

3. PRANA

Generally there is a tradition in Yoga teaching that the Asanas are taught first, followed by Pranayama, Kriya, Mudra, Bandha and meditation at last. But our method is different. After the prayer we teach Pranayama first. The Asanas are for the good health of the body. It is the physical science. The Pranayama is the subtle science and it is for the development of mental power. The Asanas are like silver coins, Pranayama is like golden coins, while meditation is like diamond, pearl, emerald and jewellery. So we teach Pranayama practice in the beginning. Maharshi Patanjali says in his Yoga sutras, "Prachchhardanavidharanabhyam Va Pranasya" In the previous Sutra it was said, "Maitri, Karuna Muditopekshanam Sukhdukha Punyaapunya Vishayanam Bhavanatashchittaprasadanam" It means the stability of the mind is obtained by observing friendliness, compassion, love and avoidance of happiness, sorrows, Punya and sinful subjects respectively. In our Sutras it is said that the mind is also stabilized by Rechaka and Kumbhaka.

Here is the description of Prana. The true meaning of Prana is not only breath. The Prana is energy. It is universal power, brightness, light and intelligence. All these cosmic energies are named as Prana. "Yatkinchit Jagat Sarvam Drishyate Shruyatepiva." This Prana is filled in all that we see and hear, the inside and outside of all things, all movement etc. in this world. The Prana is the

source of all the capabilities and power in the universe. The actions of rising up, sitting, walking, moving, eating, drinking, sleeping and speaking happen due to Prana. This Pranashakti is in us in the form of mind, intelligence and ego. Our thoughts and their exchange, will power, action power and knowledge power are possible due to Prana only. This whole universe is the mixture of sky and Pranashakti.

Rig-Veda 10:29 Nardiyasukta says,
**There was no truth as well as no false,
There was no world as well as no sky,
What did encircle the fog ? Whose was that ?
What was there in the depth of severe darkness ?
At that time there was neither death nor nectar.
That way the nights were not different from the days.
But the motionless, the only TAT was beating in its
own glory.**

Nothing else was existing other than TAT. There was only the darkness and unreachable sky. Then the water originated. The origin was from zero. The water, the solid substance and fire originated and in addition the natural power produced light and brightness.

PRANAYAMA

The world has originated by God's will so that we also got the will which has appeared as an initial seed of the mind. The saints separated SAT – truth and ASAT – false. They realized truth hence this knowledge came into existence. Its rays spread in four directions as well as upwards and downwards. Then brightness became active. From the root of it wonderful creative power was born.

From where were all these originated ? From where did the light and shades originate ? Because gods came from the shades only. From where did all these come ? Who can know it ? Who can tell about it ? What is the base of it ? It is Prana. Its essence is active Paramatma who is the controller. He is omniscient because its base

is Prana.

The process of taking Pranashakti (Energy associated with Prana) in and exhaling it out is called Pranayama. According to Maharshi Patanjali the process of controlling the inclination of the mind is Pranayama. Take the breath in through the nose and remove it out through nose. You will experience that your mind has become peaceful if you do this process for sometime. If it is regularly practised everyday you become free from excitement, the peace of mind is maintained permanently and also the problem of unsteadiness of mind gets solved.

Swaatmaaram, the writer of Gherandsamhita and Hathayoga Pradipika and other saints also have described the three types of Pranashakti in human body. They describe them by the names of Ida, Pingala and Sushumna. One has to take deep inhalation to take breath up to the end of the spinal column. The lower end of the spinal column is a bone known as sacrum. It is made up of five bones joined together. In front of it there is a hollow area into which there is a plexus of nerve fibers. It is known as sacral plexus. We should experience that the breath is carried up to this end of the spinal column when we inhale.

The vertebrae of the spinal column resemble the English letter '8'. The sacral plexus is the extension of the function of the brain. Its importance is not less. It is believed that there is Pingala Nadi on the right side of the spinal column and Ida Nadi on the left side of the spinal column. The spinal column has hollow area in it. The cerebrospinal fluid flows around the brain as well as it extends around the spinal cord also. In the medical science the specimen of cerebrospinal fluid is taken by doing the lumbar puncture for testing to diagnose the problems in the brain. These Ida and Pingala Nadis described before are the flows in the nerve fibers in the human body. The functions in the body are carried out by the impulses flowing in these nerves. Sushumna remains unmanifested in all except that it is active in

Yogis' bodies. There is change in the human body by Yogasadhana and the changes continue in physical, mental and spiritual life. It can be experienced every moment.

PRANAYAMA - REQUIREMENT AND TRADITION

I was a visiting professor for ten years at Administrative training college in Nainital. Shri Krishnakant Pant (name is changed) was the joint director of that institution. He was not keeping well for all twelve months, sometimes due to fever, indigestion of food as well as short temper. He used to sleep up to 10 o'clock in the morning and he used to come back home at 4 o'clock in the afternoon. It was difficult to see him before 10 AM and after 4 PM. He was advised to practise Pranayama regularly followed by Yogasanas and meditation in order. After six months he started working from 4 AM to 10 PM. By self driving he used to take ill persons to the hospital at late night whenever needed. He started conducting Yoga classes in the morning. He also did plantation and mountaineering. His wife wrote me, "Now my husband is in a better human shape. Before it was the body with shape and look of a human being, now it is the body of nature and activity also." Regular practice of Pranayama activates cerebrospinal fluid that circulates in the spinal column. It creates the waves in that fluid around the brain also. It tremendously increases the functioning capacity of the cerebrum and the cerebellum. As Yogasadhana progresses, the thought process generates a new direction. The newer source of consciousness, warmth, light, development, knowledge and energy get generated.

