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## **PART 1**

### **2.0 LITERARY SEARCH**

#### **REVIEW OF EARLIER WORK IN THE FIELD**

The concept of Prana has come to us from Rishis and sages from the ancient times. There are vast number of scriptures that speak about it in their own style and content such as Vedas, Upanisads, Tantra and Bhagwatgita to quote a few. Later many scholars have carried out studies to define and investigate the concept of Prana and Pranamaya kosa, Chakras and Nadis and their relevance to health and diseases. In the modern times the word bio energy is most often used for Prana and it is equated with Chi from Chinese scriptures. In a dissertation titled “Effect of integrated yoga lifestyle module on Acugraph measures”, the author has tried to link Prana and Chi and Ida and Pingala Nadis with Yin and Yang (Niharika, 2012). More recent studies that are relevant to our literary work include a dissertation “Concept of Prana, its evolution and its regulation through Pranayama”. The role of Pranayama (yogic breathing) in improving the performance of competitive swimmers has been brought out. In this study, Upanisads – Prasna Upanisad, Taittiriya Upanisad and yoga texts Patanjali’s Yoga Sutras, Hatha Yoga Pradipika, Srimad Bhagavad Gita and Yoga Vasishta have been referred. The author has highlighted the concept of Prana from ancient scripture, its relevance to breathing, its regulation through Pranayama and also mentioned how to achieve mastery over Prana through Pranayama (Hakked, 2013). In another thesis titled, “Understanding type 2 diabetes at the Prāṇamaya Kosa level”, authors have focused on the Pranic energy imbalances with increase in diabetes. Prana imbalances are caused by emotions and other blockages (known as Adhi). This forms important aspect of disease prevention in apparently healthy patients. This work introduced new technology Electron Photonic Imaging (EPI) and Acugraph to observe the imbalances at the inception stage and help

to reduce incidence of the disease (Sharma, 2014). There is another thesis titled “Electro-dermal study of acupuncture meridian endpoint energies in health and various conditions including type 2 diabetes mellitus”. The focus was on the structure of imbalances in Prana and its five components (five vayus), their locations, and the mechanism by which these imbalances that develop in the body. In this work various scriptures were extensively reviewed and a theoretical model was proposed for Prana/chi imbalances that lead to diseases (Meenakshy, 2015). In a study titled “Effect of anapanasati meditation on stress management as measured through EPI”, the authors have shown how Prana can be controlled through Pranayama and meditation and reduce stress levels. Anapanasati meditation is one of the meditation techniques in Buddhism in which the awareness is on one’s own respiration (Gurudeo, 2016). Besides there is a study on the effects of music therapy on the stress levels diabetic patients has been demonstrated. (In Table 1 below, an overview of research connected with these concepts is given)

**TABLE 1: SUMMARY TABLE OF PREVIOUS WORKS**

<b>Sl No.</b>	<b>Author and year</b>	<b>Summary</b>	<b>Strength</b>	<b>Limitations</b>
1.	Niharika, 2012 (M.Sc. Dissertation)	1. The concept of Prana was derived from ancient scriptures (Vedas, Upanisad, and Srimad Bhagvad Gita) and concept of Chi energy was driven from ancient Chinese scriptures. 2. Presence of Chi energy in the body was related to be responsible for sustaining health.	1. Correlation between Prana and Chi is brought out. 2. Ida and pingala nadis were related to Yin and Yang. 3. Five main Pranas, sub Pranas and their functioning were mentioned. 4. Prana was defined from Vedas point of view which gives indepth understanding of Prana. 5. Theoretical work was related to experimental work.	1. No theoretical model was proposed. 2. Major focus have been only on Prana and chi relevance
2.	Hakked, 2013	1. Explained the concept of	1. Prana and breath	1. No theoretical

	(M.Sc. Dissertation)	Prana, its evolution and its regulation through Pranayama. 2. The texts referred were Prasna Upanisad, Taittiriya Upanisad, Patanjali's Yoga Sutras, Hatha Yoga Pradipika, Srimad Bhagvad Gita and Yoga Vasishtha. 3. Prana is force behind every Action.	were related. 2. Prana regulation was focused. 3. Experimental work has been related with literature review. 4. Prana and Pranayama have been defined.	model was proposed. 2. Main focus of the work was on Prana and Pranamaya kosa only.
3	Sharma, 2014 (Ph.D. thesis)	Main focus on the Pranic energy imbalances which is ground for manifestation of pathology. Tracking Prana imbalances at earliest in apparently healthy patients forms a potentially important aspect of disease prevention. For this, a new methodology and new techniques of assessments have been incorporated in experimental work.	1. A theoretical framework for the subtle anatomy of Pranamaya kosa have been proposed 2. An attempt has been made to incorporate the literary search in experimental work. 3. Various texts on yoga and Ayurveda have been presented to bring out the concept of disease.	Out of 108 major and minor Upanisads mainly focused on Prasna Upanisad with some input from Taittiriya Upanisad and Chandogya Upanisad and major focus of the work was on yoga bioenergetics and their relation to disease.
4	Meenakshy, 2015 (Ph.D. thesis)	Functioning of Prana connected to respiration and circulation. Imbalance in Ojas and Tejas cause imbalance in Prana and vice versa.	1. Detail of Prana imbalances caused by Adhi. 2. Elucidation on the structure of imbalances in Prana and 5 vayus. 3. The mechanism of how Prana imbalance develops. 4. A theoretical model for Prana/Chi imbalance that leads to diseases was proposed. 5. Literary search work was related to experimental work.	Out of 108 major and minor Upanisads mainly focussed on Prasna Upanisad with some input from Taittiriya Upanisad and Chandogya Upanisad. Major focus was on Prana/chi imbalances caused by Adhi and the mechanism of how this imbalance develops and its relation with diseases.
5.	Indra Rao, 2015 (PhD thesis)	Concept of Aadhi and Vyadhi as per yoga and ayurveda. Prana and the pranic flow. Impact of blocking in the flow of prana.	Music as a therapy may be used to improve the balance of autonomic nervous system. Explanation of disease with regard to sympathetic and parasympathetic responses.	More focus was on the EPI and the music than the important literature on prana.
6.	Guru Deo, 2016 (PhD thesis)	The compiled review of literary research provides the original information about dhyana described in ancient Indian and Buddhist scriptures. If one practices meditation regularly, one may achieve a state of intuitive, self-absorptive consciousness with serenity and presence of mind, which may lead to Samadhi or	Classical texts namely Srimad Bhagavad Gita, Patanjali's Yoga Sutra YogaVasishtha,Upanisad and Buddhist texts (Maha Satipatthana Sutta)have been consulted. Prana is referred as universal energy and an energy model is presented to	More of the literature is on different styles of meditation

		enlightenment.	understand the meditation from two aspects i.e., body function and energy flow. Moreover, the review throws light on the difference between dhyana and meditation in the Eastern and Western perspective.	
7.	Kushwaha, 2016 (PhD thesis)	Studies have explored measurement of Praṇa.	<ol style="list-style-type: none"> <li>1. Concept of the Praṇamaya kosa.</li> <li>2. Compilation of verses related to Praṇa and Pranamaya kosa from various ancient scriptures.</li> <li>3. Experiment on live and dead leaves to find out the dynamic presence of Prana and lastly developed a theoretical framework.</li> </ol>	The major focus of the study is on standardization of EPI for Indian populaion. Relating the images of dead leaves to Prana requires more research.

