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A Review Of The Utility Of Prāṇāyāma For Attaining Samādhi In Relation To The Yoga Philosophy Of Patañjali.

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Abstract

Yoga is a classical philosophy based on an extremely subtle science, primarily focused on seeing the reality of the individual and the world correctly through the restraint of the mind. It also consists of a spiritually disciplined way of life designed to achieve well-being and spiritual perfection in our lives. Although Yoga has a long history dating back to the Vedic period, it was developed into a philosophy by the Patañjali Rishi. Therefore, this philosophy with eight limbs such as Yama, Niyama, etc. was called Pātañjalayoga philosophy. 'Prāṇāyāma' included in Aṣṭāṅgayoga has become very popular nowadays. This practice has gained so much popularity through the institutions that practice yoga, practitioners of yoga, books written about it and social factors. This Prāṇāyāma exercise has been widely discussed in the aforementioned media with the primary objective of removing respiratory disorders, developing a healthy and vigorous respiratory system and various other objectives.

According to the teachings of the Patañjali Ṛṣi, the ultimate goal of yogis who practice the Aṣṭāṅgayoga path is to achieve Kaivalya knowledge or mokṣa, which is developed through the realization of Sāmādhi. Therefore, practicing the pranayama exercises included in the Aṣṭāṅgayoga path can bring many mundane benefits, but its main focus is to uncover the (necessary) path to achieving Sāmādhi. Accordingly, Prāṇāyāma practice in the contemporary seems to be followed (far) outside of its original expectation and purpose. This research paper is a research-based on that hypothesis.

Keywords -: Prāṇāyāma, Samādhi, Yoga, Mind, Nādi, Śvāsa, and Praśvāsa

Introduction

Breathing (inhalation and exhalation) is a natural uninterrupted and continuous process that begins in the mother's womb and ends after death. No one is taught by anyone how to inhale and exhale. This recurring process is genetically organized in every species of organism. Therefore, all living beings breathe and there is no specialty. There is a separate section in the center of the brain for the control of inhalation and exhalation therefore the process of breathing is voluntary. The human being is the only animal who has found the method (Prāṇāyāma) of breath control through his intelligence, although we cannot generally control that process according to our will. Understanding this breathing process and controlling it is not an easy task either. But the Indian sages understood how to achieve this skill through yoga practice and meditation and it has been called the Prāṇāyāma. Therefore, Prāṇāyāma does not mean merely a breathing exercise but an exploration of how every living body remains alive through breathing.

Prāṇāyāma exercises which were thus bequeathed to the world by the Indian sages play a unique role in the Pātañjalayoga Philosophy and There are various pranayama exercises that were developed later in time. This research paper is an account of a study into how Prāṇāyāma which has become extremely popular even today, is analyzed in its grammatical meanings, classifications and its objectives which are expected to achieve in contemporary practices of Prāṇāyāma.

The objectives of the research

The objective of this research paper is to explore prāṇāyāma and its various classifications, the historical and philosophical background of Samādhi through scriptures, Examine the utility of prāṇāyāma in achieving the concentration described in yoga and providing practical recommendations for prāṇāyāma meditation practice, analyze relevant sources books and research studies and discussing the current society's attitudes and aims towards this exercise. And also, identifying and socializing the basic purpose of prāṇāyāma included in the philosophy of Pātañjalayoga is also an aim of the research paper.

Prāṇāyāma and its classifications

'Prāṇāyāma', which is a very familiar term to everyone nowadays, is the fourth stage of Aśtāṅgayoga¹ and the second stage of Śadāṅgayoga.² The term is coined from the combination of the two words 'Prāṇa' and 'Āyāma' (Williams, M. M., 1988, P. 705) which mean the controlling of 'vital Air'. In examining how the etymology of these two words is derived, 'Prā' in the word 'Prāṇa' is falling. Therefore, 'prāṇ' the first meaning of the term 'Prāṇa' is 'full or filled' (Williams, M. M., 1988, P. 701) and the second meaning of the term 'Prāṇa' is 'breathing in and out' (as Aśvāsa-Praśvāsa). Thus, one can easily understand that 'Prāṇa' means something related to the process of breathing (Williams, M. M., 1988, P. 705). when examining the meaning of the term 'Āyāma' which is derived from the root 'yam' before 'Ā' means pulling, extending, stretching, restraining or holding back (hold in), pulling back and preventing (Williams, M. M., 1988, P. 705). According to the above facts, 'Prāṇāyāma' means controlling the breathing process through various methods and 'Āyāma' accurately reflects expansion, restriction or extension. After knowing these meanings, anyone can realize that 'Prāṇāyāma' is the technique of breathing.

