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I am going to teach you something that I haven't taught before, just because the energy seems really good. And it seems like an historic moment almost, everybody here and just the attitude you've had, good attitude and it just feels really good. Everything feels really good. Everyone is so kind to each other the last few days. It just seems like its appropriate. So here we go.

I always got it confused between...these two...there's a word in Tibetan for *prana*. Do you know what it is? *Lung*, yeah. So *lung* is a *prana* in this way in Tibetan. *Lung* means wind like the wind outside, and *lung* means the breath, the physical breath and *lung* also means *prana* and *lung* also means like there are words for it that mean speech, there are words for it that means a lama's oral transmission. Same sound *lung*. They don't distinguish in...oh and *lung* meaning a disease, *soklung*, which means *prana prana*, can mean a disease that you get from doing *pranayama* incorrectly. Which brings me to a brief subject; you should never ever do *pranayama* without a teacher who is showing you how to do it. Because you'll just hurt yourself. And sometimes it says for years. Ok, sometimes you can't get rid of it after you do it, so never ever do *pranayama*...if your reading *pranayama* in a book don't do it, until someone teaches it to you and can watch you and help you, ok. Promise, you say *mazal*. *Mazal* is this diamond dealer thing. We don't have contracts in the diamond business, you hand a guy a million dollars worth of diamonds you just say *mazal*. He says *mazal* it means 'I took the diamonds'. And then there are no lawsuits, no lawyers, its wonderful. You just keep your word. Once you say *mazal* you keep it. So no *pranayama*, without a teacher helping you.

But anyway there is problem in the Tibetan, all the different kinds of inner winds are all called *lung*. But then when you get over to the Sanskrit text they distinguish different *lungs* for the different kinds of wind. And one important one is the difference between *prana* and *viyu*. Say, *prana*. *Prana* is just a general wind moving thru the channels. And then *vayu*. There are 5 *vayus*; these are also translated as wind. So the Tibetans just use one word, but there are actually 2 words in the Sanskrit. Sometimes if you only know Tibetan that's a problem, sometimes if you only know Sanskrit that's a problem because sometimes the Tibetans are more accurate. But anyway, there are 5 *vayus* in your body. And I used to get confused, you know, they say 'oh *prana* is moving, you got to get *prana* moving.' And then they say there are 5 *vayus*. Christie-hla talked about 2 of them yesterday; *tursel gyi lung* the diamond climbing (clearing) wind (?) *apana*. Which is responsible for elimination of feces, urine, semen, menstrual blood, etc. and also it helps in the breathing process. And then there's upward moving wind, which in Sanskrit is only called *prana*. And there is a dozen other kinds of *prana*. And Tibetans chose a different word, they call it *gyengyu gyi lung*, *gyengyu* means upward clearing, upward moving wind. So that is responsible for speech, and for coughing and breathing out and things like that, anything that moves up and out is coming from *pranavayu*. So *pranavayu* is not a *prana*. See it's a little confusing. And then people are always saying, this *vayu* is over here, this *vayu* is over there, this *vayu* does that, or that *vayu* does that. Then Je Tsongkapa in the 15th century he makes it very clear. And its really beautiful, and I never

