

International Multidisciplinary  
Research Journal

*Indian Streams  
Research Journal*

Executive Editor  
Ashok Yakkaldevi

Editor-in-Chief  
H.N.Jagtap

---

Indian Streams Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

### Regional Editor

Dr. T. Manichander

Mr. Dikonda Govardhan Krushanahari  
Professor and Researcher ,  
Rayat shikshan sanstha's, Rajarshi Chhatrapati Shahu College, Kolhapur.

### International Advisory Board

Kamani Perera Regional Center For Strategic Studies, Sri Lanka	Mohammad Hailat Dept. of Mathematical Sciences, University of South Carolina Aiken	Hasan Baktir English Language and Literature Department, Kayseri
Janaki Sinnasamy Librarian, University of Malaya	Abdullah Sabbagh Engineering Studies, Sydney	Ghayoor Abbas Chotana Dept of Chemistry, Lahore University of Management Sciences[PK]
Romona Mihaila Spiru Haret University, Romania	Ecaterina Patrascu Spiru Haret University, Bucharest	Anna Maria Constantinovici AL. I. Cuza University, Romania
Delia Serbescu Spiru Haret University, Bucharest, Romania	Loredana Bosca Spiru Haret University, Romania	Ilie Pintea, Spiru Haret University, Romania
Anurag Misra DBS College, Kanpur	Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Xiaohua Yang PhD, USA
Titus PopPhD, Partium Christian University, Oradea,Romania	George - Calin SERITAN Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	.....More

### Editorial Board

Pratap Vyamktrao Naikwade ASP College Devrukh,Ratnagiri,MS India	Iresh Swami Ex - VC. Solapur University, Solapur	Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur
R. R. Patil Head Geology Department Solapur University,Solapur	N.S. Dhaygude Ex. Prin. Dayanand College, Solapur	R. R. Yalikal Director Managment Institute, Solapur
Rama Bhosale Prin. and Jt. Director Higher Education, Panvel	Narendra Kadu Jt. Director Higher Education, Pune	Umesh Rajderkar Head Humanities & Social Science YCMOU,Nashik
Salve R. N. Department of Sociology, Shivaji University,Kolhapur	K. M. Bhandarkar Praful Patel College of Education, Gondia	S. R. Pandya Head Education Dept. Mumbai University, Mumbai
Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai	Sonal Singh Vikram University, Ujjain	Alka Darshan Shrivastava Shaskiya Snatkottar Mahavidyalaya, Dhar
Chakane Sanjay Dnyaneshwar Arts, Science & Commerce College, Indapur, Pune	G. P. Patankar S. D. M. Degree College, Honavar, Karnataka	Rahul Shriram Sudke Devi Ahilya Vishwavidyalaya, Indore
Awadhesh Kumar Shirotriya Secretary,Play India Play,Meerut(U.P.)	Maj. S. Bakhtiar Choudhary Director,Hyderabad AP India.	S.KANNAN Annamalai University,TN
	S.Parvathi Devi Ph.D.-University of Allahabad	Satish Kumar Kalhotra Maulana Azad National Urdu University
	Sonal Singh, Vikram University, Ujjain	



## ADVANTAGES OF EIGHT TYPE PRANAYAMAS

**Shree. Promod R. Chavan**

Director of Physical Director , Amdar Shashikant Shinde Mahavidyalay Medha .

**Abstract :-** Although various procedures of pranayama are described in scriptures and each pranayama has its special significance, yet all the pranayama cannot be practised daily. Therefore, with the grace of his preceptors and on the basis of his own experience, Swami Ramdev has condensed within eight procedures the whole process of prāṇayāma in a distinct scientific method and spiritual way. The three dosas vāta, pitta and kapha become balanced. The digestive system becomes completely balanced and all stomach ailments are cured. All the diseases of heart, lungs and brain are cured. From the common disorders like obesity, diabetes, cholesterol, constipation, flatulence, acidity, respiratory troubles, allergy, migraine, blood pressure, kidney ailments, all sexual diseases of male and female, etc to the incurable diseases like cancer are cured. High immunity is developed. One can protect oneself from hereditary diabetes, heart disease, etc. It gives protection against falling and greying of hair, wrinkles on face, poor eyesight, weak memory, etc., i.e., old age will be delayed and one will live longer. There will be radiance, glow, lustre and serenity on your face. Spiritual power (kundalini jagarana) will be attained through purification, penetration and wakening of cakras (energy centres). With the mind getting very stabilized, serene, cheerful and enthusiastic, one will get rid of diseases like depression, etc. One will start going into dhyāna (meditation) automatically and one will develop the capacity of practising meditation for hours together. All the diseases of the gross and the subtle body and the flaws like lust, anger, greed, delusion, egoism, etc. are eradicated. Negative thinking is eliminated, and one who practises prāṇayāma is always full of positive thinking, energy and self confidence.