Patañjali Rṣi states that prāṇāyāma is the prevention of both inhaling and exhaling, 'tasminsati śvāsapraśvāsayorgativicedaḥ prāṇāyāmaḥ'³ has been mentioned in the second pada of 'Sādhanā' of yoga philosophy. Patañjali risi in the second pada of Samadhi of yoga philosophy mentions that śvāsapraśvāsayorgativicedaḥ prāṇāyāmaḥ as the prevention of both inhaling and as exhaling. Inhalation is the intake of air from the outside. Exhalation is the expulsion of internal air. Thus, in the definition of Prāṇāyāma, Patañjali uses the two words 'Śvāsa and Praśvāsa' but does not use the words 'Prāṇa and Apāna'. As such, this technique is not related to 'Prāṇavāyu'. It controls the over-absorbing power of the body i.e. 'Prāṇa' and the excretory power 'Apāna'. These are not just 'Prāṇavāyu'. Patañjali Rṣi always sought control of the breathing process intellectually rather than physically. According to the Paśupatayoga section of the Skandha Purāṇa, prāṇāyāma means 'directing the control of the breath'. Prāṇāyāma refers to 'breath control', according to the section on Pāśupatayoga in the Skandhapurāṇa-Ambikākhaṇḍa.⁴ And also, as it is mentioned in the stanza in 'Ambikākhaṇḍa verse', 'Yogis' placing the right hand on the left hand (Yogahastha) and lowers the yogi's face a little, looks at the tip of the nose without touching the upper and lower teeth. Then mindful of Brahman in the form of Om, wise yogis freed from ego meditate thus after breath control (Prāṇāyāma). Prāṇāyāma in Śaivism and the Tantric traditions refers to 'breath exercises', it has been mentioned on Īśvarapratyabhijñāvimarsinī's Īśvarapratyabhijñāvimarsinī's Īśvarapratyabhijñākārikā.⁵

We have identified Prāṇa as the corresponding energy of every living and non-living thing in the world. There is also an inseparable connection between prana and mental energy. Similarly, the relationship between wisdom and consciousness is maintained by Prāṇa. Thus, Prāṇāyāma refreshes the body, wisdom, intelligence, and energy. If one practices it exercises frequently Prāṇāyāma is retained inside the body and also it maintains the harmony of the mind. Such as breathing, Jīvātma is also unifying with the body. There is no fear of death.⁶ When physical purification of the Nādi process occurs through Prāṇa, the ventilation improves and the sphincter system becomes unique.⁷ According to that, all the internal energies of the body

¹ yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni (H. Y. II-29)

² Y. C. U. vs. 2

³ tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ (Yo. Su. II-49)

⁴ verse 178.7-8.

⁵ verse 4.16

⁶ Brahmādayoapi tridaśāḥ pavanābhyāsataparāḥ
Abhūvannantakabhyāttasmātpavanamabhyaset (H.P. II-39.)

⁷ Vidhivatprānasamyāmairnādīchakre viśodhite
Sushumnāvadanam bhittvā sukhādviśati mārutah (H.P. II-41.)

can be stimulated and can be put into action in a proper and useful manner through Prāṇāyāma. As such, Prāṇāyāma occupies a prominent and fundamental place in yoga philosophy and yoga.

The classification of Prāṇāyāma

When discussing the classification of Prāṇāyāma, one of the earliest written texts with practical advice is the Haṭhayogapradīpikā by Swātmarāma. As he says in the first sloka of the second chapter of this book devoted to Prāṇāyāma, ‘The yogi, perfected in the Āsanas, according to the instructions of his teacher and is controlling his senses and practicing Prāṇāyāma’. He generally uses the word ‘Kumbhaka’ to describe Prāṇāyāma. According to Swātmarāma, there are eight ‘Kumbhakas’. Namely: Sītākārī, Bhrāmarī, Bhastrīkā, Mūrccā, Sūryabhedana, Ujjāyī, Śītalī, and Plāvīnī. These eight classical Prāṇāyāmas are described very briefly in the Haṭhayogapradīpikā and six of them are also briefly described in the Gheraṇḍasāhīṭā.