## CONCLUSION

Earlier studies have mostly focused on compilation of the literature available from the ancient texts about Prāṇa, Pranamaya kosa, nadis and cakrās. Studies by Sharma 2014 and Meenakshy 2015 have proposed theoretical framework in the support of their experimental studies; anatomy of Pranamaya kosa and Prana/Chi imbalances leads to disease. Kushwaha 2016 attempted measurement of Prana of dead leaves. Gurudeo 2016 has given a model of Prana and energy flow in various groups of meditators. In our study, we have focussed on the concept of Prana from Shaivite and Vedanta scriptures, compilation of verses related to Praṇa and Pranamaya kosa, trace prana from consciousness to its dissolution as depicted in our scriptures and study the relationship between the prana and disease.

## **2.1 AIM & OBJECTIVES**

### **AIM**

To understand the concept of Prana and Pranamaya kosa through study of Shaivite and Vedanta literature.

### **OBJECTIVES**

- i. To present information about Prana with its specific functions.
- ii. To trace evolution of Prana.
- iii. To discuss concept of Prana merging into Consciousness.

## **2.2 MATERIALS**

### **Upanisads**

Prasna Upanisad, Kena Upanisad, Katha Upanisad, Mundaka Upanisad, Taittiriya Upanisad, Aitareya Upanisad, Chandogya Upanisad, Bahadarnaiyaka Upanisad

### **Smriti**

Srimad Bhagvad Gita, Yoga Vasishtha, Patanjali's Yoga Sutras

### **Yoga Texts**

Hatha Yoga Pradipika, Hatha Ratnavale, Gheranda Samhita

### **Tantra**

Shiv Sutras, Tantraloka, Vijnana Bhairavi

## **2.3 INCLUSION CRITERIA**

The search lead to large number of references that include various texts; therefore in the current work we focused on those verses that link Prana and Pranamaya kosa with special reference to major Upanisad, Smritis, and Tantra only.

## **2.4 EXCLUSION CRITERIA**

The exclusion criteria was set for those verses or references which talk about Prana and Pranamaya kosa but do not explain in detail their relevance in the context of present work. Though, those verses or references might offer rich sources of information, for our work and its need, we restricted to the texts that served our purpose.

## **2.5 METHODS**

### **2.5.1 DESCRIPTION OF PRANA**

#### **Etymology of Prana**

This study is regarding measurement of subtle energy in the human body. There are various names for this energy like ‘prana’ or ‘prana shakti’ in the scriptures, as well bio energy or bio electricity in the modern terminology. As long as the body is functioning within the normal state of health, prana or bio-energy will have some pattern. When the normal state is disturbed either through internal factors like aging and disease external factors like infection, accidents and stress; the bio energy pattern changes. It causes changes in the electronic configuration of the cells and that results in the changes in energy status which can be captured through Electro Photonic Imaging. It is important and interesting to trace the source and destination of this energy. Indian spiritual philosophy provides an understanding of this phenomenon.

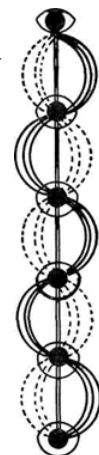
Our ego, intellect, mind and all the five constituents of living bodies, namely earth, water, fire, air and ether, in their organic form, are the creations of 'Prana-Shakti'. This is the reason why a living creature is called a Prani, which means possessing Prana, in India. It is with the energy supplied by Prana that the embodied Soul or Jivatma can will, act or know. It is with this energy, again, that he can win liberation from the cycle of life and death (Gopi Kishen, 1981). To reproduce the following passages from the work Raja Yoga, by Swami Vivekananda:

“By what power is this Akasha manufactured into this universe, it is by the power of Prana. Just as Akasha is the infinite, omnipresent material of this universe, so is this Prana the infinite, omnipresent manifesting power of this universe. At the beginning and at the end of a cycle everything becomes Akasha, and all the forces that are in the universe resolve back into the Prana: in the next cycle, out of this Prana is evolved everything that we call energy, everything that we call force. It is the Prana that is manifesting as motion, gravitation and magnetism. It is the Prana that is manifesting as the actions of the body, as the nerve currents, as the thought force. From thought down to the lowest force, everything is but the manifestation of Prana. The sum total of all forces in the universe, mental or physical, when resolved back to their original state, is called Prana” (Advaita Ashrama, 2016, Chapter III). To make clear the relations between 'chit' (cit) and 'prana', the following lines from Arthur Avalon's '*The Serpent Power*' (Chapter II pg 31) are illuminating:

“Mind and body are the instruments whereby the ordinary worldly experience is had. As long as they are restricted to that role, they are impediments in the way of attainment of the state of pure Consciousness (Cit). For such attainment all screenings (Avarana) of Cit must be cleared away. Yoga, therefore, is the method whereby mental intellection

and feeling (citta-vritti) and Prana are first controlled and then stayed. Citta-vritti as per Patanjali Yog Sutras means the fluctuations of mind. When the Citta, Vritti and Prana are stilled, then Cit or Paramatma stands revealed. It supervenes without further effort on the absorption of matter and mind into the primordial Power (Shakti) whence they sprang, of whom they are manifested forms, and who is herself as Shiva, one with him who is Shiva or Consciousness. Yoga thus works towards a positive state of pure consciousness by the negation of the operation of the principle of unconsciousness, which stands in the way of the uprising. In the physical body we have two types of energies. One is known as prana and the other is known as mind or consciousness. That means, in every organ of the body there should be two channels supplying energy. Modern physiology describes two types of nervous systems - the sympathetic and the parasympathetic, and these two nervous systems are interconnected in each and every organ of the body. In the same way, every organ is supplied with the energy of prana and the energy of mind. In yoga, the concept of prana is very scientific. When we speak of prana, we do not mean the breath, air or oxygen. Precisely and scientifically speaking, prana means the original life force. Prana is a Sanskrit word constructed of the syllables *pra* and *an*. 'An' means movement and 'pra' is a prefix meaning constant. Therefore, prana means constant motion. This constant motion commences in the human being as soon as he is conceived in his mother's womb. Prana is therefore a type of energy responsible for the body's life, heat and maintenance" (Swami Satyananda Saraswati, 1981 in "Prana: the Universal Life Force" (The Bihar School of Yoga 1982)

### **Nadis, Chakras and the distribution of Prana**



According to yoga, tantra and the science of kundalini, prana is supposed to originate in pingala nadi. Within the framework of the spinal cord, there are three channels known as nadis in yoga. One is called ida, another is pingala and the third is sushumna. Ida nadi represents mental energy, pingala represents prana or pranic energy and sushumna represents spirit or spiritual awareness. These three nadis originate in mooladhara chakra, which is situated at the perineum or cervix. Pingala nadi flows to the right from mooladhara and continues to cross ida at each chakra all the way up to ajna.

There are six chakras through which pingala nadi passes. The first one is mooladhara chakra from which it originates. The second is swadhisthana where the nadi crosses to the left. The third is manipura chakra where the nadi crosses to the right. And the fourth is anahata where the nadi crosses to the left. The fifth is vishuddhi where the nadi crosses to the right and the sixth is ajna where the nadi terminates from the right. Similarly, ida nadi also crosses at each chakra but in the reverse order. Every sincere yoga aspirant should have a clear understanding of the pathway of these three major nadis.