**Key Words:-**Pranayama: Breath, respiration .

### INTRODUCTION

Prāṇayāma (Sanskrit: प्राणायाम prāṇayāma) is a Sanskrit word alternatively translated as "extension of the prāṇa (breath or life force)" or "breath control." The word is composed from two Sanskrit words: prāṇa meaning life force (noted particularly as the breath), and either yama (to restrain or control the prāṇa, implying a set of breathing techniques where the breath is intentionally altered in order to produce specific results) or the negative form ayama, meaning to extend or draw out (as in extension of the life force). It is a yogic discipline with origins in ancient India.

Prāṇayāma (Devanagari: प्राणायाम prāṇayāma) is a Sanskrit compound. V. S. Apte provides fourteen different meanings for the word prāṇa (Devanagari: प्राण, prāṇa) including these:

- Breath, respiration
- The breath of life, vital air, principle of life (usually plural in this sense, there being five such vital airs generally assumed, but three, six, seven, nine, and even ten are also spoken of)
- Energy, vigor
- The spirit or soul

Of these meanings, the concept of "vital air" is used by Bhattacharyya to describe the concept as used in

Sanskrit texts dealing with praṇayama. Thomas McEvilley translates praṇa as "spirit-energy".[4] The breath is understood to be its most subtle material form, but is also believed to be present in the blood, and most concentrated in men's semen and women's vaginal fluid.

Monier-Williams defines the compound praṇayama as "(m., also pl.) N. of the three 'breath-exercises' performed during Saṅ dhyā (See purak, rechak (English: retch or throw out), kumbhak". This technical definition refers to a particular system of breath control with three processes as explained by Bhattacharyya: purak (to take the breath inside), kumbhak (to retain it), and rechak (to discharge it). There are also other processes of praṇayama in addition to this three-step model. Macdonell gives the etymology as praṇa + ayama and defines it as "m. suspension of breath (sts. pl.)". Apte's definition of ayamaṅ derives it from a + yam and provides several variant meanings for it when used in compounds. The first three meanings have to do with "length", "expansion, extension", and "stretching, extending", but in the specific case of use in the compound praṇayama he defines ayamaṅ as meaning "restrain, control, stopping".

An alternative etymology for the compound is cited by Ramamurti Mishra, who says that: Expansion of individual energy into cosmic energy is called praṇayama (praṇa, energy + ayam, expansion). Pranayama is the fourth "limb" of the eight limbs of Ashtanga Yoga mentioned in verse 2.29 in the Yoga Sūtras of Patanjali. Patanjali, a Hindu Rishi, discusses his specific approach to pranayama in verses 2.49 through 2.51, and devotes verses 2.52 and 2.53 to explaining the benefits of the practice. Patanjali does not fully elucidate the nature of prana, and the theory and practice of pranayama seem to have undergone significant development after him. He presents pranayama as essentially an exercise that is preliminary to concentration, as do the earlier Buddhist texts.

Many yoga teachers advise that pranayama should be part of an overall practice that includes the other limbs of Patanjali's Raja Yoga teachings, especially Yama, Niyama, and Asana.

### 1. First procedure : Bhastrika Pranayama :

Sitting in a convenient meditative pose and filling the breath inside up to diaphragm through both the nostrils and then breathing it out gently is called bhastrika pranayama.

**The noble resolution (siva sankalpa) during bhastrika :** While filling the breath inside during bhastrika pranayama one should think (resolve) in his mind whatever is noble and pure in the Universe, such as divine power, energy, sanctity, serenity and bliss, is instilling into my body along with prana. I am getting suffused with divine powers. The pranayama done with this divine resolution is essentially beneficial.