1. Sītākārī Prāṇāyāma

Here, Sītākārī is described as making a hissing sound with the mouth (while inhaling air) and exhaling only through the nostrils. By Yoga consisting of repeated practice of this, one becomes a second God of beauty (Kāmadeva)⁸. He becomes an object of high regard amongst the circles of Yogins; he is able to create and destroy; neither hunger nor thirst, somnolence or indolence arises (in him).⁹

2. Bhrāmarī Prāṇāyāma

Breathing in rapidly with a resonance resembling the sound of a bee, exhale slowly, making the humming sound of a female bee. Practicing Bhrāmarī Prāṇāyāma in this way brings immense joy to the minds of the foremost yogis.¹⁰ According to Gheraṇḍasāhīṭā, at past midnight in a place where there are no sounds of any animals, to be heard, let the Yogi practice Pūruka and Kumbhaka, closing the ears by the hands.¹¹ Various sounds are cognized by the daily practice of this Kumbhaka. Last of all is heard the Anāhata sound rising from the heart. Of this sound there is resonance. In that resonance is light. In that light, the mind should be immersed. When the mind is absorbed, then it reaches the highest seat of Viṣṇu -By success in this Bhrāmarī Kumbhaka, one gets success in Samādhi.¹²

3. Bhastrīkā Prāṇāyāma

Having assumed Padmāsana properly, with the neck and abdomen in line, the intelligent (practitioner) should close the mouth and breathe out the air through the nostrils with effort, till it is felt to resound in the heart, throat and up to the skull. Then air should be inhaled rapidly till it touches the lotus of the heart.¹³ Even as the blacksmith works his bellows with speed, he should with his mind, keep the Prāṇa in his body (constantly) by moving.¹⁴ Gheraṇḍasāhīṭā describes this as follows, As the bellows of the Iron Smith constantly dilates and contracts let him slowly draw the air by both nostrils and expand the stomach. Then throw it out quickly like the bellows.¹⁵

⁸ Sītākām kuryāttathā vaktre ghrānenaiva vijrmbhikām
Evamabhyāsayoghena kāmadevo dviṭiyakah (H.P. 54)

⁹ Yoginī chakrasammānyah srshtisamhārakārah
Na kshudhā Na trshā nidrā naivālyam prajāyate (H.P. 55)

¹⁰ Veghādghosham pūrakam bhrngghanādam
Bhrngghīnādam rechakam mandamandam
Yogīndrānamevamabhyāsayoghāch
chitte jāta kāchidānandalīlā bhrāmarī (H.P. 68)

¹¹ ardharātre gate yogī jantūnām śabdavarjite |
kakha pidhāya hastābhyām kuryāt pūrakakumbhakama || (G. S. V.78)

¹² evam nānāvidho nādo jāyate nityamanyasāt |
anāhatasya śabdasya tasya śabdasya yā dhvaniḥ ||
dhvanerantargatam jyoti jyetirantargatam manaḥ |
tanmano vilayam yāti tadvidhyāḥ paramam padam
evam bhrāmarīsamśiddhiḥ samādhisiddhimām yāt || (G. S. 81-82)

¹³ yathā laghati hrktanthe kapālāvadhi sasvanam
vegghena pūrayechchāpi hrtpadmāvadhi mārutam
punarvirechayettadvatpūrayechcha punah punah
yathāiva lohakārena bhastrā vegghena chālyate (H.P. 60-61)

¹⁴ tathāiva svaśarīrastham chālayetpavanam dhiyā
yadā śramo bhaveddehe tadā sūryena pūrayet (H.P. 63)

¹⁵ bhastrāiva lohakārānām yathākrameṇa sambhramet |
tathā vāyūḥ ca nāsābhyāmubhābhyām cālayecchanaiḥ || 75 || (G. S. V-75)

4. Mūrccā Prānāvāma

As Mūrccā described in verse 6916, At the end of inhalation, very firmly assuming Jālandhara Bandha, exhale breath slowly. This is called 'Mūrccā' as it reduces the mind to a state of inactivity and confers happiness. In Gheraṇḍasāhītā, having performed Kumbhaka with comfort, let him withdraw the mind from all objects and fix it in the space between the eyebrows. This causes fainting of the mind and gives happiness. For, by this joining the Manas with the Ātma, the bliss of Yoga is certainly obtained.¹⁷