Pingala nadi is the distributing channel for prana in the body, and from each chakra Prana is disseminated to every organ of the body. From swadhisthana the pranic energy is distributed to the genito-urinary system. Manipura chakra supplies prana to the digestive system and anahata supplies the respiratory and cardiovascular systems. From vishuddhi, distribution takes place to the ears, eyes, nose and throat, and ajna chakra is the distributor of energy through which man's brain is nourished.

## **Fuel of Life**

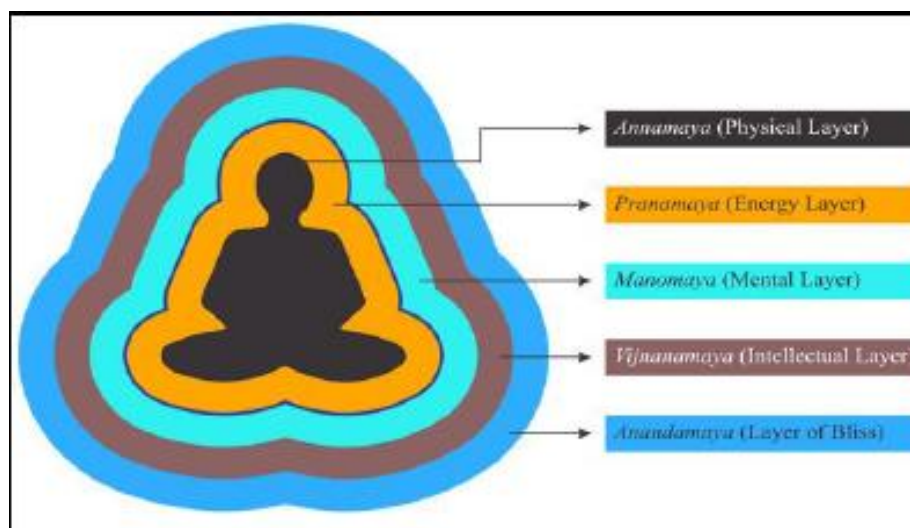
Prana is not merely a philosophical concept; it is in every sense a physical substance. Just as radioactive or electromagnetic waves exist even though we can't see them, in the same way, in this physical body, there are pranic waves and a pranic field. Now, each of us has a certain quantity of prana in our physical body and we utilize this in the course of our day to day activities throughout life. When our Prana diminishes, sickness sets in, and when we have plenty of Prana, every part of the body is in perfect health. If we have an excess of Prana, it can be transmitted to others for healing.

The inner Prana can be stimulated by the practice of Pranayama and thereby increased to a greater quantum. The brain requires maximum Prana, and for the practice of meditation, it needs an increased supply. It is for this reason that we practise Pranayama before commencing our meditation practice. If we are not able to supply plenty of pranic fuel to the brain, the mind becomes very restless and disturbed. When the brain is receiving a deficient supply of Prana, one suffers from nervous depression or nervous breakdown. Then the whole body perspires, there is trembling in every organ, mind is unsteady and one is constantly thinking negative thoughts. This state indicates that the brain is only receiving a very small quantity of Prana.

The Yoga Vasishta (one of the great Advaita scriptures) depicts Prana as a live form of expanded cosmic existence, without limit or boundaries. However, the ancient sage also postulated that there is some kind of personal Prana, which encompasses about twelve inches around the body in all directions (Swami Venkatesananda - Hatha Yoga 1975. pg 39). He calls this personal Prana "vadasanta". This can roughly correspond to what is usually known today as the aura). According to yogic science, a human being is capable of experiencing five dimensions of existence, which are called Panchakosa or five

sheaths. These are the five spheres in which a human being lives at any given moment and they range from gross to subtle. The five sheaths are Annamaya koça, the koça of matter, the physical vehicle, the Pranamaya kosa, the kosa of Prana, the "vital" vehicle, the Manomaya kosa, the kosa of Manas, the mental vehicle, the Vijnanamaya kosa, the kosa of Vijnana, the vehicle of Higher Reason and the Ānandamaya kosa, the kosa of Ananda (joy or bliss). And when that vehicle is well developed there is self-realization which involves ultimate experience of Unity with All.

**Figure 1:** Graphical presentation of Panchakosa



The physical body (Annamaya kosa) is also called SthUla Sarira, "gross body." The soul body (Ānandamaya kosa) is also called Karana Sarira, "causal body." The Pranamaya, Manomaya and Vijnanamaya kosas together comprise the Sukshama Sarira, "subtle body," with the Pranamaya shell disintegrating at death.

When covered by a blue cloth, a pure colour less crystal takes the colour of cloth itself. Similarly because of the union with the five kosas, the pure Atma (soul) appears to be like them. (*Atmabodha, Verse14*). The Panchakosa (five sheaths) concept is mentioned with in-depth understanding in the Taittiriya Upanisad.

**Table 2:** Explanation of Pancha kosa from gross to fine

<b>Panchakosa</b>			
Annamaya kosa	Matter	Physical	Physical body and senses
Pranamaya kosa	Vital Air	Energy	Driving force behind the physical aspect of the senses and the operation of the physical body.
Manomaya kosa	Mind	Mental	Processing, reason, logic and emotion.
Vijnanamaya kosa	Intellect	Wisdom	Faculty which discriminates.
Anandmaya kosa	Bliss	Centre of consciousness	Independent of any reason or stimulus.

### **Uniting with Universal Prana**

Prana is not only the life force, it is also a very powerful healing force in the body that can eradicate the most difficult physical problems. Moreover, the Prana within us is a part of the universal Prana. If one can unite with the universal Prana, he/she can draw the required amount of Prana whenever there is a need. The characteristics of Prana are described in many scriptures like Upanisads, Tantra, Bhagwad Gita, Yoga texts viz., Patanjali's Yoga Sutra, Hath Yoga Pradipika, Yoga Vasishtha, Gerhanda Samhita, Shiv Sutra.

Our scriptures describe beautifully the journey from absolute subtle also called the supreme consciousness to a gross, interspersed with the individual consciousness. Mind is an interface between the gross and the individual self (consciousness). Diseases are due to fluctuations of the mind and if this mind gets subjugated to individual self, there will be no disease and death. Let us try to understand this consciousness through our scriptures.

### **Pranayama and Disease Cure**

It is often claimed in Hatha yoga that Pranayama is capable of curing many diseases (though improper practice may cause disease) viz., viral diseases, auto immune diseases, and genetic diseases. This claim is actually quite sound and entirely within the realms of scientific explanation.

यावद्वायुः स्थितो देहे तावज्जीवनमुच्यते ।

मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत् ॥

*yāvadvāyuh sthito dehe tāvajjīvanamucyate |  
maraṇam tasya niṣkrāntistato vāyum nirodhayet ॥*

*So long as the (breathing) air stays in the body, it is called life. Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath.*

### ***Hatha Yoga Pradipika Ch II Verse 3***

*Then let the intelligent student close with his right thumb the pingala (the right nostril), inspire air through the Ida (the left nostril), and keep the air confined—suspend his breathing—as long as he can; and afterwards let him breathe out slowly, and not forcibly, through the right nostril. Shiva Samhita Ch III Verse 22*

Many of the Pranayamas used in hatha yoga share a common factor: they work in some way to slow and reduce standard unconscious breathing, for example nadi shodana,

alternates the breathing between each nostril and whilst this may produce additional subtle effects it acts to reduce airway size so slowing the rate at which air can be inhaled and exhaled, the gentle contraction of the base of the throat used in Ujayi also serves to restrict airway size, breath retention in general will obviously reduce breathing rate.