### The duration of bhastrika

There should be inhalation of 2½ seconds and exhalation of 2½ seconds in a rhythmic flow.

Thus by doing it non-stop, one can do bhastrika pranayama 12 times in one minute. One should do it for 5 minutes in one sitting. In the beginning one may have to take rest in between. It takes about a week to develop the practice of this pranayama for 5 minutes non-stop. Healthy persons and slightly sick persons should practise bhastrika for 5 minutes daily. Those who are suffering from cancer, lung fibrosis, muscular dystrophy, MS, SLE and other incurable diseases should do this pranayama for 10 minutes. Thus bhastrika is done 12 times in one minute and 60 times in 5 minutes. If done in two sittings in incurable diseases like cancer this praṇayama is best done 120 times. Normally pranayama is best done empty stomach. If for some reason one is not able to do pranayama in the morning it can also be done 5 hours after mid-day meals. If persons suffering from incurable diseases practise pranayama both in the morning and evening, they will soon benefit more.

### Special precautions

Those who are suffering from high B.P. and heart disease, should not practise bhastrika at vigorous speed.

We should not inflate our stomach while filling the breath inside during this pranayama. If you fill in the breath up to diaphragm it will inflate the chest up to ribs, not the stomach. The name of diaphragmatic deep breathing only is bhastrika.

### Practise it at a slow pace in summer season.

Those whose both nostrils are not properly open due to excess of cough or sinus problems, etc, should first close the right nostril and do recaka and pūuraka with left nostril. Then they should close the left nostril and do recaka and pūuraka with the right nostril at slow, medium or vigorous speed as per their capacity. Then in the end, they should do bhastrika pranayama using both ida end pingala energy channels. One must practise this pranayama for 5 minutes daily. Keep your eyes closed while doing this pranayama and meditate on 'OM' in your mind with each inhalation and exhalation.

### Advantages:

All kapha diseases like colds, catarrh, allergy, tuberculosis, asthma, chronic catarrh, sinusitis, etc, are cured. Lungs become strong and by getting purified air heart and mind also become healthy.

All the throat diseases like thyroid and tonsillitis are cured.

The three dosas become balanced. Blood is purified and toxins and foreign matter are expelled from the body.

Prana and mind get stabilized. This is helpful in prana- elevation and awakening of serpent power (kundalini jagarana)

### 2. Second Procedure : Kapalabhati Pranayama

Kapala means 'brain, forehead', and bhata means 'glow, radiance, lustre, luminosity, etc.' The pranayama which gives glow, radiance, lustre to the brain or forehead is called kapalabhati. The procedure of this pranayama is a bit different from bhastrika. In recaka and puraka in the bhastrika pranayama, equal pressure is exerted on inhalation and exhalation, while in kapalabhati the whole attention is on recaka, i.e. exhaling vigorously. No effort is made to breathe in, the air that is breathed in naturally is allowed to be inhaled; the

whole emphasis is on throwing the air outside. While doing this there is naturally contraction and expansion of abdomen and special force is exerted on muladhara (pelvic plexus), svadhithana (hypogastric plexus) and manipura cakra (solar plexus).

The noble resolution (Siva sankalpa) during kapalabhati -While doing kapalabhati pranayama one should resolve in mind that with the air exhaled by him all the diseases and disorders of the body are being thrown out, being eradicated. The recaka (exhalation) procedure should be performed with the feeling that he is expelling all the physical diseases and disorders as well as the mental flaws and distortions like lust, anger, greed, delusion, envy, attachment, aversion, etc. With this resolution of eradication of diseases and disorders while exhaling, one gets a lot of benefit.

**Duration of Kapalabhati pranayama** -The breath should be exhaled in a rhythmic flow once in a second and should be held up effortlessly. If done non-stop kapalabhati pranayama is done 60 times in one minute or 300 times in 5 minutes. Very sick and weak persons get tired in 2-3 minutes in the beginning, but in 10-15 days every person becomes capable of doing kapalabhati non- stop for 5 minutes. Kapalabhati must be done for 5 minutes in one sitting. One cannot get full benefit if it is done for a lesser time. With the increase in capacity after a long practice as well as with the maturity of experience one can do kapalabhati pranayama up to 15 minutes. A healthy and even slightly sick person should do kapalabhati for 15 minutes. In three rounds in 15 minutes kapalabhati is done 900 times. Persons suffering from incurable diseases like cancer, AIDS, hepatitis, leucoderma, vitiligo, psoriasis, excessive obesity, infertility, cysts/ nodules in uterus, ovary, breast or any where in the body, MS and SLE should do kapalabhati for half an hour. It would be better if such incurable patients do kapalabhati for half an hour both in the morning and evening. For healthy and slightly sick persons once a day is sufficient.