taught this to anybody. When the *prana* all goes like...on the count of 3 take an inhale, ok ready...1,2,3...ok you can exhale...I'll do it one more time 1,2,3...breath out. What happens is when you decide to inhale the *prana* in the channels by your thinking, by thought, concentrates in one place. So our *prana* just goes tshtsh...comes to that area where it's going to be necessary to open up the lungs (?) in the rib cage. When the all the *prana* in the body, suddenly collects in one place to perform a function, it's called a *vayu*. You see what I mean. So that's the differences between *prana* and *vayu*. Very cool, I have never seen that anywhere. Je Tsongkapa explained it very clearly. When you decide to lift your arm the thought collects *prana* into here...and your arm goes up. See what I mean, *prana* collects here suddenly at the speed of thought. Why? Say *lungsem jukpa jikpa*, right *prana* and thought always ride in tandem like a horse and a horse rider, right. What ever you think the wind will go. Whatever the wind does, goes where you think, so if you know this and your breathing fast, the *prana* is messed up. If you're in an *asana* and you breath is not steady and calm, then your thoughts are not steady and calm. How do they define *asana* in the Yoga Sutra? *Stedhisukanasa*; steady, joyful – those 2 things. Anyway that's the connection between *prana* and *vayu*. Rinpoche did a funny thing, Khen Rinpoche...I always remember when he was explaining this he said, 'I was in a refugee camp, right' ...he got out of Sera 100 people survived out of 10,000 monks. (? 11:02) ... killed or disrobed. He walked over the Himalayas; Lobsang Thardu had to carry him at points, Geshe Lotar. And so they got to India and they were put in a temporary refugee camp. All these kind of people showed up different countries to help the Tibetans and there was a Canadian lady who just showed up and she tried to help them, get them food, clothing, cartons of women's high heel shoes came in they wore them. They made a joke, they said to me, 'those shoes are really good for climbing up hill but going down hill... [laughs]. They didn't have any shoes; they didn't have (?) cloths on. They walked over the Himalayas so they got trained by this Canadian lady, Khen Rinpoche, also I think Gelek Rinpoche from Michigan was there and so they took the high lamas, the Rinpoches and they took them in this refugee camp separately. And the Canadian lady was going to teach them western...how to live in the west, how to relate to western people. So the first thing...she thought it important that they learn manners, good manners. Like how to hold a fork, don't pick up your food with your hands and stuff like that. Then they went thru this course with her and at the end she examined them. And she asked Khen Rinpoche, 'What's good table manners, give me some example of good table manners? So Khen Rinpoche, he only knows about 100 words of English by this point right, and he says, 'if belch say 'scuse me.' Good, good. 'And if fart, say nothing look around.' [Laughs] and then he was (? 13:28) the whole class it was really funny. You should know as you (13:39 ?) when your working with *tursel gyi lung* and *gyengyu gyi lung*, when you are working with *vayus* with the *prana* and the *asanas* you will get effects, you see. And if you feel a fart coming, just fart as much as you can, if you feel snot coming up to your nose just blow it out. They teach you in the monastery, don't disturb your *asana*, get it out. Because that's a benefit of the *asana* you sweat out toxins. Then if you are doing it well you get...strange things will happen and just be happy. Then make fun of somebody if it happens to them. If you feel like phlegm is coming out, that's really good. Your

channels are clearing and just brssshhh...you know, that's why I wear pants [laughs] get it out don't let it stay in, it's better for it to come out. And that's the purpose of sweat, the Hatha Yoga Pradipika talks about *madhana*, which is 'get the sweat out and use it', 'cause toxins are coming out of the body. And then if you feel like belching that's a really good sign. You'll notice it on a twist to the right often. That channel on this side, the sun wind channel, *ida* is clearing, you know, and that's great. So if you have the urge to belch just let it out and it's a good thing, it releases *prana*. *Prana* is being released. Also when you here a click in your fingers, and your joints, then *prana* is being released and that's a great thing. As you get better at your *asanas* there will be less of them. There is a different kind of click, is where you hurt yourself ok. That's a different thing. But this thing where you crack your fingers, like when you do the heels on the back of your hand thing and if you have been typing too much you hear click, click, click and that's great. That's a good thing that's *prana* being released and you should be happy. So enjoy it, any kind of (15:43 ?) is good sign and the lamas say, 'do it', you know. Not in company at dinner but in your *asanas* you should be gross and get these things out, you know. And they're very...they say it's a very good sign. So that's the connection between *prana* and *vayu*.

And I am going to teach you one important *pranayama* that I learned, that we learned it...its *pranadakuvalayadam* (?) tradition. *Kuvalayadam* (?) is the oldest organized yoga school in India, modern yoga school. It was organized almost about 100 years ago, something like that. Swami Kuvalayananda, it's outside of Bande, about half way to Puna, in a small town called Lonavla. He was a very interesting *swami*, for example he taught Nehru yoga in the 40's and things like that. He wanted everything to be western; he tried to make things western. His teacher was traditional yogi. Then he tried to relate yoga to science, he measured...he got medical instruments, he became a medical doctor. He learned how to measure the amount of breath that you take in and then things like that with instruments. And you could still see the...he still has instruments there, it's very nice. So we were trained by somebody there named Depak Digtion (?). They have this thing...I don't know...it has really, really help me. If I had to tell you the one most helpful thing that I learned in the last couple of years, it would be this. So I decided to pass it on because from this is the most helpful thing that has happened to me in the last few years. And its really good for your body, it changes your body. Your body gets much, much stronger, much trimmer...what do you call it...narcissistic benefit number 3, right. The body changed so dramatically that...and um...it makes sense. It's an interesting thing that relates to *prana* and *vayu*. And their most basic *pranayama* there, and they are good at *pranayama* and they know it well. Looking back I have read in Master Iyengar's *pranayama's* book (? 18:13) ...and I think he's got a lot of that information directly from Swami Kuvalayananda for *kavalayadam*. So if you read his book on *pranayama* large parts of it are taken from that tradition. It's a very interesting *pranayama*, so we are going to try it ok.

