagrams or the circles where there's overlap between different thing. For example you with practice concentration by focusing on the breath which is also a part of Pranayama. There's overlap there. You can focus on the sensation, Dharana by doing the sensation and there’s overlap there. When you take savasana, which is a practice in yoga, you can enter into a state of yoga-needra you may see classes where it's a guided type of experience. But the word yoga-needra just means yoga sleep. And what it is is a space where -- typically in savasana. Thousand you don't have to be in savasana. And you lose time and space it's like you have gone somewhere and you are not asleep and you're not awake. And all of a sudden the teacher is saying come on back and you are like oh my God, where was I? Pratyahara -- yoga-needra is a state and that's what you are achieving when you lie in savasana or a restorative pose and in other practices but those are the big ones. Pratyahara is a practice we do that helps us get to yoga-needra will little bit more easily. The diagram part is that state of -- you are not -- I did an online breath work experience recently and one of the girls at the end I brought everybody back out of this deep breath work experience. And at the enshe didn't respond I could talk to her later. It was amazing. I didn't even hear you. And we went into small groups I was like. Are you okay? She was fantastic but she had gone into a state of deep Pratyahara it's not is it this or that. It's a little
I both and combining to make a wholistic yogaic experience. I hope that make sense. In terms what have is on the other side of that door, this is another topic that we can work@some point. But your somewhat conscious minute you are dreams or musing orphans thattities that are just below the surface and then there’s a layer of a unconscious mind and in your unconscious minute and in your energy body. And Zen diagram. There are some scars the judges that become yourself self beginning and the light of your awareness is fittered through that. Changing how you see the world. Distorting your perception of the world. So a lot of yoga is about getting under the hood. And rooting out those seeds, those karmic seeds or scars so you are seeing the world as it is. Not 90%, 95, 99% you projecting on to the world. And 1% what is actually there. Right? Your relationships, for example are mostly you projecting on to the other person. And then being disappointed when they don’t read the right discriminate for you. So yoga is about going under the hood. In order to get under the hood we use Pratyahara. That's one technique. When we combine the techniques like Pratyahara, we peel open that hood much more quickly and we do a much deeper dive. Once we are there -- once we are no longer outwardly focused on seeking outside ourselves, then we are stuck holding whatever it within us. And that can be really scary and painful for people. But it’s the only way we liberate ourselves we can say do I watch to hole on to this? Do I want to hold on to this? Does it serve me? And frequently it doesn't. So I hope that -- the third phase is really just shutting out the outside world. The sense organs are no Ng loor for that period of time being used to look outward they are being only used to look inward. I hope that clears it up.

>> I think
So that's great. Thanks, Darren. So we have 10 minutes left so we will try do get in. We have two questions that a lot of people are asking so let's go with first one.
From Liz. She asks. Interesting that you say when Pratyahara is mastered you become unaware of the surroundings. My understanding is that the Yogi is still aware but is detached from it. The senses aren't distracted by stimuli. I would like to know what you think. I think this builds on this last question too, right?

>> I would agree with that, actually. I think unaware -- you are -- for instance as you walk through your life there's constant barrage of stimulus, right. Most of which are you choosing to ignore and certain ones where you seek out and say this is important enough to pay attention to. You hear an balance coming and you are thinking this is important. Do something. That's what we universally agree on but there are other things that are unique to you. We are both in the same room and we see one thing and someone else sees something different. So I would agree with you. It's not that your sense organs are not -- it's not that -- if the fire alarm goes off you are not going to hear it. It's just you are choosing what you are focusing on. It's like having a flashlight. And you can shine that beam on anything you want. That's the light of your aware on. This is sort of like turning that flashlight beam into a laser beam and focusing it inward. So it's not that the outside world is gone. It's just that it holds less and less and less importance to you. When are you moving through the world are you fully present to it but when are you sitting meditation are you fully present to that. I think we are both saying the same thing. When I say you are unaware your focused so intensely on your object of focus. The sensation. Then you wily your mantra or your breath or whatever -- your point of focus is. Good point. Thank you.

>> So we are still having a lot of questions about the meditation. So maybe we can end with that. But I want to ask another question. Are you comfortable that we maybe end with that? Would you like to do that again or share details?
>> You mean read them? Or post them?