**Advantages** - It increases glow, radiance, lustre and beauty of the face and brain. All kapha disorders like asthma, respiratory diseases, allergy, sinusitis etc are cured. All the diseases of heart, lungs and brain are cured. Obesity, diabetes, flatulence, constipation, acidity and kidney and prostate diseases are definitely cured. With the regular practice of this pranayama for about 5 minutes daily, an obstinate disease like constipation is cured. Diabetes can be regulated without any medicine and the weight due to abdominal fat can be reduced by 4-6 kgs in one month. Blockages in the arteries of heart are removed. The mind remains stabilized, serene and cheerful. Negative thinking disappears and one gets rid of depression.

The cakras are cleansed and a divine energy starts circulating in all the cakras, right from muladhara cakra (pelvic plexus) to sahasrara cakra (cerebral gland). This pranayama especially improve the health of stomach, pancreas, liver, spleen, intestines, prostate and kidneys. Even if one does not get much benefit by doing many asanas for stomach disorders, he can be benefited more than all the asanas by doing only this pranayama. This is the best pranayama for giving strength to weak intestines.

**3. Third procedure :** Bahya Pranayama (with three bandhas) Method: Sit properly in siddhasana or padmasana and throw the breath out, as much as you can, in one go. After throwing the breath out, apply mulabandha, uddayana bandha and jalandhara bandha, and hold the breath out as much as you can. When you feel like breathing in, take the breath while relaxing the bandhas slowly. After taking in the breath, throw it out again as before, without holding it up.

The noble resolution (Siva sankalpa) during bahya Pranayama: Like kapalabhati, in this Pranayama also all the disorders and dosas are being expelled while breathing out, this is what we should say to ourselves. We should know it for certain that the stronger is our power of thinking, the sooner will disappear all our afflictions. If our mind is inspired by a noble resolution, all our mental and physical diseases will be eradicated and we will be benefited all

over.

**Duration of bahya Pranayama :** Filling in the breath effortlessly in 3-5 seconds, throwing it out effortlessly in 3-5 seconds, holding it out for 10-15 seconds, and again filling it in 3-5 seconds and doing bahya Pranayama by exhaling it, in this way bahya Pranayama is completed in about 20-25 seconds. It is better if two bahya Pranayamas are done non-stop one after the other. If in the beginning one has to take 1-2 normal breaths between two pranayamas, one may take them. Normally one can easily do bahya Pranayama 5 times in 2 minutes, and that is generally sufficient. Persons suffering from rectal prolapse, piles, fissure, fistula, vaginal prolapse, excessive urination, scanty urination and venereal diseases can practise it up to 11 times. Seekers desirous of awakening kundalini and of being urdhvareta (with upward movement of semen) may practise it maximum 21 times.

**Advantages:** It is a harmless Pranayama. It dispels the unstability of mind. It improves the digestive power and is beneficial in stomach ailments. It makes the intellect sharp and subtle. It cleanses the body. By promoting the upward movement of semen, it removes the sexual disorders like nocturnal emissions, quick ejaculation, etc. In bahya Pranayama all the organs in the abdomen are strained a lot and slight pain is felt in the weak or diseased part of the abdomen in the beginning. Therefore, for giving some relaxation and therapy to the abdomen. This Pranayama should be done by applying the three bandhas.

**4. Fourth procedure: Ujjai Pranayama :** In this Pranayama we contract the throat while doing the puraka (inhaling) and when we breathe in by contracting the throat, we make a sound like snoring. We sit in a meditative pose and breathe in through both the nostrils. With some contraction of the throat we feel the friction of air in the throat. There should not be any friction of air in the nose. A sound is produced with the friction in the throat. In the beginning we should practise only puraka- recaka (inhaling exhaling) without applying kumbhaka (holding in). After the puraka we should practise the kumbhaka gradually as long as the puraka, and after practising for some days we should double the duration of kumbhaka. If the kumbhaka is to be done for more than 10 seconds, we should apply jalandhara- bandha and mulabandha as well. In this Pranayama we should always do the recaka exhaling) with the left nostril and keep the right nostril closed.