5. Sūryabhedana Prānāvāma

On a comfortable seat, the Yogi should slowly draw the air outside through the right Nādi (Piṅgala). Then he should practice Kumbhaka, restraining the breath to the utmost till it is felt from the hair to the ends of the nails (that is, pervading the whole body). And then, he should slowly exhale through the left Nādi (Idā).¹⁸ According to Gheraṇḍasāhītā, inspire with all strength the external air through the Sun tube (right nostril) Retain this air with the greatest care, performing Jālandhara Bandha. Let the Kumbhaka be kept up as long as the perspiration does not burst out from the tips of the nails or the roots of the hair.¹⁹

6. Ujjāyī Prānāvāma

Closing the mouth, draw in the air slowly through both nostrils till the breath is felt to be sonorous from the throat to the heart. Walking or standing in this Ujjāyī should be practiced.²⁰ Gheraṇḍasāhītā describes close the mouth, drawing in external air by both the nostrils and pulling up internal air from the lungs and throat, retaining them in the mouth. Then, having 'washed' the mouth, perform Jālandhara. Let him perform Kumbhaka with all his might and retain the air unhindered.

7. Śītālī Prānāvāma

As in the above (Śītākāri), the tongue to be protruded a little out of the lips, when the air is drawn in. It is kept confined, as before, and then expelled slowly through the nostrils.²¹

8. Plāvinī Prānāvāma

'Plāvinī' as described in Haṭhayogapradīpikā, owing to the air, which has been abundantly drawn in, completely filling the interior, the Yogi floats easily, even in deep waters, like a lotus leaf.²²

Expected results of practicing Pranayama exercises in the present.

At present, everyone accepts that Prāṇāyāma exercises (breathing exercises) described under yoga exercises are very effective in maintaining proper physical, mental and social health. Yoga therapy improves the quality of life, reduces stress and improves daily well-being. It has also been found as an adjunctive treatment for mental illnesses such as schizophrenia and depression. Prāṇāyāma practices (Abhyās) have

¹⁶ mūrccā Pūrakānte ghādhātaram baddhvā jālandharam śanaih rechayenmūrccākhayeyam manomūrccā sukhapradā (H.P. 69)

¹⁷ sukkena kumbhakaṃ kṛtvā manaśca bhra worantaram | saṃtyajya viśayān sarvān manomūrccā sukhapradā | ātmani manasā yogādānando āyate bhr̥ṣam || G. S. V-83

¹⁸ āsane sukhade yogī baddhvā chaivāsanam tatah dakshanādyā samākr̥shya bahihstham pavanam śanaih ākeśādānakhāghr̥chcha nirodhāvadhi kumbhayet tatah śanaih savyanādyā rechayetpavanam śanaih kapālaśodhanam vātadoshaghnam krmidoshahrt punah punaridam kāryam sūryabhedanamuttamam H.P. 48-50

¹⁹ kathitaṃ sahitaṃ kumbhaṃ sūryabhedanaṃ śṛṇu | pūrayet sūryanādyā ca yathāśakti bahirmakat || dhārayed bahu yatnena kumbhakena jālandharaiḥ | yāvat svedaṃ nakhakeśābhyāṃ tāvat kurvantu kumbhakam || (G.S. 58-59)

²⁰ mukham samyamya nādībhyāmākr̥shya pavanam śanaih yathā laghati kanthāttu hrdayāvadhi sasvanam pūrvavatkumbhayetprānam rechayedidayā tathā śleshmadoshaharam kanthe dehānalavivardhanam nādījalodarādhātughatadoshavināśanam hachchatā tishthatā kāryamujjāyākhyam tu kumbhakam (H.P. 51-53)

²¹ Jihvayā vāyumākr̥shya pūrvavatkumbhasādhanam Śanakairghr̥nārāndhr̥ābhyām rechayetpavanam sudhīh (H.P. 57)

²² plāvinī Antah pravartitodāramārutāpūritodarah Payasyaghādheapi sukhātplavate padmapatravat (H.P. 70)

been shown to significantly reduce blood pressure in both acute and chronic conditions. Contributes to increasing the maximum amount of oxygen in the body in patients with heart failure.

