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An Upanisadic Exposition of Prana and Pranayama

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The unique principle, which differentiates a living organism from a mass of inert matter is 'life', significantly known as 'Prana' in the Sanskrit parlance. The word 'Prana' (प्राण) has been derived from the root 'अन्' with prefixing 'प्र' and suffixing 'अन्' or 'चन्' which means "that by which something or somebody lives." The presence of Prana makes a body live and the absence of the same converts it into a corpse, letting it to decay and rot. It is the subtle force, present in every part of the body, enabling each limb function in its own way.

The Vedic literature, especially the Upanisads are the first literatures in the wide world to discover, locate, understand and laud the great, unique unparallel force that is Prana. The seers of the Upanisads seem to have been astounded when they first understood the principle. It seems they were so overwhelmed by the nature of Prana that they groped for appropriate words which could adequately express the complex principle. They took resort to very many methods to present a suitable explanation of Prana. They went on accolading the principle in order to adduce their heartfelt gratitude.

Prana, the great:

Intense endeavour has been made to give an accurate expression to the exact greatness of Prana. In various ways the Upanisadic sages have strived their best to give a clear picture of the actual grandeur of Prana.

In order to establish the magnificence of Prana it is stated that Prana was created to sustain no other entity than the creator Brahma himself. The Brhadaranyaka Upanisad declares that Brahma, while creating food for all the beings, created food for his own consumption too. Prana is one of those foods, which have the capacity to sustain the creator himself.¹

The greatness of Prana may be well deducted from the Upanisadic view that Prana came to being as the result of the penance of Brahman.²

So long as Prana remains present in a body, the body lives. The moment Prana exits, the same is transformed into a corpse. In other words, so long as Prana is present in the body Jivatma is present³ and vice versa. To express this truth the Prasna Upanisad describes Prana as inseparable from Atma as a shadow is inseparable from a man.⁴

The life-retaining potential of Prana has been applauded by the Upanisad. Where there is Prana there is no death. As death keeps a long distance from Prana, it is named as 'Duram'.⁵

Prana is lauded as the fire, as the sun, as the cloud and as the rain god (Indra). This comparison highlights the grand contribution of Prana for providing sustenance to the beings.⁶

The Prasna Upanisad lauds Prana as the eater of all the foods.⁷ Foods signify the different experiences received through the sense organs. Since Prana keeps

the organism capable of receiving experiences, so it duly deserves the appellation (The eater of food).

Prana is the base of everything else. Everything is fixed in Prana like spokes are fixed to the hubs of a chariot.⁸ Everything is under the control of Prana. 'प्राणस्येदं वदो सर्वम्'⁹

Prana the supreme, the indispensable:

Prana is superior to the sense organs, the mind, the speech, the five elements etc. and is indispensable. The Upanisadic sages have established this truth with the help of allegories.

The story in the Prasna Upanisad (in this context) goes like this. Once a strife broke out between Prana and the sensories, the five elements, mind etc. The sense organ etc. claimed that they were responsible for keeping an organism alive. Prana objected and said that an organism is kept alive because Prana, assuming five forms holds it together. When no one believed Prana, (in order to prove the same) it started taking off. Suddenly there came a tremendous turmoil and all other claimants (sense organs etc.) were vehemently dragged out of the body along with Prana. All of them instantly acclaimed the superiority of Prana.¹⁰

In the Chhandogya Upanisad there is another narration to establish the indispensability and supremacy of Prana. Once, goes the story, there was a quarrel among the organs and Prana about superiority. In order to establish one's own claim every organ had to leave the organism for one full year. When other organs, even the mind left the body, the organism was partially affected. But, when Prana tried to leave, every one's existence was in turmoil. This established the indispensability and superiority of Prana.¹¹

Prana, the purest:

Prana is pure and is devoid of evil. To establish this fact, the Brhadaranyaka Upanisad presents an allegorical story. Once, in order to surpass demons, the gods started Jyotistama sacrifice. They invited the organ of speech to sing Udgitha for them. The demons, in order to destroy the sacrifice, attacked the speech and polluted it. (Since then, the organ of speech speaks both good and evil). Heartbroken, the gods requested other organs one by one to sing Udgitha for them. But the demons stroke them with evil and polluted each of them. At last, the gods approached the Prana present in the mouth to chant Udgitha. When the demons tried to strike it with evil, they were shattered like a clod of earth hitting a rock. Thus, Prana remained pure and non-polluted and there is no evil in Prana.¹²

Prana, the ever vigilant guard:

Prana is the ever-vigilant guard of the body. Even when the body is fast asleep and the senses lose their activities, the Prana behaves like the vigilant guard of the city of the body.¹³ Prana is like the fire in the sacrifice of sleep.¹⁴