"Vishayavati Va Pravrutthisatpanna Manasah Sthitih Nibandhini" Maharshi Patanjali says very clearly regarding above subject. The divine experiences resulting from Pranayama practice generates carefulness in the mind. It decreases the idleness of the mind. The mind never becomes depressed but it remains delighted. It always

remains active. It does not mean that unsteadiness of mind increases. The enthusiasm and pleasure increased.

“Vishoka Va Jyotishmati” The practice of Pranayama removes sorrows. The absence of sorrows means pleasure.

Now let us understand Pranayama scientifically. While practising Omkar and Bhramari Pranayama, the belly distends at the time of inhalation. The diaphragm that is situated between the chest and abdomen moves down. The diaphragm is a sheet of muscles. Due to expansion of the lungs oxygen enters in the lungs in extra quantity. The oxygen enters into red blood cells through the lungs and it reaches to every organ through blood circulation. The carbon dioxide is removed when the lungs deflate. This process continues naturally but by the practice of Pranayama the control on inhalation and exhalation improves. By doing this process regularly for a long time the kidneys and adrenal glands situated in the abdomen on both sides of the navel get extra blood perfusion. The working capacity of pancreas also improves due to increase in blood perfusion. As it controls the blood sugar well, working capacity of all endocrine glands also improves. This way liver, kidney, pancreas, spleen, adrenal, bladder, intestine, heart, lungs, cerebrum and cerebellum are also benefited.

The cholesterol level is also controlled by the practice of Omkar, Bhramari and other Pranayamas. The clotting of blood does not occur in coronary arteries. The blood pressure does not fluctuate up and down. Naturally one can understand that there is no question of heart failure when the walls of heart are strong and when they get enough exercise. In addition there is also enhancement of metabolism in the body due to better control of the hormones and functional capacity of thyroid by extra availability of blood circulation. The possibility of hypothyroidism is negligible.

By practising Omkar, Bhramari, Ujjayi Pranayama the stickiness in the vocal cords gets cleared and in order

the voice becomes sweet. The same way the speech, hearing capacity, smell sensations and visual acuity improve as well as the problems of sinusitis, common cold in nose and throat are solved by availability of extra Pranashakti to nose and para nasal sinuses. The working capacity of pituitary gland increases by extra blood circulation available in the head.

The maximum effect and benefit of Omkar, Bhramari or Pranashakti restraining is increase in the immunity or resistance power of the body. The practice of Pranayama destroys disease producing microorganisms. The working abilities of sensory organs and motor organs improve as each and every cell of the brain gets extra nutrition. The secret of beauty of skin, shining of the face, brightness of the eyes, intelligence power and development of mental power is the result of the practice of Pranayama.

Prana is the only power behind the normal functioning of the system of respiration (inhalation and exhalation), blood circulation, digestion, excretion of urine and stool, system producing semen, structure of our bones and also the nervous system.

The light of the sun, coolness of the moon, fragrance of the flowers, colours of butterflies, ebbs and tide of the sea, wide spread green coloured grass covering the ground, Himalaya covered with the snow and the groups of the mountain peaks talking with the sky are by the Prana only. Therefore the practice of Pranayama is essential before Yogasana.

The practice of Pranayama means oneness with cosmic energy. Pranayama Sadhana opens the doors of subtle life from the gross life and very subtle from a subtle life. Let us live Yogic life and make Pranayama as an ideal of our life to make it successful. That is the auspicious prayer.

IDA, PINGALA – SUSHUMNA

Our Gurudev Swami Sivanandaji Maharaj has written more than 300 books. He has described interestingly

on Swarasadhana in his books on "Science of Pranayama" and "Sadhana".

There are 72,000 Nadis in our body through which Prana circulates. Out of them twenty four Nadis are main. Ten out of those twenty four and three out of those ten are principal. (1) Ida, known as Chandra Nadi, (2) Pingala as Surya Nadi, (3) Sushumna which is active between Surya and Chandra Nadi.

During the day and night in all twenty four hours a man breathes for 21,600 times. It is said that Surya Nadi is active if the right nostril is open and the Chandra Nadi is active if the left nostril is open.

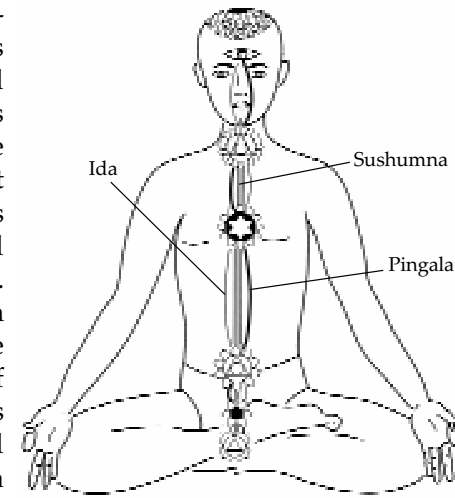
If the Surya Nadi is active in the morning it is beneficial to walk in north or east direction by keeping the right leg first on the earth. If the Chandra Nadi is active it would be beneficial to walk in west or south direction by keeping the left leg first on the earth. If the Surya Nadi (Pingala) is active at the time of asking the question, the questioner will get success if he is standing on lower side, backside or on right side. But If the Chandra Nadi is active the questioner will succeed if he is standing on upper side, front side or on left side.