**Advantages:**

This Pranayama is beneficial for those who suffer from colds, cough and catarrh throughout the year, for those who suffer from thyroid problems, snoring, sleep apnoea, heart disease, asthma, lungs diseases, for those who suffer from throat problems like tonsillitis, thyroid glands, etc, and for those who suffer from insomnia, mental stress, hypertension, dyspepsia, rheumatism, dropsy, tuberculosis, fever, spleen disorders, etc. It should be practised regularly to keep the throat fit, healthy and melodious. It is an excellent Pranayama for awakening kundalini, ajapa- japa, meditation, etc. It also rectifies the lispy (defective) speech of children.

**5. Fifth procedure: Anuloma- Viloma Pranayama; Method of closing the alternate nostrils:**

Raise your right hand and with its thumb close the right nostril (pingla nadi) and while closing the left nostril use the ring finger and middle finger of the right hand. The palm of the hand should not be in front of the nose; it should instead be held away to the right side. Since ida nadi (left nostril) represents moon, lunar power, coolness and calmness, anuloma- viloma Pranayama is started from the left nostril for cleansing the nadi (energy channel). Closing the right nostril with the right hand thumb, we should gently fill the breath inside through the left nostril. When the inhalation is complete, we should close the left nostril with the ring finger and middle finger of the right hand and exhale completely through the right nostril. The rate of inhalation-exhalation should gradually be increased from medium to vigorous. Inhale vigorously with full force and then exhale. Make the rate of inhaling and exhaling slow, medium or fast according to your capacity. If you do puraka (inhaling) and recaka (exhaling) at a fast rate, there is a loud sound of breathing. After you have exhaled completely, keeping the left nostril closed, fill in complete breath through the right nostril and exhale it through the left nostril. Thus, one set is completed. You have to do this procedure non-stop, i.e. inhaling through the left nostril and exhaling through the right nostril, and then inhaling through the right nostril and exhaling through the left nostril. One starts feeling tired by repeating this series for one minute. When you feel tired, take some rest and begin the Pranayama again when you feel better.

Thus you can begin this Pranayama by doing for 3 minutes and go up to 10 minutes. After practising regularly for a few days the capacity of a learner starts increasing, and in about a week he can do this Pranayama nonstop up to five minutes. With the constant practice of anuloma- viloma the energy lying in the muladhara cakra (pelvic plexus) starts awakening. Vedas call it being urdhvaretas (one with an upward movement of semen), and in the language of modern yoga it is known as kundalini jagarana (awakening of serpent energy). While doing this Pranayama one should chant and meditate upon 'OM' in his mind with each inhalation-exhalation. By doing so, the

mind gets situated in the sublime state of dhyana (meditation).

#### **The noble resolution (Siva sankalpa) during anuloma viloma:**

While doing this Pranayama, you should think in your mind that with the friction and churning of breath in ida and pingla nadis, susumna nadiis getting awakened. From the eight cakras right up to the sahasrara cakra (cerebral gland) a celestial light is moving upward. My whole body is aglow with a celestial light. One should meditate upon a celestial light, illumination and energy inside and outside the body, and realise 'om kham brahma'. One should think that God, the controller of universe, is suffusing him with divine energy and divine knowledge. Initiate yourself into the discipline of 'saktipata'. Guru (preceptor) is only a catalyst for attaining sakti (energy); he only connects you to divine vibrations. In fact, 'saktipata' (instilling of energy) is done by OM, the Supreme Lord, the limitless ocean of energy. Thus, by practising this anuloma-viloma Pranayama, by getting suffused with divine vibrations, one will be blessed with a lot of physical, mental and spiritual benefit. A light will stir up automatically from muladhara cakra (pelvic plexus), kundalini will awaken, you will become 'urdhvareta' (one with upward movement of semen) and will find yourself automatically suffused with divine energy.