## 2.5.2 VERSES ON SELF AND PRANA FROM SCRIPTURES

### Attributes of Self

ऊर्ध्वं प्रणमुन्नयत्यपानं प्रत्यगस्यति ।

मध्ये वामनमासीनं विश्वे देवा उपासते ॥

*ūdharvaṃ praṇamunnayatyapānaṃ pratyagasyati|*

*madhye vāmanamāsīnaṃ viśve devā upāsate||*

*That which moves Prana up and pushes apana down. One who stays in the middle of heart, all devas worship that praiseworthy lord. Katha Upanisad 2.2.3*

ईन्द्रं मित्रं वरुणं अग्निम हु

अथो दिव्या स सुपर्णो गरुत्मनः

एकम् सद् विप्रह बहुधा वदन्ति

अग्निम यमं म्तरिन्नम हु ।

*īndraṃ mitraṃ varuṇam agnima hu*

*atho divyā sa suparṇo garutmnaā*

*ekam sad viprha bahudhā vadanti*

*agnima yamaṃ mtarionama hu|*

*They hail Him as Indra, as Mitra, as VaruNa, as Agni, also as that divine and noble-winged Garutman. It is of One Existence that the wise ones speak in diverse ways, whether as Agni, or as Yama, or as Matarishva. Rigveda 1.164.64*

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्गरसामसि ॥

*devānāmasi vahnitamaḥ pitṛṇāṃ prathamā svadhā |*

*ṛṣīṇāṃ caritaṃ satyamatharvāṅgarasāmasi ||*

*You are the best transmitter to the celestials. You are the food-offering to the manes that precedes other offerings. You are the right conduct of the organs that constitute the essence of the body and which are known as the atharvas. Prasna Upanisad 2.8*

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ।

*tapasā cīyate brahma tato'nnmabhijāyate |*

*annātprāṇo manaḥ satyaṃ lokāḥ karmasu cāmṛtam |*

*Through knowledge Brahman increases in size. From that is born food (the Unmanifested). From food evolves Prana (Hiranyagarbha);(thence the cosmic mind);(thence) the five elements;(thence)the worlds, (thence) the immortality that is in karmas. Mundaka Upanisad 1.1.8*

स यो ह वै तत्परम ब्रह्म वेद

ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।

तरति ओक तरति पाप्मानं

गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥

sa yo ha vai tatparama brahma veda  
brahmaiva bhavati nāsyābrahmavitkule bhavati |  
tarati oka tarati pāpmānari  
guhāgranthibhyo vimukto' mrto bhavati ||

*Anyone who knows that supreme Brahman becomes Brahman indeed. In his line is not born anyone who does not know Brahman, He overcomes grief, and rises above aberrations; and becoming freed from the knots of the heart, he attains immortality.*

**Mundaka Upanisad 3.2.9**

हंसः शुचिषद्वसुरन्तिरिक्षसद्धोता वेदिषदतिथिदुरीणसत् ।

नृषद्वरसदृतसद्वयोमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ।

haṁsaḥ śuciṣadvasurantirikṣasaddhotā vediṣadatithirduroṇasat |  
nṛṣdvarasadr̥tasadvayomasadabjā gojā ṛtajā adrijā ṛtaṁ bṛhat |

*One who is in the act of doing like the migratory bird, he is the Sun in the sky and hence a planet, in the form of air moves in outer space, he is fire in the earth, wine in the container. Likewise he is the action in men, he is in the Devtas , he is in truth, one who moves in sky, appears from water, earth, fire and mountains. He is the ultimate truth and the great. Katha Upanisad 2.2.2*

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भति

सर्वेषु लोकेषु भति य एवं वेद

eṣa u eva bhāmanīreṣa hi sarveṣu lokeṣu bhati

sarveṣu lokeṣu bhati ya evaṁ veda

*This once again is called the bestower of lustre because this one shines in all the worlds.*

*He who knows thus shines in all the worlds. Chandogya Upanisad 4.15.4*

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

*yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate |  
tadeva brahma tvam vidghhi nedam yedidamupāsate ||*

*That which man does not smell with the organs of smell, that by which the organ of smell is impelled, know that to be Brahman and not what people worship as an object.*

***Kena Upanasid 1.9***

### **Introduction to Prana**

आत्मन एष प्राणो जायते ।

यथेषा पुरुषे छायेतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्शरीरे ॥

*ātmana eṣa prāṇo jāyate |  
yatheṣā puruṣe chāyeetasminnetadātataṁ manokṛtenāyātyasmiñśarīre ||*

*From the self is born this Prana. Just as there can be this shadow when a man is there , so this Prana is fixed on the self. He comes to this body owing to the actions of the mind.*

***Prasna Upanisad 3.3***

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीनिद्रयं मनः ।

अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥

*sa Pranamasrjata Pranacchraddhām kham vāyurjyotirāpaḥ pṛthivīnidrayaṁ manaḥ |  
annamannādvīryaṁ tapo mantrāḥ karma lokā lokeṣu ca nāma ca ||*

*He created Prana; from Prana faith, space, air, fire, water, earth, organs, mind, food; from food vigour, self control, mantras, rites, worlds, and the name in the worlds.*

**Prasna Upanisad 6.4**

प्रणे तृप्यति चक्षुस्तृप्यति चक्षुषि  
 तृप्यत्यादित्य स तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति  
 दिवि तृप्यन्तयां यत्किञ्च द्यौश्चदित्यश्चधैतिष्ठहतस्तृप्यति  
 तस्यानुतृपितं तृप्यति प्रजया पशुभिरन्नाघेन तेजसा ब्रह्मवर्चसेनेति ।

*prane tṛpyati cāchustrpyati cāchūṣi  
 tṛpyatyāditya sa tṛpyatyāditye tṛpyati dyaustrpyati  
 divi tṛpyantayāṃ yatkiñca dyauscadityaścadhaitiṣṭhahatastrpyati  
 tasyānutṛpitaṃ tpyati prajayā paśubhirannāghena tejasā brahmavarcaseneti*

*When Prana becomes satisfied, the eye becomes contented; when the eye becomes satisfied, the sun becomes contented; when heaven becomes satisfied, then, whatever is presided over by heaven and the sun becomes contented. After that is satisfied, the eater himself becomes contented with progeny, ailments, edible food, physical lustre of vedic knowledge. Chandogya Upanisad 5.19.2*

एषोऽग्निस्तपत्येष सुर्य एष पर्जन्यो मघवानेष वायुः ।

एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ।

*eṣo'gnistapatyeṣa surya eṣa parjanya maghavāneṣa vāyuh |  
 eṣa pṛthivī rayirdevaḥ sadasaccāmṛtaṃ ca yat |*