These Ida and Pingala are not the involuntary Nadis but they are subtle Nadis for the conduction of the subtle Prana. It can be said that they resemble the involuntary system of the physical body. Ida starts from the left gonad and Pingala starts from the right gonad. They meet Sushumna at Muladhara Chakra and make a gland like appearance. We call as Mukta Triveni the meeting place of these three Nadis at Muladhara Chakra.

Ganga, Jamuna and Saraswati reside in Ida, Pingala and Sushumna respectively. The true bath in Prayag means to concentrate on Pranashakti in these three Nadis. This meeting place is called as Brahmagranti. Then they meet in Anahat and Ajna Chakra. In this huge universe also Ganga, Jamuna and Saraswati are present and they meet in Triveni Prayag.

Ida flows through left nostril and Pingala flows

through right nostril. Ida is called as Chandra Nadi and Pingala is called as Surya Nadi. We have discussed it before. Ida gives coolness and Pingala gives heat. Ida is the Nadi with strength and it is the great nourisher of the world. Pingala is red, like fire and Rudraswarupaa. Ida and Pingala indicate time and Sushumna swallows the time.



IDA, PINGALA, SUSHUMNA

Yogi knows his time of death and at that time he takes his Prana into Sushumna, keeps it in Brhmarandhra and ignores the time (Kala). He challenges it. The famous Changdev of Maharashtra had challenged death for a number of times by taking his Prana in Sushumna. He was contemporaneous of Jnandev of Alandi near Puna. He lived for 1200 years by the power of his Yogasadhana. Not only that he had achieved control over the living and nonliving things by his unprecedented accomplishment of Pranayama. He went to see Jnandev by sitting on the back of a tiger. He used to hold living cobra in his hand as a whip. In front of him Jnandevji used to travel by sitting on a rock. The rock was moving according to the instruction of Jnandevji.

The practice of this Swarasadhana or breathing manifests truth and Brahma as well as it is the giver of Paramjnana and pleasure. One should perform easy work when the Ida is active. One should perform enthusiastic and benevolent deeds when the Pingala is active. When Sushumna is flowing it would be beneficial to perform

the work which results in development of mental power, meditation and Yoga. At the time of sunrise if breathing is through Ida Nadi and if it flows through it for the whole day, and if at the time of sunset if breathing is through Pingala and if it continues through the same overnight, that gives considerable good results. Let the breath flow through Ida for the whole day and through Pingala for the whole night. If this is practised, really it results in Yogic life. It reveals one fact that Ida and Pingala do not function at all time with the same force. Every one and half hour they change from left to right and right to left. But we can change the path of Ida and Pingala according to our need that is the flow of Ida into Pingala and the flow of Pingala into Ida.

- (1) The right nostril opens by lying down on left side for ten minutes. The left nostril opens by lying down on right side for ten minutes.
- (2) By packing the open nostril by soft cotton for some time the previously blocked nostril opens up.
- (3) Sit straight with keeping the left knee pointing upwards and keep the heel of left foot under the left gluteal region. Then press the left armpit by left knee. Breathing will start in Pingala in a short time.
- (4) Keep both the heels under the right gluteal region. The right knee will remain on the left knee. Keep the left palm on the floor one foot away and transmit the body weight on it. Don't allow the elbow to bend. Tilt the head towards the right side. Hold the left ankle by right hand. It is an effective method.
- (5) The side of breathing could be changed by Nauli Kriya also. It is not easy process for every one.
- (6) Some Yogis can change the side of breathing by their willpower by practice.
- (7) Keep Hansadand or Yogadand ('T' shaped two feet high stick on which hand can rest.) under left armpit and put the left arm on it.
- (8) By doing Khechari Mudra the flow can be changed very effectively and immediately. Yogi can open or

close the passage of breathing by tip of the tongue by turning the tongue in.

For the above mentioned experiments the breathing should be controlled. Nadishuddhi is possible by regularizing breathing. There is no other secret knowledge or a faithful friend other than science of breathing or science of Pranayama. The selfcontrol, selfimportance, prosperity, reputation and glory can be obtained by regular practice of Pranayama. The knowledge of present, past and future as well as many other accomplishments can be obtained by doing it. It gives the best position in life.

All of us should try sincerely and with awareness that our breathing should occur through left nostril in the day time and through right nostril during the night. This Sadhana is one kind of Pranayama only. But it is known as Swarasadhanyoga. It gives us wonderful benefits if we can do it. The wrong Swara in the form of the flow of breath through improper Nadi is the cause for many types of pain. Following the above mentioned Swara correctly, gives healthy long life. This is not impossible. We suffer because we live without the knowledge of this science due to our idleness and ignorance. Everyday we conduct Yoga classes in our Ashrama for eight times in a day. We take only hundred rupees fees for the maintenance so that maximum number of the people can obtain good, true and scientific method of living. We give training to Yoga teachers in the month of May during summer and in December during winter so that true and useful knowledge of scientific method can reach the maximum number of people. Our life is successful if it can be utilized for the people otherwise commonly, people live for selfishness. Sadgurudev Swami Sivanandaji Maharaj always used to say, "Give, Give, Give - Spend, Spend, Spend. He will Send, Send, Send."