Nowadays, we see many cancer patients and there are many women suffering from breast cancer among them. A research report using such women found that 'breast cancer patients undergoing radiation therapy can reduce mortality-related stress, hopelessness and fatigue by practicing pranayama.' It is also widely accepted that Prāṇāyāma helps to improve the antioxidant levels of these patients.

The calming effect of the vibration created by the bee-like 'hum' when practicing 'Bhrāmārī Prāṇāyāma' helps reduce stress, anxiety, anger and overexcitement. It also helps to increase the focus on a particular objective and manage stress and anxiety. In discussing the benefits related to the respiratory system, Prāṇāyāma helps expand lung capacity by correcting abnormal breathing patterns and moving the muscles correctly. Especially, the sinuses of the forehead (frontal sinuses) can be cleaned and relieve coughs, colds and runny noses. Practicing prolonged breathing exercises help improve the absorption of oxygen and oxygen-carbon dioxide exchange in the lungs.

Practicing Śītalī Prāṇāyāma for ten (10) minutes every day also helps in 'the easiness of breathing, improves daily activity level, cools the body, and relaxes nerves and muscles. It helps treat gall and spleen or related diseases and improves digestion. Assists control also hunger and thirst. Practicing this daily helps calm the body system and the mind.

Ujjāyī Prāṇāyāma has a balancing influence on the entire cardiorespiratory and nervous system. It releases feelings of stress, irritation, and Prāṇāyāma frustration, and helps calm the mind and body. Slows the pace of the breath, which is said to improve longevity, Cleanse and refresh the Nādis, Infuses the mind-body with fresh prana, promote mental clarity and focus, boosts the immune system, soothes and rejuvenates the nervous system, promotes sound sleep, helps in thyroid related problems, helps control high blood pressure and heart related discomforts and Improves voice quality of singers.

Plāvinī Prāṇāyāma improves the blood flow and helps the body to flush out the collected toxins, Yogi Śivānanda says that one can float on water for twelve hours at a stretch upon mastering the Plāvinī Prāṇāyāma. This removes impurities and toxins from our body by producing immense energy through retained air in the stomach. Plāvinī also helps a person to feel lighter as it smoothens the airflow and hence relaxes the brain cells. When breath gets held in the stomach for a prolonged period, it helps in digestion and getting rid of constipation. Helps increase the energy levels of the body and adds a significant increase in age.

Sūryabhedana Prāṇāyāma increases the flow of gall and reduces phlegm and gas in the body. It improves blood circulation and purification. This yoga posture improves digestion and delays aging. Sūryabhedana Prāṇāyāma benefits the body by awakening the Kuṇḍalinī Śakti. It cures the insufficiency of oxygen in the blood. This pranayama cleans the frontal sinuses and destroys intestinal worms by natural deworming. Best for winter sessions as it keeps the body warm. It is a popular breathing exercise for cold, cough, and asthma recovery. An easy and simple recovery method for low blood pressure conditions. This yoga posture helps women who are suffering from a lack of sexual desire.

Mūrccā Prāṇāyāma provides mental tranquility and a sensation of euphoria. It increases mental efficiency by providing energy and removing distractions. Swooning breathing gives a blissful experience where the mind becomes clear of negative emotions, e. g. frustration, anger, anxiety, jealousy, etc. It raises the level of prana by energizing the Idā and Piṅgalā Nādis (channels on the back) and Śuṣumnā. This brings steadiness and contentment by infusing joy and happiness. As it is practiced with Jālandhara Bandha, it exerts pressure on the carotid sinus which reduces blood pressure. It reduces body fats, effective in the cure of headaches and muscle weakness.

Furthermore, in the current situation of the Covid-19 epidemic, due to the rapid deterioration of the lungs of Covid patients, the oxygen capacity necessary for the body decreased and the blood was oxidized. By following daily breathing exercises, all parts of the lungs can fully expand and prevent serious complications of this condition. Prāṇāyāma in particular helps with thoracic and diaphragmatic breathing, equal breathing, alternate nostril breathing, cooling breathing and maintaining lung function. It is also thought to be effective as an adjunctive therapy for acute asthma, cardiovascular and post-surgery.