*This one (Prana) burns as fire, this one is the sun, this one is the cloud, this one is Indra and air, this one is the earth and food. This god is the gross and subtle, as well as that which is nectar. Prasna Upanisad 2.5*

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठतम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥

*Pranasyedam vāśe sarvaṁ tridive yat pratiṣṭhatam |*

*māteva putrān rakṣasva śrīśca prajñāṁ ca vidhehi na iti | |*

*All this in the world ,as also all that in the heaven is under the control of Prana. Protect us just as amotherdoes her sons, and obtain for us splendour and intelligence. **Prasna Upanisad 2.13***

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचो यजुश्चि सामानि यज्ञः क्षत्रं ब्रह्म च ।

*arā iva rathanābhau prāṇe sarvaṁ pratiṣṭhatam |*

*rco yajuñṣi sāmāni yajñāḥ kṣatram brahma ca |*

*Like spokes are fixed on the hub of a chariot wheel, so everything starting from faith and ending with name is fixed on Prana during the time of existence of the world. The things fixed on Prana are three kinds of mantras (rks,yajus,samas), sacrifice, kshatriya and Brahmana. **Prasna Upanisad 2.6***

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

तुभ्यं प्रण प्रजास्तिवमा बलिः हरन्ति यः प्राणैः प्रतितिष्ठसि ॥

*prajāpatiścarasi garbhe tvameva pratijāyase |*

*tubhyaṁ praṇa prajāstivamā balimḥ haranti yaḥ Pranaiḥ pratitiṣṭhasi | |*

*It is veily you who move about in the womb as the lord of creation, and it is you who take birth after the image of the parents. O Prana, it is for you, who reside with the organs, that all these creatures carry presents. Prasna Upanisad 2. 7*

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

त्वमन्तरिक्ष चरसि स्यस्त्वं ज्योतिषां पतिः ॥

*indrastvaṁ Prana tejasā rudro'si parirakṣitā |*

*tvamantarikṣae carsi sryastvaṁ jyotiṣaṁ patih ||*

*O Prana, you are Indra. Through your valour you are Rudra; and you are the preserver on all sides. You move in the sky-you are the Sun, the lord of all luminaries. Prasna Upanisad 2.9*

चले वाते चले चिअं निश्चले निश्चलं भवते ।

योगी स्थानु त्वं आप्नोतित तोवायुं निरोघयेत् ॥

*cale vāte cale cittaṁ niṣcale niṣcalaṁ bhavate |*

*yogī sthānu tvam āpnotita tovāyurṁ niroghayet ||*

*When Prana moves, chitta (the mental force) moves. When Prana is without movement, chitta is without movement. By this (steadiness of Prana ) the Yogi attains steadness and should thus restrain the Vayu (air). Hathyoga Pradipika 2.2*

यावद्वायुः सिथतोदेहेतावज्जीवन मुच्यते

मरणंतस्यनिष्क्रान्तिस्ततो वायुं निरोघयेत्

*yāvadvāyuh sithatodehetāvajjīvana mucyate*

*maraṇantasyaniṣkrāntistato vāyurṁ niroghayeta*

*As long as the vayu (air and Prana) remains in the body, that is called life. Death is when it leaves the body. Therefore retain vayu. **Hathyoga Pradipika 2.3***

प्राणो ह्येष यः सर्वभुतेर्विभाति विजानन्विद्वान्भवते नातिवादी ।

आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥

*prāṇo hyeṣa yaḥ sarvabhutaervibhāti vijānanvidvānbhvate nativādī|*

*ātmakrīḍa ātmaratiḥ kriyāvāneṣa brahmaavidāṃ variṣṭhaḥ||*

*This one is verily the vital force which shines divergently through all beings. Knowing this , the illuminated man has no (further) occasion to go beyond anything in his talk, He sports in the self, delights in the self, and is engrossed in (spiritual) effort. This one is the chief among the knowers of Brahman. **Mundaka Upanisad 3.1.4***

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो भूतानाभायुः । तस्मात् सर्वायुष्मुच्ये ।

सर्वमेव त आयुर्यन्ति । ये प्राणंब्रह्मनोपासते । प्राणो हि भूतानभायुः । तस्मात् सर्वायुष्मुच्ये इति ।

*Pranaṃ devā anu Prananti. manuṣyāḥ paśavaśca ye prāṇo bhūtanābhāyuh*

*tasmāt sarvāyuṣmuctye*

*sarvameva ta āyuryanti ye Pranaṃ brahmanopāsate prāṇo hi bhūtanabhāyuh*

*tasmāt sarvāyuṣmuctyeiti*

*The senses act by following the vital force in the mouth; all human beings and animals that are there act similarly; since on the vital force depends the life of all creatures, therefore, it is called the life of all. Those who worship the vital force as Brahman attain full span of life. Since on this vital force depends the life of all, it is called the life of all. Those who worship the vital force as Brahman attain the full span of life. **Taittiriya Upanisad 2.3.1***

प्राणो अह्मेति व्यजानात् । प्राणाद्धयेव् खल्विमानि भूतानि जायन्ते ।  
 प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।  
 पुनरेव वरुणं पितरमुपससार । अदीहि भगवो ब्रह्मेति । त५ होवाच ।  
 तपसा ब्रह्म विजिज्ञासस्व । तपो अह्मेति । तपसा ब्रह्म विजिज्ञासस्व ।

तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

*prāṇo brahmeti vyajānāt | Pranaddhayeḥ khalvimāni bhūtāni jāyante |  
 prāṇena jātāni jīvanti | Pranam prayantyaḥhisamviśantīti | tadvijñāya |  
 punareva varuṇam pitaramupasasāra | adīhi bhagavo brahmeti | tañ hovāca |  
 tapasā brahma vijijñāśasva | tapo brahmeti | tapasā brahma vijijñāśasva |  
 tapo brahmeti | sa tapo'tapyata | sa tapastaptvā |*

*(He) knew the vital force as Brahman, for it is from the vital force indeed all beings spring. Having come into being, they live through vital force, they move towards and enter the vital force. Having known this, he again approached his father Varuna with the formal request 'O revered sir, teach me Brahman'. To him Varuna said, 'crave to know Brahman well through concentration; concentration is Brahman. He practiced concentration, he having practiced concentration. Taittiriya Upanisad 3.3.1*

प्राण ऐव ब्रह्मणचतुर्थः पादः स वायुना ज्योतिषा

भ्राति च तपति च भतिच तपति च कीर्त्या यशसा

ब्रह्मवर्चसेन य एवं वेद ।

*Prana aiva brahmaṇacaturthaḥ pādah sa vāyunājyotiṣā*

*bhrāti ca tapati ca bhaticā tapati ca kīrtiyā yaśasā*

*brahmavarcasena ya aivaṁ veda |*

*Prana alone is the organ of smell indeed is the fourth foot of Brahman. That shines and emits heat through the air. He who knows this shines and emits heat through fame and lustre of the knowledge of Brahman. Chandogya Upanisad 3.18.4*

### **Characteristics of Prana**

उक्तो य एष उच्चारस्तत्र योऽसौस्फुरन् स्थितः

अव्यक्तानुकृतिप्रायो ध्वनिर्वर्णः स कथ्यते

*ukto ya eṣa uccārastatra yo'sausfuran sthitaḥ*

*avyaktānukṛtiprāyo dhvanirvarṇaḥ sa kathyate*

*From the Uccara of this general Prana there vibrates an imperceptible, inarticulate sound which is known as varna. This goes on naturally and continuously in every living creature. Tantraloka 131*