Therefore there should not be idleness in Pranayama, meditation, Yogabhyasa and in living Yogic life. Avoid laxity, inertia and carelessness. Gird up loin. Do not waste time in gossiping and scandal back biting. Let us be

prepared to live perfect life. Prior to beginning the practice let us worship Paramatma Yogeshwar Shiva who is the giver of all this science. Let us worship Devadhideva Ganesh who destroys the troubles and let us begin Pranayama just today and now only.

Before we start the chapter of Pranayama let us know something about other Nadis also.

Their names are, Gandhari, Hastajihva, Kuhu, Saraswati, Poosha, Shankhini, Payaswini, Varuni, Alambusha, Vishvodwaraa, Yashaswini and many other important Nadis are described in many places. (Ref: Yogank Kalyan Kalpataru-Geeta press Gorakhpur Prakashan). All those Nadis are situated around Ida, Pingala and Sushumna and go towards many organs for special purpose. They all are subtle Nadis and from them innumerable minor Nadis arise as the leaf of Pipal is made of innumerable fibers. The same way the body also contains thousands of subtle Nadis.

PURAK, KUMBHAK, RECHAK (Its regulation)

The Nadis about which we discussed before cannot be seen by our eyes. There are about 72000 Nadis small and large in size. Ida, Pingala and Sushumna are the main Nadis amongst them. Out of them Sushumna is the prime Nadi. These Nadis are immortal and they are made up of immortal material. They conduct the flow of Prana. They can be seen by the immortal eyes only.

The Pranashakti above the navel is known as Prana and below the navel is known as Apana. Therefore Shrikrishna says in Geeta :

**“Aham Vaishvanarobhutva Praninam Dehamaashritah,
Pranapanasamayuktah Pachamyannam Chaturvidham”**

(Geeta : 15:14)

Meaning : Myself, Vaishvanara stays in the bodies of the animals in the form of Jatharagni and my forms, Prana and Apana digest four types of food. The origin of this Vaishvanara (cosmic energy) is Pranayama only. Therefore the process of combining Prana and Apana is

Pranayama. We can divide Pranayama in four different actions. (Generally till today all the Yogabhyasi, Yogi, Yogapracharakas and writers were of the same opinion that there are three different actions.)

They are Puraka, Kumbhaka and Rechaka. But after research it has been proved that following Antarkumbhaka and Rechaka performing external Kumbhaka has much importance. These actions means, (1) Puraka – to inhale or to take breath in, (2) Rechaka – To exhale or to remove the breath, (3) Kumbhaka – To hold the breath. If the breath is held after inhaling, it is called as Antarkumbhaka and (4) if the breath is held after exhaling, it is called as Bahyakumbhaka. These four parts of Pranayama Puraka, Antarkumbhaka, Rechaka and Bahyakumbhaka are together called as Pranava Pranayama. Akar, Ukar, Mkar and Chandrabindu. In Bhagavata the five parts of Pranav Pranayama are described and they are Akar, Ukar, Mkar, Nad and Bindu. **“Pinde Vachvagnisamshuddhe hritpadyastham Paraam Mam Anvim Jivakalaam Dhyayennadante Siddhabhavitam”**

Pranayama can be practised by sitting in Sukhasana, Padmasana, Swastikasana, Siddhasana or Vajrasana. It is essential to keep the head, neck and chest in one straight line. Sitting with the straight spinal column is essential while practising Pranayama.

“Samam Kayashirogrivam Sthiram Sukhamasanam.”
The Asana Should be stable and comfortable. **“Natyuchchhritam Naatinicham”** The Asana should not be too high or too low. **“Shuchau Deshe Pratishtapya.”** The place and Asana for practising Pranayama should be kept clean and pure and the place should not be noisy. Such types of suggestions are described in the sixth chapter of Shrimad Bhagavadgeeta in Atmasamyam Yoga.

In Kapilopakhyaana in Bhagavatji, Kapilmuni has described in detail about Pranayama while teaching Sankhyayoga to Mother Devahuti.

“Now I describe the characteristic of ‘Sabija Yoga’

by which pleasure and purity of mind is obtained and slowly seeker progresses on the spiritual path. Every seeker should follow Swadharma mentioned in the scriptures as far as possible. They should avoid the deeds which are against the scriptures. They must have politeness and satisfaction. Do honest effort to keep away from the deeds by which attachments to the subjects increases. Limit the food according to the need and it should be pure. Decrease the activities which increases illusion. Try to remain in lonely place and be fearless. Don't make any living being unhappy by thought, speech or a physical action. Speak truth. Don't do theft. Don't collect any thing beyond requirement. Be well behaved. Bear the difficulties if it is essential while observing Dharma. Observe purity in speech, thoughts and dealings inside and outside of the body. Study the scriptures. Make the prayer an indivisible part of your life. Have control on speech. By sitting on a stable Asana, by doing Pranayama gradually control the breath. Make honest efforts by the mind to shift the senses from their subjects to the heart-Atma. From Muladhar, Prana should be brought upwards. Live with pure actions. Avoid bad company. The bad mind which follows the bad path should be engaged in Pranayama by concentrating it.

