

<p>The energy body, <b>Pranamaya kosha: PRANA VAYU</b></p> <p>Week starting Monday...</p>	<p>Residents Gardens (RG) (Tuesday 11:55-13:10)</p> <p>Shirley Warren Learning Centre (Wednesday, 18:45-20:00)</p>	<p>Starting 01/09/2019</p> <p>Fit4less, London Road (Tuesday 19:00-20:00)</p> <p><i>*Sunday session (12:00 to 1:00 pm): Sivananda</i></p>	<p>Highfield</p> <p>(Monday 18:00-19:00)</p>	<p>Wessex Cancer Trust in Cosham</p> <p>Wednesday: 16:00 - 17:00 .</p> <p>Fortnightly, starting 11 September</p>
<p>19 August 2019</p>	<p>Prana vayu and the breath: using the breath with Yoga flow, dynamic and static.Sun salutation (Surya Namaskar)</p>		<p>Prana vayu and the breath: using the breath with Yoga flow, dynamic and static.Sun salutation (Surya Namaskar)</p>	
<p>26 August 2019</p>	<p>Prana vayu and body alignment: using the vayus as a tool for correcting alignment (Tree variations: Vrksasana)</p>		<p>Prana and body alignment: using the vayus as a tool for correcting alignment (Tree variations: Vrksasana)</p>	
<p>2 September 2019</p>	<p>Prana vayu and protecting your lower back. Forward bending (Pashimottasana)</p>	<p>Prana vayu and the breath: using the breath with Yoga flow, dynamic and static.Sun salutation (Surya Namaskar)</p>	<p>Prana and protecting your lower back. Forward bending (Pashimottasana)</p>	
<p>9 September 2019</p>	<p>Prana vayu and arm balances: from downdog (Adho Mukha Svanasana) to handstand prep (adhomukhavrksasana)</p>	<p>Prana and body alignment: using the vayus as a tool for correcting alignment (Tree variations: Vrksasana)</p>	<p>Prana and arm balances: from downdog (Adho Mukha Svanasana) to handstand prep (adhomukhavrksasana)</p>	<p>Prana vayu and the breath: using the breath with Yoga flow, dynamic and static.Sun salutation (Surya Namaskar)</p>
<p>16 September 2019</p>	<p>Prana vayu and energy boosting: variations on cobra (Bhujangasana)</p>	<p>Prana and energy boosting: variations on cobra (Bhujangasana)</p>	<p>Prana and energy boosting: variations on cobra (Bhujangasana)</p>	



Last year we worked on the physical body when we looked at the elements that compose it. This year I would like to centre my teaching on the energy body or pranamaya Kosha (one of the sheath of the body). Prana can be translated into *life force* and maya is the *power of creation* that give us the illusion of plurality, when the reality is ONE or YOGA (Yoga means union with the ultimate reality, sometimes understood as union with the divine). However, what I am interested in conveying is how this applies and affects our daily life.

Prana (capital P) originates from outside the body. Although you can absorb Prana via breathing, breathing is not Prana. Prana does not equate the breath. It “*issues out of the mouth and nostrils, (but) resides in the eyes and the ears*”. In other words, the breath is the vehicle for Prana; but Prana itself is a dynamic flow of vibrations that permeates the universe and all objects in it. It affects our body/mind and our senses, and conversely our body/mind affects the flow of Prana in the universe. All objects/creations that we perceive as manifested, with different shapes and names, (and this includes everything, inert or animated objects, humans or rocks or planets) are in movement and emit waves and vibrations. Not only Prana is the life force/energy in human beings, it is also the force that holds the universe together. We want to use the breath to increase the quantity of Prana in the body to activate it to higher frequency, so we allow Prana to flow correctly and therefore have conditions for optimum functioning. Desikachar in “The heart of Yoga” says that Prana enters the body in the moment when there is a positive change in the mind, occurring over a period of time. Pranayama (controlled breath work) is the process by which the internal pranic store is increased.

This is why it is essential, besides including pranayama in our Yoga practice, to start with the basics. Asanas practice is the way to become aware of our inner reality, through directing our senses inwards. When we coordinate breath and physical motion, we are able to focus our mind on the present moment. Postures require all our attention, here and now. There is no room for emotional mayhem: we observe our sensations and, literally, listen to our body. Our hamstrings might not allow us to go for the perfect forward bend; but then this is what we want to experiment, this is our reality. In that sense Yoga is an exercise in awareness, being an observer. The second step is to detach ourselves from the result and see it objectively without getting upset or depressed if it does not go the way we would like it to go. Conversely if we achieve the perfect posture, there is no need to boast around or over-celebrate. This is about training the mind to be able to cope with whatever life throws at us. There might well be pain and deceit in our life; but dwelling on it, over-reacting emotionally on it only bring suffering at a deeper level and impair our quality of life. The emphasis is on 2 qualities: awareness or mindfulness, and equanimity, the ability to observe and react objectively.

Prana comes to our body through channels of energy called the nadis (72.000 of them), which function a bit like the nerves pathways in the physical body. The main ones are Ida, Pingala and sushumna. They are situated along the spinal cord and are circulating through the Chakras. Ida and Pingala are fed through the left and right nostrils and, in turn, feed Sushumna, which is a central nadi that allows the Kundalini energy to rise through the chakras (vortex). Prana is distributed around the body by vayus or winds. There are 5 main ones and this is what we are going to work on this year.

The first series will concentrate on prana with a lower case p. Prana vayu shares the name of Prana as a whole because it is the most fundamental of the five main vayus. Physically, this is the life that centres on the heart. Although it is situated in the head, where the third eye is, its energy pervades the chest region. A balanced prana vayu keeps the brain alert and offers mental stability. The flow of prana vayu is inwards and upward and is linked to inhalation (... and exhalation; as the longer the exhalation, the deeper the inhalation is). It moves down, and up from the navel centre to the throat centre. It directs and feeds into the 4 other vayus. It is generated not only from the air, but also receive energy from the food we eat, liquids we drink as well as all sensory perceptions and mental experiences. It is the energy that maintains heart, lungs, breathing, swallowing and blood circulation. It is linked to all movement in the body from digestion to the movement of the hand. For this first session we will work on how to coordinate movement and breath with postures around the Surya Namaskar flow (Sun Salutation).