#### **DURATION OF ANULOMA-VILOMA PRANAYAMA**

Filling in the breath with a rhythmic flow for about 2½ seconds through the left nostril, and without holding it up, throwing the breath out gently through the right nostril in about 2½ seconds, and immediately after throwing it out through the right nostril, filling in the breath effortlessly through the right nostril in 2½ seconds, and without holding it up, throwing it out in a rhythmic flow through the left nostril in about 2½ seconds. this procedure should be done nonstop for about 5 minutes. although it may be a bit tiresome in the beginning.

Don't use too much of force and don't raise the elbow too high while doing anuloma-viloma n this will enable you gradually in 5-7 days to practise anuloma-viloma for 5 minutes at a stretch. One set of anuloma-viloma Pranayama will be performed in 10seconds, i.e., 6 times in one minute. In a sitting of 5 minutes anuloma viloma is performed about 30 times, and if a healthy person or a person suffering from light common ailments does it for the prescribed duration of 15 minutes, it will be performed about 90 times. Persons suffering from incurable diseases like cancer, leucoderma / vitiligo, psoriasis, muscular dystrophy, SLE, infertility, HIV, AIDS, kidney diseases, etc. should practise anuloma-viloma Pranayama up to 30 minutes. When the practice gets perfected anulom-viloma pranayama can be done for 15 minutes or even half an hour at a stretch.

#### **ADVANTAGES:**

This Pranayama cleanses seventy-two crore, seventy-two lakh, ten thousand, two hundred ten nadis (energy channels). With the cleansing of all the naOEðs the body becomes completely healthy, radiant and strong. All the vata diseases like arthritis, rheumatism, gout, Parkinson's Disease, nervous debility, etc., all pitta diseases like urinary diseases, tissue diseases, spermatorrhea, emissions, hyperacidity, heart burn, skin rashes etc., all kapha diseases like colds, catarrh, chronic rhinitis, sinusitis, asthma, cough, tonsils, etc., are cured. All the three dosas are pacified. Blockages in the arteries of heart are removed. With the regular practice of this Pranayama, almost 30-40% blockages are removed in 3-4 months. We have tried it on a number of patients. All disorders of cholesterol, triglycerides, HDL, LDL, etc are removed.

Negative thinking is transformed into increasingly positive thinking. One starts attaining bliss, zest and fearlessness. In short, this Pranayama purifies the body, the mind, the thoughts and the dispositions. All the diseases of the body are cured, and the mind is cleansed and gets absorbed in the meditation of 'omkara'. By doing this Pranayama 250-500 times, the serpent power (kundalini shakti) which lies with head downward in the pelvic plexus (muladhara cakra) holds its head upward, and the process of kundalini-awakening sets in.

**6. Sixth Procedure: Bhramari Pranayama :** Inhale completely, press lightly at the root of the nose near the eyes with the middle fingers of both hands, keep the mind centred on the medullary plexus (ajna- cakra). Close both the ears completely with thumbs. Now, humming like a bee and resonating 'OM', breathe out. Repeat this procedure. The noble resolution (Siva sankalpa) during bhramari pranayama This pranayama should be done by identifying your consciousness with divine consciousness and God's existence. One should have in one's mind this divine resolution or thought that God's compassion, peace and bliss is raining on him. God is enriching him with pure intellect (atambhara praj.a) by dispelling all his ignorance with His divine light illumining his ajna cakra (medullary plexus). Thus by doing this pranayama with pure intentions one feels a nebula of light in his ajna - cakra and starts going into meditation automatically.

**Duration of bhramari pranayama :** Inhaling for 3-5 seconds, and closing the ears, eyes, etc, as per the procedure, breathing it out in 15-20 seconds, makes one set of bhramari pranayama. After completing one set, one should again

breathe in for 3-5 seconds with a rhythmic flow, and humming like a bee breathe it out in 15-20 seconds according to procedure. Thus, everybody should do bhramar $\hat{\circ}$  pranayama at least 5-7 times nonstop, which will take about 3 minutes. Those who are suffering from cancer, depression, Parkinson's Disease, migraine, heart disease and some other incurable disease or who are desirous of fathoming the depths of yoga can do bhramar $\hat{\circ}$  pranayama 11-21 times.

#### Advantages:

It dispels the instability/ fickleness of mind and is beneficial in mental tension, agitation, high B.P, heart disease, etc. It is very useful for meditation.