After having perfection in Asana sit comfortably in the pure place on the grass or any other proper Asana to practise Pranayama. Begin with Puraka, Kumbhaka, Rechaka and then Rechaka, Kumbhaka, Purka in reverse order. Prana will be purified. The mind will be stabilized.

(Bhagavata : 3:28 : 1 to 9)

SUKHPURVAK PRANAYAMA

(1) Pranayama practice should always to be started by left nostril. Inhale by left nostril and exhale by left nostril only. Take breath in and remove it out for fifteen minutes in the morning, afternoon, evening and at night, that is four times in a day.

(2) After fifteen days inhale by right nostril and

exhale by right nostril only. Practise by inhaling and exhaling from left side and the same way on the right side. Inhale as slow as possible and also exhale as slow as possible.

(3) Now after practising for one month as mentioned above, inhale from left side and exhale from right side then inhale from right side and exhale from left side.

(4) After fifteen days inhale from left side, hold the breath inside, exhale from right side then hold the breath outside. Now inhale from right side, hold it inside, exhale from left side and hold it outside. It is one Sukhpurvak Pranayama. If we don't hold the breath and if only we inhale and exhale it is called as Anulomviloma, Nadishodhana Kriya. If Pranayama is started by inhaling from right side it is known as Suryabhed Pranayama also.

There is also definite proportion of time for taking the breath in, holding it inside, removing the breath and holding it outside.

In the beginning, 1:1

Then 1:1:1:1

1:2:2:2

1:3:2:3

1:4:2:4

Here 1:1 means the ratio of Puraka and Rechaka. Then it is the ratio Puraka, Antarkumbhaka, Rechaka and Bahyakumbhaka. Gradually the time of Kumbhaka should be increased and the ratio of Puraka and Kumbhaka should be 1:4. Then the ratio of Puraka and Rechaka should be 1:2. It means that if Puraka is done for one second the Rechaka should be for two seconds. As the time has been doubled, the speed has been reduced to half. It is not so simple to perform as it appears but not impossible also. Therefore Maharshi Patanjali says that, 'Sa To Dirghakalratnai Satkarasevito Dridhbhumi'. Pranayama or Yogic life should be practised everyday, systematically, regularly, without fail and with interest. 'Tatra Sthitau Yatnobhyasah'. Doing continuous efforts to stabilize the mind is called as Abhyasa (prac-

tice.). 'Abhyasam Vairagyabhyam Tannirodha.' It can be controlled only by Abhyasa and Vairagya.

Maharaj ! one question arises, how can we count the seconds ? This question was asked to worshipful Shrimat Swami Vivekanadaji Maharaj in America. Worshipful Swamiji Maharaj's answer was, 'Indian people have strong faith and confidence in God. There number of gods and the number of people are same. So at the time of doing Pranayama remember your Ishtadev or Gurumantra. For example if you are Shivabhakta : You have to take breath in (Puraka) for the time which is required for speaking Om Namah Shivaya. The breath should be held in for the time which is required for remembering the same Mantra for four times. Remove the breath (Rechaka) for the time required to remember the Mantra for two times and do Bahyakumbhaka for the time required to remember the Om Namah Shivaya Mantra for four times. It is minor which name of God is recited – Allah or Ahurmazda, Jihovah or Jandevast, Vaheguru or Satnam, Jesus or Moses, Buddha or Mahavir, Shriram or Krishna, but remember God. Remember the name of God that gives you inspiration.

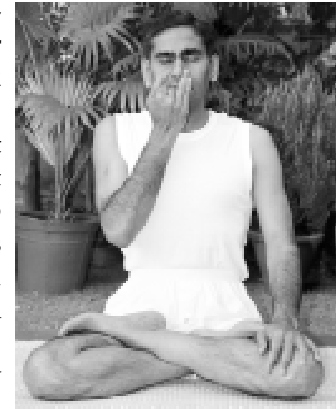
The picture of God is formed on the screen of the mind with the recitation of the name. By the essence of those thoughts the virtues, power, and capacity of that Ishtadeva arise in yourself. How you thinketh so you becometh – Old Testament !

Pranayama is not the process of taking breath in and its removing it out, in other words Puraka and Rechaka only. It is the science of positive thinking. Every breath that is taken in during Pranayama brings cosmic power into yourself and every breath that is going out spreads your pleasure, energy, consciousness, dignity, and greatness to whole universe. The practice of Pranayama shows you the divine and glorious highway of becoming the Vishvamanav.