Uccara is connected with Prana which means life is energy or bioplasma. Main characteristic of Prana is Uccara-which means rising upwards and appearing as sound. Prana is used in two senses 1. General or subtle –known as Pranana; 2. Specific acquires names Prana, apAna, samAna, udAna, vyAna according to various functions of Prana sakti. Characteristic of specific Prana is Uccara, characteristic of subtle Prana is Varna. Various kinds of ananda are obtained by fixing on various Pranas

- Paramata (subject of experience) – Nijananda
- Absence of all objects- Nirananda
- Prana and apana jointly-Parananda
- Samana-Brahamananda
- Udana-Mahananda

- Vyana- Cidananda

After realizing experience of these six kinds of anAnda, aspirant has the experience of JagadAnanda-consciousness alone expresses as knower, known and means of knowledge

नास्योच्चारयिता कश्चित्प्रतिहन्ता न विध्ते

स्वयमुच्चरते देवः प्राणिनामुरसि स्थितः

*nāsyoccārayitā kaścitpratihantā na vidhṭe*

*svayamuccarate devaḥ prāṇināmurasi sithataḥ*

*No one sound is voluntarily, nor can any one prevent its being sounded. The deity abiding in the heart of living creatures sounds it himself. Svacchananda tantra Ch VII*

**Verse50**

Abhinavgupta says about it in the following

एको नादात्मको वर्णः सर्व वर्णविभागवन् ।

सोऽनस्तमितरूपत्वाद्नाहत् इं होदितः

*eko nādātmako varṇaḥ sarva varṇavibhāgavan |*

*so'nastamitarūpatvādanāhat in hoditaḥ*

*There is one varna in the form of nada in which lie all the various letters, latently in an undivided form. As it is ceaseless, it is called anahata i.e., unstruck, natural, uncaused. Tantraloka 61216*

Jayaratha's commentary on this runs as follows

सर्व वर्णा विभाग स्वभावत्वादव्यक्त प्रायो

योऽसावनाहतरूपो नादः स वर्णेऽत्पत्तिनिमित्त्वाद् वर्ण उच्यते वर्णशब्दाभिधेयो भवेदित्यर्थः

*sarva varṇā vibhāga svabhāvatoādayakta prāyo  
yo'sāvanāhatarūpo nādaḥ sa varṇeātpattinimittatvād  
varṇa ucyate varṇaśabdābhidheyo bhavedityarthaḥ*

*In this imperceptible, inarticulate anahata nada, all the varnas (letters) lie latently in an undivided way. As all the varnas ( letters) originate from the nada, therefore it is called varna proleptically. The anusandhana or intensive awareness of this nada is called varna yoga or dhuvni yoga . It is very ancient form of yoga . Sankaracarya calls it nada anusandhana.*

सृष्टिसंहारबीजं च तस्य मुख्यं वपुर्विदिः

*sṛṣṭisamhārabījaṁ ca tasya mukhyaṁ vapurvidiḥ*

*The srsti bija and the samhara bija are its main forms. Tantraloka 132*

Jayaratha explains the main forms in the following words.

प्रधानमभिव्यक्ति स्थानमित्यर्थः

*pradhānamabhiṅyakti sthānamityarthaḥ*

*Sristibija and Samharabija are the main spots of its revelation*

Sa –sristibija –denoting expiration

Ha- Samharabija –denoting inspiration

विद्याशरीरसआ मन्त्रहस्यम् ।

*vidyāśarīrasattā mantrarahasyam* |

The luminous being of the perfect consciousness which is non different from the entire cosmos and which is inherent in the multitude of words whose essence consists in the knowledge of the highest non dualism is the secret of mantra. In the text tantra sadhbhava the following matter has been elucidated in detail. “All mantras consist of letters, the letters are a form of Sakti; the Sakti should be known as Matraka which should be known as the very form of Shiva”.

Matraka is paravak Sakti that generates the world. The little unknown mother, the letter and word power, are the basis of all knowledge. Sakti enclosing within herself the central vindu sleeps coiled up in the form of snake. Sleeping there she is thoroughly incognizant. Having cast within her womb the moon, fire, the sun, the stars and the fourteen worlds she appears as if senseless owing to the poison. The para Shakti which is only one appears in three ways; 1. anuttara or the letter अ (a) 2. iccha or letter इ (i) 3.

Unmesa (jnana) or the letter उ (u). Through these saktis by various sorts of conjunctions and disjunctions, all the nine classes of letters are produced. Parasakti characterized by nine classes of letters is known in nine ways. She pervades five mantras, she is described in five ways. She appears in twelve vowels, therefore she is said to be existing in twelve. From ‘a’ to ‘ksa’, she exists in fifty varieties in the Sanskrit letters.

In the heart she is said to be of one atom. In throat, she is of two atoms; always situated in the root of the tongue, she is to be known as having three atoms. In the front of the

tongue , there si successful production of the letters . There is no doubt about this . In this way is the production of words. All existents moving and unmoving, are pervaded by words. *Shiv Sutra 2.3*

Nine classes of letters are the following

१ ॥ अ वरग २ ॥ क वरग ३ ॥ च वरग ४ ॥ ट वरग ५ ॥ त वरग ६ ॥ प वरग ७ ॥ य वरग ८ ॥ श वरग  
९ ॥ क्ष वरग

The five mantras are

१ ॥ सदयोजात २ ॥ तात्पुरुस ३ ॥ ईसान ४ ॥ वामदेव ५ ॥ अगौर

The twelve vowels are all the vowels of Sanskrit alphabet with the exception of ऋ ऌ  
ॠ

Sanskrit alphabet from अ to क्ष consists of fifty letters

Parasakti or Paravak is kundalini Sakti. She is the central creative power of the entire Matrka of all the subjective and objective phenomena. Broadly, she expresses herself in three ways, Pasyanti, Madhyama and Vaikhari. Pasyanti is that where the word and object are identical. The division between word and object has not arisen. In this, there is only the light of consciousness. Therefore this is the stage of vision, and that is why this Sakti is known as pasyanti. She consists of one atom. She is said to be existing in the heart.