Sit up straight; you don't have to do any special leg thing, its ok. We'll take like 3 breaths, 3, 4, 5 breaths. Close your eyes it will help concentrate. And just take a few breaths. Now just try something, on the exhale keep breathing out till you get a spasm in your lower abdomen, until there's a reaction in the lower abdomen, and then you start inhaling right. So you breathe out, out, out, out and then you feel this little twinge in your abdomen, lower abdomen. Then start breathing in again. We're going to try it, try it a few times. You want this little jerk in the lower abdomen, anybody got it? Nah... try some more. When all the air is out you'll feel something. If you don't feel it keep breathing out more. And finally your lower tummy says, enough I need an inhale. Do you feel it; it's like a spasm, a reflex. If you've been doing a lot of yoga you'll feel a spasm of your anus, called the horse ashvini sphincter. How many people feel anything, raise your hand? That's an exhale, and you have to keep trying, if you don't get it today its alright. Now to try it on an inhale. You keep breathing in – don't be faster or slower then you normally do. That's important ok. Don't be faster or slower then you normally do but keep breathing in until you feel a twinge and it's like the peak of the breath and then you have to breath out. So lets try it on the inhale, you keep bringing in air until there's like a reaction or a reflex or a spasm up in your chest almost to the back of your throat. How many people feel some kind of spasm like that? At the peak of the inhale, right. Where your lungs, where your ribs are most like out. That's a *vayu*, that's the wind.

[Question] is it like a single spasm or more like a flutter when you get there?

[Answer] flutter is good. Flutter is ok, flutter spasm is fine.

That's a *vayu*. The thoughts are conscious and autonomic, have collected there and a *vayu* is acting and you thought the *vayu*, right. When you exhale to a fullest, you feel a slight spasm; a *vayu* is acting there. The 5 inner winds, which we are not going to cover today, they are in the 3rd chapter Yoga Sutra NYC February 14th Valentines Day. You'll get it all, ok; we're going to cover the whole things in the 3rd chapter. But those are 2...you're experiencing 2 of the *vayus*. That's the upward clearing, upper running and downward clearing *vayu*. *Prana* suddenly collects there and there's a spasm. Ok like that. What happens then if you noticed you got tricked into breathing a full breath? Ok like it's the first full breath that you have taken in maybe a year. Really, seriously. We don't take full breaths. There's a thin (23:33 ?) tighter air in your lungs. 50% of the air doesn't come out during normal exhalation, you know. 50% of the carbon dioxide filled air doesn't come out of your lungs when you're just breathing normally. You see, its poison for your body, it's a toxin for your body. So its very interesting, if you breath fully until you get that reflex or spasm here, and partly (importantly 24:00?) in heart yoga if you exhale fully until you get this spasm in here, all the air containing the carbon dioxide from the blood then about 80%, you can't get out the last 10% unless someone hits you on the chest with a truck or something like that. But there is always something in tighter air but the more you can get out, the less poisons in your body. But if you keep breathing shallowly and not to the fullest extent that you can breath. I call it...its like having cheerios in the morning with a few pieces of the box. You see, no, it's the same thing. The oxygen is the

main food for your body, physical food and drink is like 20% of your nutrients, 80% comes from the air. 80% of your nutrition... people always worry about... they list the nutrition facts even on the side of cigarettes, and just chocolate cookies, you know are poisons. They list nutrition, they never call it nutrition lies and nutrition... poison fats or something like that, it's like nutrition facts right. But then the air is like 80% of your sustenance. The air is 80% of what makes you healthy. So for example if you live in a city you're eating the box. Seriously. That's part of why Diamond Mountain is out in the middle of nowhere. Because when you breath in emissions... I translated for the Dalai Lamas doctor in 1979 we were working on cancer with Sloan Kettering and Sloan Kettering asked him, both his doctors what causes cancer and he says, '(25:47?) rubber that wears off of tires of cars, and gets into the air. Where do you think all the tires go that wear out? And that's a toxin that is carried into your body, you breath it in and you eat it. Your lungs eat it. It's like your eating the tires. It's really interesting. That's another story.