4. SURYABHEDA AND CHANDRABHEDA PRANAYAMA

Suryabheda Pranayama

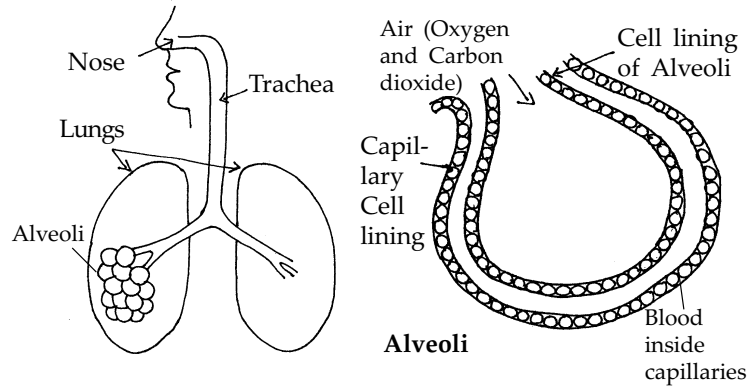
Have a stable sitting posture in Padmasana or Siddhasana keeping the back straight. Keep the eyes closed. Close the left nostril by right ring and little fingers. Without making any sound take deep breath through right nostril as deep as possible. Then hold the breath by keeping the chin touching the upper chest. (Jalandhar Bandh). Gradually



increase the time of this practice. There may be perspiration if it is performed for a long time. There may be excessive perspiration in the fingers as well as whole body. Breath holding should be done until perspiration occurs. It is not necessary that perspiration should occur in initial practice. As we increase the time for internal retention of breath (Kumbhaka) its benefits and greatness are experienced. It is called Suryabheda Pranayama.

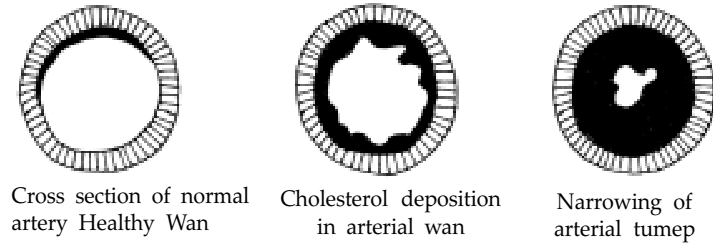
Then by closing the right nostril by the right thumb, slowly exhale through left nostril without producing any sound. Exhale only after cleansing the mind by the

internally held breath by taking it towards the brain. Many illnesses and intestinal worms are cleared by it. One could be saved by four types of damages which occur due to gas. The problem of rheumatism also could be cured. It also cures rhinitis, cephalgia, neuritis and infections in the sinuses. One becomes free from thirst and fear. Suryabheda Pranayama is a blessing for the people who are devotees of Kundalini awakening. Suryabheda Pranayama should be practised less in summer and more in winter.



We discussed about Sukhapurvaka Pranayama before and now we are discussing Suryabheda Pranayama. During its practice external air that is inhaled enters into alveoli of the lungs. Air remains there as long as the Antarkumbhaka is done. Oxygen which is present in the air enters in the red blood cells, which circulate in the capillaries surrounding the alveoli. Longer the Antarkumbhaka we do more the oxygen we get and the same way more carbon dioxide could be removed from the blood. By doing Bahyakumbhaka the pressure is created in the lungs and extra blood perfusion occurs around the alveoli. The blood which is coming from the right ventricle is deoxygenated blood. It contains more carbon dioxide. Plenty of red blood cells are available in the capillaries around the alveoli.

While Antarakumbhaka is done after the



Bahyakumbhaka excessive oxygen present in external air enters the alveoli and immediately oxygen gets transferred into plenty of red blood cells available around the alveoli. The carbon dioxide is transferred in to the alveoli and during Rechaka it is removed from the body. The oxygenated red blood cells are carried to the left ventricle and then reach all the organs of the body. This oxygen provides energy to every organ of the body. Oxygen enters every cell of every organ. There is metabolism of glucose in the presence of oxygen and it liberates special energy for cellular functioning. Every organ works with hundred percent functioning capacity due to complete functioning of the cells. This way all the organs of the body achieve maximum functioning capacity and they work with power. (Here the special function means respiratory system, blood circulation, digestive system, musculoskeletal system and endocrine system.)

As the blood with oxygen rich red blood cells is pumped from left ventricle passes through the arteries, the cholesterol and fats get liquefied due to the energy of oxygen. This fat is mobilized from its deposition and flows in the blood and later on it is utilized for energy production. So daily and regular practice of this Pranayama, continuously cleanses the inner layer of the arterial walls. That prevents heart attack, brain stroke or kidney failure.

Before we discuss further it is essential to understand about cholesterol. The food which we take contains certain amount of calories. We should burn those calories.

The physical work like walking, running, swimming, dancing, sports, Yogabhyasa or Pranayama burn these calories. It is essential to do physical exertion to burn calories after taking ghee, oil, sweets, nonvegetarian food, milk, cream, butter, cashew, pistachio, almonds and fruits containing extra calories. Many people are habituated to do physical work up to forty years of age. After that the body becomes idle but the eating and drinking habits increase excessively.

The blood gets thick gradually. The deposition starts on the wall of the arteries. The time comes when passage for blood circulation becomes narrow or gets obstructed. It is called as hypercholesterolemia and arterial blockade.