Samādhi and Prāṇāyāma

Both Samādhi and Prāṇāyāma are integral components of the yogic tradition, aiming to bring about union, concentration, and self-awareness. They are intricately connected and performed in conjunction with each other to enhance their benefits. Meditation (Samādhi), in its essence, is the practice of quieting the mind and cultivating a state of focused attention and awareness. It involves turning inward, detaching from external distractions, and observing one's thoughts, emotions, and sensations without judgment. Through regular meditation, individuals develop the capacity to be fully present in the moment, cultivate a sense of inner peace, and gain insights into the nature of their mind and consciousness.

Prāṇāyāma, on the other hand, refers to the practice of breath control. It involves various techniques that manipulate and regulate the breath, such as deep breathing, alternate nostril breathing, and breath retention. Prāṇāyāma is considered a powerful tool for harnessing the life force energy known as 'Prāṇa' and directing it throughout the body. It not only strengthens the respiratory system but also harmonizes the mind, body, and spirit.

When Meditation (Samādhi) and Prāṇāyāma are practiced in conjunction, their interplay creates a profound synergy that deepens the transformative effects of both practices. Firstly, Prāṇāyāma serves as a powerful preparation for meditation. By regulating the breath and bringing it into a steady rhythm, prāṇāyāma helps to calm the nervous system, reduce mental chatter, and create a conducive environment for the mind to enter a meditative state. The controlled breathing patterns act as an anchor, enabling individuals to remain focused and centered during their meditation practice.

Furthermore, Prāṇāyāma plays a vital role in purifying and harmonizing the energetic body, which is closely linked to meditation. The breath is considered the bridge between the physical body and the subtle energy systems within. By channeling and directing the breath consciously, prāṇāyāma helps to clear energetic blockages, balance the flow of prāṇa, and awaken dormant energies. As a result, the practitioner may experience heightened states of awareness, increased receptivity, and a deepening of their meditation practice.

Additionally, the combined practice of meditation and prāṇāyāma cultivates a profound sense of self-connection and mindfulness. Through meditation, individuals develop the capacity to observe their thoughts and emotions without attachment, fostering a deep sense of self-awareness and detachment from the fluctuations of the mind.

According to Vyāsa Rṣi in Vyāsabhāṣya, there is no austerity more severe than prāṇāyāma. The sages of Vyāsa further state that just as by heating metals such as gold and silver, impurities are removed and become pure and shining, through prāṇāyāma the inner and outer body of the human being is also purified and moves towards shining and luminosity (Baba. Bangali, 1976, P. 62-63). Therefore, Prāṇāyāma is 'Ātmayoga'. Prāṇāyāma is the main weapon for creating purity of mind. Just as a bath cleans the outside of the body, prāṇāyāma purifies the inside of the body. All the gods and the creator of the universe, Mahā Brahma, practiced prāṇāyāma due to the fear of death. Yogis and sages also follow them.²³

Conclusion

Examining at the above information, most people nowadays practice Prāṇāyāma with the primary objective and the expectation of gaining the well-being of their physical body (physical comfort) rather than a spiritual purpose. But extensive study of Pātañjalayoga Philosophy, Vyāsabhāṣya, etc. books clearly shows that the main purpose of sage Patañjali's inclusion of Prāṇāyāma in Aṣṭāṅga Yoga is to direct the being to a spiritual object rather than physical expectations. Therefore, although Patañjali Rṣi used the two words 'Śvāsa and Praśvāsa' in the definition of Prāṇāyāma, he did not use the words 'Prāṇa and Āpāna'. This practice controls the over-absorbing power of the body i.e. 'Prāṇa' and the excreting power 'Apāna'. Patañjali Rṣi always expects control of the breathing process through intellectual and mental concentration rather than physical energies.

Finally, Samādhi and Prāṇāyāma are closely related practices that complement and enhance each other. Through the conscious regulation of breathing (Aśvāsa and Praśvāsa) and the development of mindfulness, individuals can delve deep within themselves and achieve deep calmness and self-awareness. This interconnectedness provides a powerful pathway to inner well-being and spiritual growth.

²³ Yogavidyāsāra

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- ❖ <https://www.healthline.com/health/pranayama-benefits>
- ❖ <https://www.webmd.com/balance/what-is-pranayama>
- ❖ <https://glorian.org/connect/blog/what-is-pranayama?>