In the Madhyama stage , through the division between the word and object has started, it is not fully pronounced yet. Madhyama occupies an intermediate stage between Pasyanti and Vaikhari. That is why she is called Madhyama. She is of two atoms and resides in the throat. In the Vaikhari stage, the object is completely separated from the word. The word vaikhara means body. The body is the seat of gross speech. Therefore gross

speech is known as Vaikhari. She is said to exist in the root of the tongue and consists of three atoms. *Shiv Sutra 3.1*

अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः ।

*anyo'antara ātmā Pranamayah | tenaiṣa pūrṇah |*

*There is another self which is inside, imagined through ignorance to be a self just like the physical body. This later inner self is Prana, the air (vital force). By this airy self has filled the self constituted by the essence of food, just as the bellow is filled with air.*

*Taittiriya 2.2.1*

### Methods to merge with consciousness

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।

ज्ञानप्रसादेन विशुद्धसतत्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥

*na cakṣuṣā gṛahyate nāpi vācā nānyairdevestapasā karmaṇā vā |*

*jñānaprasādena viśuddhasatavastatastu taṁ paśyate niṣkalaṁ dhyāyamānaḥ ||*

*It is not comprehended through the eye, nor through speech, nor through the other senses; nor is it attained through austerity or karma. Since one becomes purified in mind through the favourableness of the intellect, therefore can one see that indivisible self through meditation. **Mundaka Upanisad 3.1.8***

य एषोऽक्षिनि पुरुषो द्रश्यत एष आत्मेति

होवाचैतदमृतमभयमेत ब्रह्मेति

तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति वर्त्मनी एव गच्छति ।

*ya eṣo'kṣini puruṣo draśyata eṣa ātmeti*

*hoṃācāitdamṛtamabhayametabrahmeti*

*tadyadyapyasminsarpirvoodakam vā siñcati vartmanī eva gacchati/*

*He said thus. 'The person that is seen in the eye, this is the self. This is deathless, fearless; this is the Brahman. If anybody pours clarified butter or water on it, that flows surely to the eyelashes'. This person the withholder of vision is seen by those who have withdrawn their organs from the objects, who are endowed with such discipline as celibacy etc., the calm ones and discriminating ones in accordance with other Vedic texts. Chandogya Upanisad 4.15.1*

आनन्दो अहोति व्यजानात् । आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।

आनन्दं प्रयन्त्याभिसंविशन्तीति । सेष भार्गवी वारूणि विधा । परमे व्योमन्प्रतिषिठता । स य एवं एद  
प्रतिषिठति ।

अन्नवानन्नादो भवति । महान्भवति प्रज्या पशुभिर्अह्ववर्चसेन । महान् कीर्त्या ॥

*ānando brahmeti vyajānAt | ānandādghayeva khalvimāni bhātāni jāyante | ānandena  
jātāni jīvanti | ānandam prayantyaḥhisamviśantīti | seṣa bhārgavī vārūṇi vidhā | parame  
vyomanpratiṣṭhatā | sa ya evam eda pratitiṣṭhati | annavānannādo bhavati |*

*mahānbhvatī prajyā paśubhirbrahmavarcaśena | mahān kīrtyā ||*

*(He) knew Bliss as Brahman; for from bliss, indeed, all these beings originate; having been born, they are sustained by bliss; they move towards and merge in bliss. This knowledge realized by Bhrgu and imparted to varuna(starts from the food-self and) terminates in the supreme (bliss), established in the cavity of the heart. He who knows thus becomes firmly established; he becomes the possessor of food and the eater of food;*

and he becomes great in progeny, cattle and the lustre of holiness, and great in glory.

**Taittiriya Upanisad 3.6.1**

नित्योऽनित्यानां चेतनश्र्वेतनानामेको बहूनां यो विदधाति कामान् ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

*nityo'nityānām cetanaśrvetanānāmeko bahūnām yo vidadhāti kāmān |*

*tamātmastham ye'enupaśyanti dhīrāsteṣāṁ śāntiḥ śāśvatī netareṣām ||*

*Eternal peace is for those---and not for others---who are discriminating and who realize in their hearts him who---being the eternal among the ephemeral, the consciousness among the conscious-alone dispenses the desired objects to many. **Katha Upanisad***

**2.2.13**

तद्ध तद्धनं नाम तद्धनमित्युपासितव्यं स य एतदेवं वेदाभि हैनँः सर्वाणि भूतानि संवाञ्छन्ति ।

*taddha taddhanam nāma taddhanamityupāsitaavyam sa ya etadevaṁ vedābhi hainaṁṁ  
sarvāṇi bhūtāni sanvāñchanti |*

*The Brahman is well known as the one adorable to all creatures (hence) it is to be meditated on with the help of the name tadavana. All creatures surely pray to anyone who meditates on it in this way. **Kena Upanisad 4.6***

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

*yadbācā'nabhyuditam yena vāgabhyudyate |*

*tadeva brahma tvam viddhi nedam yadidamupāsate ||*

*That which is not uttered by speech, that by which speech is revealed, know that alone to be Brahman, and not what people worship as an object. Kena Upanisad 1.5*

यम्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

*yammanasā na manute yenāhurmano matam|*

*tadeva brahma tvam viddhi nedaṁ yadidamupāsate||*

*That which man does not comprehend with the mind, that by which, they say, the mind is encompassed, know that to be Brahman and not what people worship as an object. Kena Upanisad 1.6*

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

*yaccakṣuṣā na paśyati yena cākṣuṣi paśyati|*

*tadeva brahma tvam viddhi nedaṁ yadidamupāsate||*

*That which man does not see with the eye, that by which man perceives the activities of the eye, know that alone to be Brahman and not what people worship as an object. Kena Upanisad 1.7*

यच्छोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

*yacchotreṇa na śṛṇoti yena śrotramidaṁ śrutam|*

*tadeva brahma tvam viddhi nedaṁ yadidamupāsate||*

*That which man does not hear with ear, that by which man knows this ear, know that to be Brahman and not this that people worship as an object. Kena Upanisad 1.8*

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।

इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥

*na prāṇena nāpānena martyo jīvati kaśravana|*

*itareṇa tu jīvanti yasmīnetāvopāśritau||*

*No mortal lives by Prana or apana; but all live by something else due to which these two find asylum. Katha Upanisad 2.2.1*

शरीरे संहारः कलानाम् ।

*śarīre saṁhāraḥ kalānām|*

*Dissolution of the various parts of the tattvas in the body (gross, subtle, and casual) should be practised by bhavana.*

*By sarira is meant the gross body consisting of the five gross elements, subtle body (five tanmatras,manas,budhi and ahamkara) and the causal(highest) body consisting of Prana and subtle manas upto samana to universal mind. In this body (physical , subtle and causal) dissolution has to be contemplated upon of all the constitutive parts from earth upto Siva into the preceeding causes by bhavana. Shiv Sutra 3.4*

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।

ज्ञानप्रसादेन विशुद्धसतत्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥

*na cakṣuṣā gṛhyate nāpi vācā nānyairdevestapasā karmaṇā vā|*

*jñānaprasādena viśuddhasatvastatastu taṁ paśyate niṣkalaṁ dhyāyamānaḥ||*

*It is not comprehended through the eye, nor through speech, nor through the other senses; nor is it attained through austerity or karma. Since one becomes purified in mind through the favourableness of the intellect, therefore can one see that indivisible self through meditation. **Mundaka Upnasid 3.1.8***

स्वदेहे जगतो वाऽपि सूक्ष्मसूक्ष्मतराणि च ।

तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा ॥

*svadehe jagato vā'pi sūkṣmasūkṣmatarāṇi ca*

*tattvāni yāni nilayaṁ dhyātvānte vyajyate parā||*

*If one meditates on the subtlest elements in one's own body or of the world as if they are merging one after another, then in the end the supreme is revealed*

In Tantraloka III 283-285 Abhinavgupta explains the nature of Shiva as Bhairava.” I am manifesting the universe in the space of my own consciousness, I am the creator, being of the nature of everything”---by this act of awareness, one attains the nature of Bhairava.