During Kumbha Mela temporary bridges are constructed over the rivers. Sometimes the crowd increases and the people rush suddenly on this narrow bridge. The bridge may break if there is rush of thousands of people from both the sides, where the capacity of that bridge is for hundred people. People may get crushed under the feet of the crowd. Their hands and legs may get injured and some may die also. The blood pressure increases due to narrowing of the arteries. The amount of the blood for circulation has not decreased but the passage has become narrow. So initially there is rise in blood pressure followed by heart attack. There is also possibility of paralysis due to brain hemorrhage or blood clotting. We make our lives unhappy. We lose interest in life. We become devoid of interest by ourselves only. We make our life burdensome. One can't lift weight. One can't lift the bucket to pour water on the head while bathing. One is unable to climb few stairs also. There is breathing trouble during walking. When the telephone rings and when the receiver is lifted the sound of heavy breathing is heard on opposite side instead of "hello or Jay Shrikrishna".

There is restriction in eating and drinking the food of interest. No fast food, pickles, Papad, sweets, rice, potatoes, coke, pepsi, pizza etc. What to eat ? Mental

stress increases. The mind becomes irritable. There is short temper. It becomes a habit to get excited in small matters also. If one is superior he scolds the subordinates and if one is a small person he makes mistakes or fights with the family members at home. The life becomes unhappy due to uneasiness and devoid of peace.

Then sixth chapter of Geeta, Atmasamyam yoga is remembered. "Yuktahara Vihara..." its philosophy appears in front of the eyes. Then the rules and the laws, dieting and exercise continue for few days. Again the routine is reestablished as before. There is no regularity or a rule in the life. The worries lead to diabetes also. The liver or kidney may fail. The acidity occurs first. The body weight increases beyond limit. It is difficult to reshape the body once it has increased excessively even though hundreds of rules are made.

There is no purpose to create the fear or negative thinking in your life by this discussion. This is a fact and all of you know it. Even though we know that the mistake is done, we are not ready to accept it when the finger is pointed towards us and we have habit to see on right and left sides to see who has made the mistake. How could I make it ? But it is not like that. A man may do mistake. So get awakened even though it is late. As the doctor writes to take tablets three time in a day in the prescription, similarly start practising Pranayama today only for five to ten minutes, minimum twice in a day and if possible three to four times in a day. That will do. Practise Pranayama and become the pilgrim of the pleasant life.

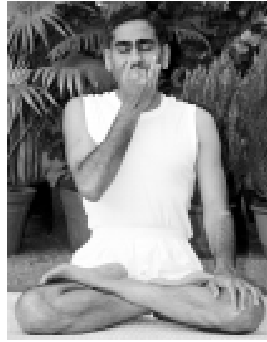
CHANDRABHEDA PRANAYAMA

Chandrabheda Pranayama is exactly the opposite of Suryabheda Pranayama. We have to close the right nostril by the right thumb and to inhale through left nostril. Then hold the breath in. It is called as Antarkumbhaka. Practising Mulabandha and Jalandharbandha during Pranayama gives more benefits. Mulabandha means up-

ward and inward contraction of the anal canal muscles. Jalandharbandha means to make the chin to touch the chest and hold the breath in.

So inhale (Puraka) through left nostril then do retention (Antarkumbhaka) and then exhale (Rechaka) through right nostril. This is called as Chandrabhedha Pranayama. It should be practised less in winter.

The body feels coolness and lightness. The fatigueness disappears. The agonized mind becomes calm. Chandrabhedha Pranayama is a blessing for the friends who are suffering from acidity.



**Chandrabhedha
Pranayama**

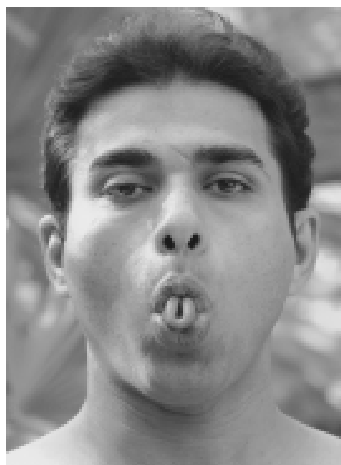
5. SHITALI AND SHITKARI PRANAYAMA

Late Shri Kanaiyalal Ramanuj was principal in the government high school of Surendranagar. He was also a life member of the world wild life. His interesting articles on his adventures in the forests were published in "Fulchhab" in Rajkot and "Janmabhumi Pravasi" in Mumbai. Once he wrote that he was in a dark bungalow in Ranthambhor Jungle. He was forced to see the happenings outside the bungalow by hearing the cries of an animal during the dark night. He went in the direction of the noise by a jeep where he saw a horrible scene. One python was swallowing the kid of a tiger. The head of the kid was outside the mouth of the python and rest of the body was inside. This python was trying to break the body of the tiger kid by encircling the big branches of the large tree. The kid was crying sorrowfully due to this pain. A fearful environment was created in the whole quiet jungle due to this sorrowful crying during the dark night....etc.

What is the purpose of this writing? The serpents and the pythons have great digesting capacity. They are not vegetarian. That Cobras drink milk is nothing but a myth. In reality animals like serpents live on rats, frogs and insects or even air also. They take very less food. But when a python takes deep breath by opening the mouth hens, rabbits, kids of deers are easily sucked in with the air. The python has the capacity to swallow the living kid of a tiger and digest it.

SHITALI PRANAYAMA

Our Shitali Pranayama is also like it. To take the breath in through the tongue by making it like a tube. Hold the breath while doing Mulabandha and Jalandhar bandha. Then exhale slowly through the nostril. Hence the Puraka, Antarkumbhaka and Rechaka done this way first of all improves our digestive process. With minimum water, food and sleep more pleasant and fresh life can be lived.