>> I know we are going to post them but I'm not sure people have a lot of questions about that. So I'm not sure --
>> Let me seify can find them really quick and I will see if I can post them for you. How is that.

>> Fair enough. There are lots of questions on that one.

>> You can ask me the next one while I look for that. So here is the next question. From Leo Sneed, you can suggest some sources or added guides for more advanced practices to deepen Pratyahara.

>> There are a couple books from -- I think it's Bohere press. I would absolutely not recommend these books for just a new student at all. It would just confuse them. But for people who really want to go deeper, the commentary from Bahir Press. I wish I had a copy hasn't. Maybe I can get a link to you from Amazon. The commentary is fantastic. And they also have the same publisher. They sort of scour India for Swamees that are passionate about other topics and another on the ago limbs that they have. And another called Asniaaba gnashda. And all three of those books it's like a trilogy for lord of the ring for yoga geeks like me but if you wanted to do a deeper dive you would absolutely recommend those because they pull a lot from the original text which is important but also the commentary I think is very -- I think here in the west. It's not a terrible thing. It gets us where we need to go. But I think it's nice to get back to look at somebody who has devoted their life to yoga and understand it. And then see how it translates to your life.

>> Makes sense. We have another question. It says when you teach or practice like this, do you usually provide the time after the hold to do individual movements like you did today. What are your recommendation for teachers interested in introducing the practices into their classes?

>> I and almost every one miff classes -- even if it's just a minute or two. I always give people time to listen to their body. Now in the beginning this can make people really uncomfortable because most people want to be told what to do. They are like I came. Tell me what to do. Tell me where to put my foot. Tell me where to put my hand and what pose to do next. And obviously that's 99% of what I do. But I think giving peel that space to just be like a child. That famous Bible passage if you want to enter the king of heaven, be like a child. That could easily translate to yoga. When children practice yoga they fin joy in doing tree pose and balancing and balancing out of tree pose and giving our student permission to explore a little bi. Don't be so afraid of your body. What is my body asking for. Because that's the ultimate goal is for them to show up. Now in the beginning that might be a minute between poses. Or toward the end of your practice buff over time you might be giving them there I gave you a couple of minutes to explore. And hopefully that felt God to some of you. To not always have me, the authoritarian teacher telling you what you have to do. Now do this and now do this. Saying I just you. Go run, play-by-play with your body. It's liberating for people and the more we do that the better, in my view.

>> I'm trying to find the quotes I read.
That's not a problem. I will see if we can take one more. Seify can get Christa to come back in pause we are getting close to the end.

I promise I will give the quotes. It's hard to talk and look.

We have about 3 minutes left. I didn't know if you wanted to come back in and join us.

Knocker just thank you to Cybill and thank you for Darren and apologies for my technical difficulties but really appreciated having you and just want to let everyone know that this was the first of a masters class series that we will be doing. They will happen once a month on the first Friday. And thank you, Darren for joining us and all of you. Your questions for taking part and practicing together and being in community. So I will throw it back to you Darren. If he want to find those quotes or share any last words of wisdom. I thank you all again.

I would just like to invite all of you -- I do a donation based philosophy discussion group every Wednesday night I post the details on my Facebook page and on my website. Come as my guest sometime I would love to have you there. It's very conversation oriented. And it's fun we pick a different topic each week and we just -- I say a few words about it, and then other people share. And then we go into small groups and it's this type of thing that -- you know so often we are in a yoga class and there's a lot of time to talk about these things. And I think -- I'm hoping that this -- not just with the work I do but the work that all of the great teachers out there are doing that we find new and interesting ways to carve to really go deep near all aspects of yoga. And I know from experience it's knot easy as a yoga teacher. So if anybody wants to join me -- and I would welcome your recommendations. But I've been -- since the pandemic started I have been doing a livestream where I chat with teachers and Arthurs on Facebook Live. Just to further the conversation. So if you have a favorite teach their you would like me to chat with, that you think they have something really special and unique to offer just shoot me an email or message me on social media and I'm happy to consider them.

So if people wanted to look for your Facebook.

Just Darren Main.

Thank you, everyone. Have a wonderful afternoon. Thank you, everyone.

Thank you so much. Namaste.