#### 7. Seventh procedure : Udgitha Pranayama

Inhale for 3-5 seconds in a rhythmic flow, and breathe it out in about 15-20 seconds while chanting the sacred word 'OM' methodically. After one chanting is complete one should again breathe deep inside for 3-5 seconds in a rhythmic flow and breathe it out in 15-20 seconds chanting 'OM'. Thus, everybody must do udgitha pranayama about 7 times in about 3 minutes. Those who are suffering from incurable diseases and the learners (sadhakas) desirous of fathoming the depths of meditation can do udg $\hat{\circ}$ tha pranayama for 5-10 minutes or even longer. Both bhramari and udgitha are gentle and effortless prafayamas. Therefore, if a sadhaka practises them for longer duration there is no possibility of any sort of harm.

#### 8. Eighth Procedure : Pranav Pranayama

After doing all the Pranayamas, concentrate your mind on inhalation and exhalation, and meditate upon udgitha(OM) with your prana. God has made poles in the shape of 'omkara'. This pinda (body) and this bramanda (universe) n both are in the form of 'omkara'. 'omkara' is not a particular person or figure; it is a divinepower which is controlling and regulating the whole universe. Turn yourself into a spectator (=Soul) and while inhaling deeply and exhaling subtly your respiration rate should be so subtle that you do not feel like hearing the sound of your breath, and even if one puts a cotton swab before your nose it should not shake or quiver. Gradually increase the practice and try to breathe in and breathe out once in one minute.

Thus, try to look at the breath inside. In the beginning the friction of breath will be felt on the tip of nose. Gradually you shall be able to feel the touch of breath deep inside you. Thus, by chanting 'omkara' with every breath as a spectator (=Soul), one starts going into meditation automatically. Your mind will become highly one-pointed, absorbed in and identified with 'omkara'. Along with 'Pranav' the great Gayatri mantra from the Vedas should be chanted and recited, imbibing its meaning. Thus, through meditation a seeker can become identified with Brahman, the very essence of Existence, Consciousness and Bliss, and can attain the unique divine ecstasy of samadhi. Even while going to bed one should meditate into sleep, By doing this his sleep will be blessed with yoga; he will get rid of nightmares and will have a quick and sound sleep.

#### Duration of Pranav Pranayama

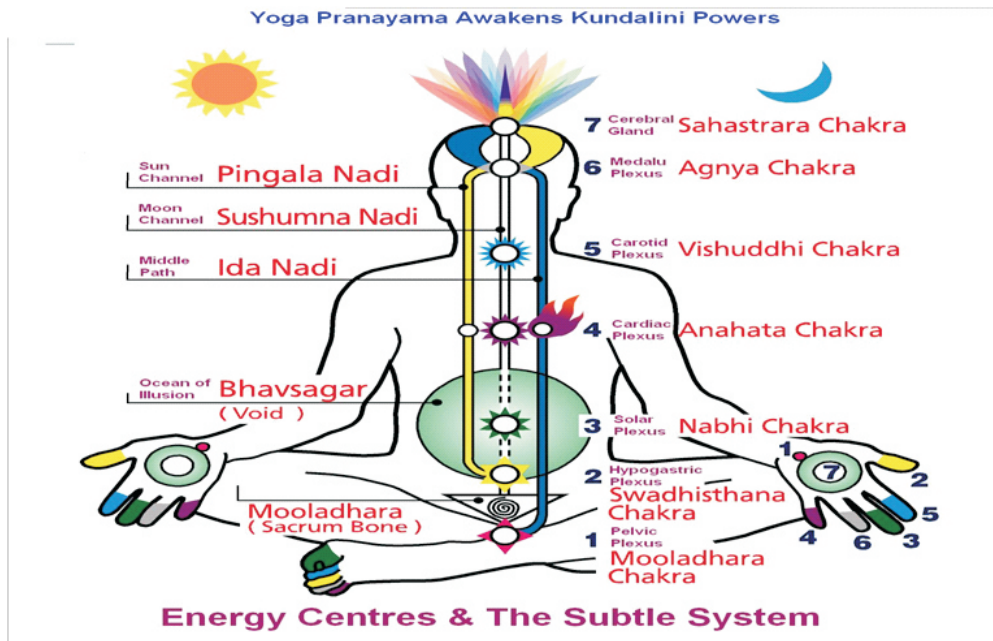
When as a spectator (=Soul) we concentrate our mind on the rhythmic flow of breaths, the prana gets subtle automatically, and we inhale once in 10-20 seconds and exhale in 10-20 seconds. Through long practice a yogi takes one breath in one minute. After bhasrika, kapalabhati, bahya Pranayama, anuloma-viloma, bhramari and udgitha, this Pranav Pranayama is done, which is another form of vipasyana or preksa dhyana. It is completely meditation based. Everybody must do this meditation-based Pranayama. Yogis practising samadhi do this penance of breathing accompanied with meditation of Pranav for hours together, according to the availability of time. There is no sound of breathing in this procedure, i.e., this soundless penance takes a seeker into the deep silence within, where his senses merge in the mind, the mind in the prana and the prana in the Soul, and through Soul a seeker realizes the universal Soul, supreme Soul and Brahman. It is the path which has Pranayama as its starting point from where it gradually and spontaneously leads from the constant practice of Pranayama to pratyahara (withdrawal), from the constant practice of pratyahara to dharana (concentration), from the firm and constant practice of dharana to dhyana (meditation), and from the constant practice of dhyana to samadhi (absorption). With this prana-sadhana (pranayama), there is a union of dharana, dhyana and samadhi, and samyama is attained (trayamekatra samyama"). From samyama a sadhaka attains praj.aloka, which gives him selfhealing, which ultimately blesses him with the experience of selfrealization. He is encompassed by a dazzling aura which works as an impenetrable armour to protect the sadhaka (seeker) from all diseases, disorders and polluting influences.