Shitali Pranayama

Our Gurudev Brahmaling Sri Swami Sivanandaji Maharaj was a medical doctor. He was a Yogi also. He was the saint having self realization. He wrote more than 300 books. He mentions in his book "Science of Pranayama" that the practitioner of Shitali Pranayama is able to live for a long time without air, water and food. All the poisonous substances are removed from the blood and it gets purified. The scorpion bite or a snake bite can't disturb them. By performing the Shitali Pranayama thirst can be satisfied when water is not available. Indigestion and dyspepsia can be controlled by Shitali Pranayama.

The practice of Shitali Pranayama can be done in a better way by sitting in one place in Padmasana or Siddhasana and keeping the back straight. It can be practised by sitting on a chair, a sofa or even while driving a car.

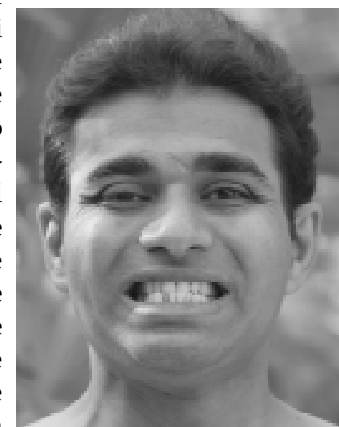
Protrude the tongue outside the mouth between the lips. Then roll it to make it like a tube. Then do Puraka by making the sound like...c....c....c. The friends having spectacles should practise it after removing the specs so that the cold air that is pulled can benefit eyes also. Keep

the eyes open while inhaling. It is beneficial to keep the eyes closed during Kumbhaka and Rechaka.

The practice of Shitali Pranayama before sunrise increases memory and intelligence. Everyday morning the practice of Shitali Pranayama can be done fearlessly for 15-30 minutes. The practice of Shitali Pranayama controls blood pressure gradually. It also controls anger. By purifying the blood it beautifies the skin, brightens the face and brings lustre in the eyes. It satisfies thirst and reduces hunger. It is beneficial to do it in summer and hot days as it cools the body and its systems. During the winter season or when there is a snowfall it is better not to practise Shitali and Shitkari or it should be practised only when the person's tendency is hypermetabolic. Those who have cough, common cold, tuberculosis, asthma, breathing trouble or lung disorder should not practise Shitali or Shitkari Pranayama. Otherwise Shitali and Shitkari Pranayama is the perfect remedy for the problems of constipation, indigestion, fever, skin disease or spleen enlargement.

SHITKARI PRANAYAMA

Shitkari Pranayama gives the same benefits to the people who can't perform Shitali Pranayama. In Shitali Pranayama a tube like shape of the tongue should be made. But all people can't do it. It is the question of genetics. If the parents or grand parents can't shape the tongue like a tube, the people of next generation are unable to do it if they have the same genes. One can't help these people. They have to practise Shitkari Pranayama only. In Shitali one has to protrude



Shitkari Pranayama

the tongue beyond lips and to shape like a tube. While in the Shitkari tongue should be bent upwards and backwards behind the teeth. The upper and lower rows of teeth should touch each other. Pull the air in while making the sound like...c...c...c... By doing Puraka and Antarkumbhaka, Rechaka has to be done through nostrils.

The Yogis have given advice to the people having breathing trouble or during a very cold season not to practise Shitkari. This Pranayama should be practised in Padmasana, Siddhasana, Swastikasana, Sukhasana or Vajrasana by keeping the back straight, but there is no harm if it is done by sitting in a chair, sofa and bed or while driving. But mind that the eyes should not be closed after doing Puraka. Shitali and Shitkari Pranayamas can be performed fearlessly while walking, cooking or doing household work.

While performing Shitali and Shitkari Pranayama when we do Puraka the incoming air touches the tongue and then enters lungs. It makes the nerve endings of the tongue sensitive so that the taste sensation is improved. The air which passes over the tongue affects the other organs of the body also. It reduces hunger, thirst, sleep, idleness and affects the mental condition through the effect on Vagus nerve. The beauty of the skin and visual acuity increases. These nerves control the endocrine glands of the body. This Pranayama reduces the acidity in the stomach through Vagus nerve. It improves the sensations of tongue, throat, ear etc. through lingual nerve and auriculotemporal nerve. Due to this the balance of mind and physical fitness is maintained in a better way and mind becomes peaceful. It develops mental power as well as memory and intelligence.

The main Pranayamas in science of Pranayama are (1) Suryabheda, (2) Chandrabheda, (3) Shitali (4) Shitkari, (5) Omkar, (6) Bhastrika, (7) Bhramari, (8) Murchchha, (9) Plavini, (10) Kapalbhathi. (Kapalbhathi is one of the Kriyas of Shatkriyas, but it can be included

in this group of Pranayamas.)

We have discussed about Omkar, Bhramari, Suryabheda, Chandrabheda, Shitali, Shitkari and Sukhpurvaka Pranayama or Anulomvilom and Nadishodhana. We shall discuss about Ujjayi, Kapalbhathi and Bhastrika in future.

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