So anyway, you take in... if you take in a full breath of air if you make it a habit during your *asanas* some of your body changes, you're just like 10 years younger in 3 months or something. It's really cool. I am giving you a narcissistic benefit. It's really amazing; it's like the coolest thing I could teach you in half an hour. Try it just during the *asanas*; don't start breathing in until you get that reflex. And don't start breathing out in this system, right, until you get that little jolt there.

[Question] what do you do in a class when the teacher is saying (?) open?

[Answer] you increase the volume, you turn up the volume. If your teacher is only giving you 3 heartbeats per breath per inhale, like some teachers do, Lady Ruth will give you 4 or 5 heart beats which is hard, then you get more *tumo*, then you just increase the volume. You increase the amount of air, so you are getting more in per heartbeat. So if its 3 heartbeats you are going ishhhh...phuuu. If you go to Lady Ruth's class and she is doing 5 heartbeats per inhale then you lower the volume of air that's passing. That's all. It says *dhirvishuksma* (? 27:52) in the yoga sutra when it gets to that part. Ok.

Where was I? Your body will noticeably change. And I am talking especially people over 35-40, us older folks, especially talking to you. As you get older and Lama Swami Kuvalayananda mentioned it at *kavalayadam* the elasticity of the rib cage decreases no matter whom you are. This (? 28:24) looks like a bucket handle like the handle is down when you exhale, the ribs, when you inhale the handles up. And as you get older the elasticity of the connecting tissue of the ribs decreases. And then you just naturally start breathing less. And you don't notice it. So you are starving yourself. People over 35-40 your not getting... its like eating half of your breakfast everyday and then a quarter of your breakfast and then your body just responds and it starts to deteriorate. So it's very interesting if you take full breaths during your *asanas* then that become a habit right, during the day. For somebody over 35-40 it has to be more conscious. Your body won't do it naturally, you have to force the ribs open. You have to say [he inhales] 'no that's a full breath [inhales again] no that's not a full breath [inhales] spasm; oh that's a full

breath. Ok. Its not autonomic at that point it has to be conscious for people over 35, you have to force your ribs open. And there is (? 29:33) you can force it open sideways and you can force it open this way, ok. And then suddenly your body will feel better, *asanas* are much better you don't feel tired after an *asana* because you got full. Your body is like, finally you're feeding me thanks, you know. 80% of your nutrition comes from the air. So try it its really cool.

[Question] Should you breath that way during the perfect (?) ten.

[Answer] its good if you could get into the habit. You'll also notice that it makes you calmer. More heartbeats per inhale which means more calm. So try it, I really, really urge you to try it. You have to do it consciously during your *asanas*. Especially when you do it by yourself. And especially if you're over 35-40. Just immediate effects because your body is getting food that it wasn't getting. And I think you're really like it. It really makes a big difference in your *asanas*.

One last thing. Christie is waiting for me to finish. Get down on your stomach like this, ok. And then you're going to do *dhanurasana* right. So grab your ankles or what ever is closest, then you are going to exhale air out of your lungs and then without taking an in breath we are going to come up into *dhanurasana*. Ready. Start to exhale 1, 2, 3 don't breath in- come up, ok let go. Go right down. This time we'll try...we'll try it one more time...and were going to exhale, then were going to breathe in for half a breath and then your going to go up. Ready start exhaling 1, 2, 3 start inhaling 1, 2, 3 and come up. Ok, you got it. This time take a full inhale to get up. You see, as the ribs start to expand into a full breath use the power of the breath to get you up, you see. So you start inhaling the minute you start moving up and you don't stop inhaling until you get up, ok. And a full breath in. breath out 1, 2, 3 and inhale as you come up and you use it ok. Its hydraulics that's how they get airplane wings to come up. Its hydraulics. So you can use the full breath thing in the *asanas*. And once you get good at taking a full breath, we call it reflex breathing...once you get good at it you use it in your *asanas*. David Life used to teach us that. It's like hydraulics, its mnemonic; (32:32?) neem means spear or air in Greek. You use it to get yourself places. Even in a shoulder stand you get amazing things happen if you use your full breath, whole inhale. So try it. You shouldn't...as you initiate a movement that *prana* should collect into a *vayu* as you initiate a movement. Also when you've reached your furthest extension there should be that reflex, that little jolts. Then your breathing perfect and then the *asana* is going to be 10 times easier. And you'll feel calm afterwards, ok. So try it. That's all.