#### CONCLUSION :

Most of us are unaware of the fact that the loss of energy/ prana we often feel in our body is mostly due to incorrect breathing. Generally, we may be utilising only a small portion of our lung capacity. This inadequate supply



of oxygen results in improper waste disposal from our body. The body functions are slowed down and the cells/tissues fail to regenerate themselves due to lack of sufficient energy.



### Oxygen in the blood is vital for

- Assimilation of food we eat for full filling body's various needs like rebuilding tissues, supplying energy.
- Stimulating the functioning of the endocrine glands.
- Providing energy for functioning of brain, nerves, heart and other vital organs.
- Distribution of vital energy throughout the body.

With pranayama practice you can increase your intake of oxygen upto five times. This means you can get rid of five times of carbon dioxide from your body. You can imagine the improvement in your health by doing Pranayama.

The purpose of yoga breathing exercises is to supply the body with oxygen and cleanse it of carbon dioxide and other toxins.

### REFERENCES :

1. For the vital airs as generally assumed to be five, with other numbers given, see: Macdonell, p. 185.
2. McEvelley, Thomas. "The Spinal Serpent", in: Harper and Brown, p. 94.
3. Richard King, Indian philosophy: an introduction to Hindu and Buddhist thought. Edinburgh University Press, 1999, p. 70.
4. See main article प षण्ण(āyamaṇ) in: Apte, p. 224. Passages cited by Apte for this usage are Bhagavatgita 4.29 and Manusmriti 2.83.
5. Bhagvad – Gita 4.29 ISKCON Press.
6. G. C. Pande, Foundations of Indian Culture: Spiritual Vision and Symbolic Forms in Ancient India. Second edition published by Motilal Banarsidass Publ., 1990, p. 97.
7. Bellur Krishnamachar Sundararaja Iyengar (2011). Light on praṇayama : the yogic art of breathing. New York: Crossroad. OCLC 809217248.
8. [www.http://ramdevyoga4all.blogspot.in/2010/07/complete-eight-pranayamas.html](http://ramdevyoga4all.blogspot.in/2010/07/complete-eight-pranayamas.html)

# Publish Research Article

## International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

### Associated and Indexed, India

- \* International Scientific Journal Consortium
- \* OPEN J-GATE

### Associated and Indexed, USA

- Google Scholar
- EBSCO
- DOAJ
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database
- Directory Of Research Journal Indexing

Indian Streams Research Journal  
258/34 Raviwar Peth Solapur-413005, Maharashtra  
Contact-9595359435  
E-Mail-[ayisrj@yahoo.in](mailto:ayisrj@yahoo.in)/[ayisrj2011@gmail.com](mailto:ayisrj2011@gmail.com)  
Website : [www.isrj.org](http://www.isrj.org)