In your own body or in this whole universe, just make all these elements enter in their subtle formation in a successive way. Successively make your body enter in its subtle formation of dreaming state, and take that dreaming stste of your own body in its subtler formation of dreamless state, susupti, and carry that dreamless state of susupti of your body in that supreme consciousness of turiya and take that state of turiya in turiyatita and so on. Or take this gross universe: just imagine that this gross universe is existing in your consciousness, your individual consciousness: carry that individual consciousness in your I- consciousness and carry that I –consciousness to universal I- consciousness.

This is melting one after another, in the end supreme God consciousness appears.

**Vijnana Bhairava 54**

व्योमाकारं स्वमात्मानं ध्यायेद्दिग्भिरनावृतम् ।

निराश्रया चितिः शक्तिः स्वरूपं दशयिअदा ॥

*vyomākāraṁ svamātmānaṁ dhyāyēddigbhiranāvṛtam |*

*nirāśrayā citiḥ śaktiḥ svarūpaṁ darśayettadā ||*

*One should meditate on one's own body in the form of the vast sky, unlimited in all directions, then the power of consciousness is free from any support and reveals her own nature. Vijnana Bhairava 92*

चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित् ।

अतश्च तन्मयं सर्वं भावयन्भवजिजनः ॥

*ciddharmā sarvadeheṣu viśeṣo nāsti kutracit |*

*ataśca tanmayam sarvaṁ bhāvayanbhavajijanaḥ ||*

*The one which is characterized as consciousness is residing in all the bodies; there is no differentiation in anything. Therefore, if a person realizes that everything is full of that (very consciousness), he conquers the world of becoming. Vijnana Bhairava 100*

कामक्रोधलोभमोहमधमात्सर्यघोचरे ।

बुद्धिं निस्तिमितां कृत्वा तदत्त्वमवशिष्यते ॥

*kāmakrodhalobhamohamadhamaatsaryaghocare |*

*buddhiṁ nistimitāṁ kṛtvā tattattoamavaśiṣyate ||*

*If one makes one's mind stable in the various states of desire, anger, greed, delusion, intoxication or envy, then the reality alone will remain (which is underlying them).*

**Vijnana Bhairava 101**

न चिअं निक्षिपेद् दुःखे न सुखे वा परिक्षिपेत् ।

भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते ॥

*na cittam nikṣiped duḥkhe na sukhe vā parikṣipet |*

*bhairavi jñāyatām madhye kim tattvamavaśiṣyate ||*

*One's mind should neither be engrossed in suffering nor in pleasure. O Bhairavi ! you should know the middle state (between both)- then the reality alone remains. Vijnana*

**Bhairava 103**

ग्राह्यग्राहकसंविधिः सामान्या सर्वदेहिनाम् ।

योगिनां तु विशेषोऽयं संबन्धे सावधानता ॥

*grāhyagrāhakaśamvitihī sā mānyā sarvadehinām |*

*yoginām tu viśeṣo'yaṁ sambandhe sāvadhānatā ||*

*The perception of object and subject is common to all embodied beings. But characteristic of yogis is that they are constantly aware of this relationship. Vijnana*

**Bhairava 106**

यत्र यत्राक्षमार्गेण चैतन्य व्यज्यते विभोः ।

तस्य तन्मात्रधर्मित्वाच्चिल्लयाद्भरितात्मता ॥

*yatra yatrākṣamārgēṇa caitanya vyajyate vibhoḥ |*

*tasya tanmātradharmitvāccillayādbharitātmatā ||*

*Whenever the universal consciousness of the all pervading lord is revealed through any of the sense organs, since their nature is the same (universal consciousness), then by absorption into pure consciousness the fullness of the self will be attained. **Vijnana***

**Bhairava 117**

स्कारेण बहिर्याति हकारेण विशेत्पुनः । हंस हंसेत्यतो मंत्रं जीवो जपतिनित्यशः ॥

षटशतानि दिवारात्रो सहस्राण्येकाविंशतिः । जपो देव्या विनिर्दिष्टः सुलभो दुर्लभो जडेः ॥

*skāreṇa bahiryāti hakāreṇa viśetpunaḥ | haṁsa haṁsetyato mantram jīvo  
japatinityaśaḥ ||*

*ṣaṭśatāni divārātro sahastrāṅyekaaviṁśatiḥ | japo devyā vinirdiṣṭaḥ sulabho durlabho  
jaḍeḥ ||*

*The breath is exhaled with sound Sa and inhaled with sound Ha. Therefore empirical individual always repeats mantra hamsah. Throughout day and night he repeats this mantra 21600 times . It is known as ajapa –japa, also known as ajapa gayatri. Exhalation –Prana, inhalation- Apana. By mental awareness this automatic process inhalation(apanā) and exhalation(Prana) become equilibrated and then dormant kundalini that lies three and a half folds at the base of spine rises upwards. At that time number of pleasant sounds are heard. Aspirant should not dwell on these sounds and dwell on anahata nadi only. **Shiv Sutras Ch III Verse27***

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।

अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँअल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥

*sarvaṁ khalvidaṁ brahma tajjalāniti śānta upāsīta |*

*atha khalu kratumayaḥ puruṣo yathākraturasmimlloke puruṣo*

*bhavati tathetaḥ pretya bhavati sa kratuṁ kurvīta ||*

*All this is Brahman. This is born from , dissolves in, and exists in that. Therefore, one should meditate by becoming calm. Because a person is identified with his conviction, just as the conviction a man has in this world, so does he become after departing from here. Therefore he should shape his conviction. Chandogya Upanisad 3.14.1*

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय  
 आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः  
 सर्वमयस्तद्यदेतदिदमयोऽदोमय इति यथाकारी यथाचारी तथा भवति -साधुकारी साधुर्भवति पापकारी पापो  
 भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन । अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो  
 भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥

*sa vā ayamātmā brahma vijñānamayo manomayaḥ Pranamayaścaḥśurmayaḥ  
 śrotramayaḥ pṛthivīmaya āpomayo vāyumaya ākaśamayastejomayo 'tejomayaḥ  
 kāmamayo 'kāmamayaḥ krodhamayo 'krodhamayo dharmamayo 'dharmamayaḥ  
 sarvamayastadyadetadidamayo 'domaya iti yathākārī yathācārī tathā bhavati -sādhuḥkārī  
 sādhubhāvati pāpakārī pāpo bhavati puṇyaḥ puṇyena karmaṇā bhavati pāpaḥ pāpena  
 atho khalvāhuḥ kāmamaya evāyam puruṣa iti sa yathākāmo bhavati tatkraturbhavati  
 yatkraturbhavati tatkarma kurūte yatkarma kurūte tadabhisampadyate ॥*

*That self is indeed Brahman, as also identified with the intellect, the manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything identified, in fact, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil- it becomes virtuous through good acts and vicious through evil acts. Others , however, say, "The*

*self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out; it attains”.* ***Brhadaranyaka Upanisad 4.4.5***

## **2.6 CONCLUSION**

The present study has compiled the authentic description and explanations of Prana and Pranayama kosa from various traditional Yoga texts. These texts are eight of major Upanisad, Smritis such as Srimad Bhagavad Gita, Yoga Vasishta and Patanjali’s Yoga Sutras, Tantras, Hatha Yoga Pradipika, Gherand Samhita and Hatha Ratnavali have been referred and presented with descriptions of Prana and Pranayama kosa. *This concludes Part 1 of the study.*