The one becomes many:

Prana is the subtle life force spread all over the body (and even beyond that). The Sandilya Upanisad holds that the body is ninety-six digits in length. Prana extends twelve digits beyond the body.¹⁵ The one Prana assumes the form of many and sustains the body. The Prasna Upanisad says-अहमवैतत्पञ्चधात्मानं प्रविभज्यैतद्वाणमवकट्य विध



रयामि।¹⁶ The Sivasamhita says- प्राणस्य वष्टिभेदेन नामानि विविधानि च।¹⁷

Just as the king apportions duties and areas of operation to his subordinates so also the main Prana authorizes the subordinate Pranas with various duties and areas of operation. The Prasna Upanisad says- यथा सम्राडेवापि कष्टान् विनियुङ्क्ते एतान् ग्रामान् अधितिरस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक् पृथगेव संनिधत्ते।¹⁸

The main forms of Prana are Prana, Apana, Samana, Udana and Vyana whose duties and areas of operation are as follows.

1. Prana: Its area of operation is from nose and mouth to chest. Its work is respiration.¹⁹
2. Apana: It spreads from abdomen to the soles of feet. It excretes urine and faeces.²⁰
3. Samana: It operates from chest to abdomen and distributes the essence of food evenly in the body.²¹
4. Udana: It pervades from nose and mouth to the head. It sends up secretions and juices.²²
5. Vyana: The whole body is its area of operation. It causes movement in the same.²³

Apart from these, there are five subsidiary forms known as Naga, Kurma, Krkara, Devadatta and Dhananjaya.²⁴

Common creature and Prana:

A common creature, according to the DhyanaBindu Upanisad, is completely at the disposal of Prana- प्राणापानवद्धो जीवो ह्यष्टद्वयोर्ध्वं प्रधावति।²⁵

'Being incessantly hit by Prana and Apana, a common creature is comparable to a ball continuously tossed by a bat' says the Upanisad.²⁶ The Jiva is like a bird tied to a rope and pulled from one side to the other (by Prana and Apana) every moment²⁷ holds the same Upanisad.

Thus, the common being has no control over the life-force. On the contrary, it is completely controlled by the same.

The knowledge of the Prana, thus, is one of the greatest knowledges of the world, as the knowledge of life (Prana) ultimately leads to the control over life i.e. immortality.²⁸

How to control the controller:

As has been stated earlier, Prana, the controller of the organism is the subtle life force pervading all over the body and is completely out of reach of common creature. Only through the activities of the body, which are outcomes of Prana that its presence is felt. There is no direct method to reach the unreachable controller (Prana).

Therefore, after prolonged research the ancient seers of India discovered a reverse method to reach the otherwise unreachable Prana. They discovered that the great principle could be reached through one of its outcomes only. In other words, the cause could be reached through the effect only. (It is like controlling the hair-spring of a clock by controlling the hour hand and minute hand of it). The seers could discover that respiration is the only possible means to reach the Prana and (if possible) control it. This discovery opened the door to one of the greatest achievements of the world i.e. Pranayama.

Pranayama:

The grand science which deals with the regulation, control, and mastery over the grand principle Prana is worldwide known as Pranayama which is a joint word consisting of two parts in it. The first word is Prana and the second one is Ayama, which means restraint. Thus, the control or restraint of Prana or life force is called Pranayama.

Pranayama, as defined by Patanjali is the (willful) 'discontinuity of inhalation and exhalation'.²⁹ The Kumbhaka Paddhati of Raghuvira holds the same view.³⁰ Thus, mainly suspension of respiration is known as Pranayama in the Yogic parlance. It is often sandwiched by Puraka or filling and Rechaka or expelling. According to Sandilya Upanisad the union of Prana and Apana is called Pranayama.³¹ The purpose of controlling the Prana, according to the Upanisad is to reduce the Prana, which is extended twelve digits beyond the human body to make it equal or less to the fire of the body.³²

Pre-requisites of Pranayama:

In order to practise Pranayama, a few preliminary preparations are indispensable, which include culture of moral virtues, proper time for Pranayama, proper place, proper food and the like.

1. **Culture of Virtues:** The Sandilya Upanisad says- यमनियमाभ्यां संयुक्तः पुरुषः प्राणायामं चरेत्³³

Thus, the practice of Yama and Niyama is one of the most required pre conditions of Pranayama. Yamas, as recognized by Patanjali are five viz. non-violence, truth, non-stealing, continence and non-hoarding.³⁴ Likewise cleanliness, satisfactions, penance, study and continuous thinking of God are Niyamas.³⁵ However, a few Upanisads differ on the number of Yamas and Niyamas.³⁶

2. **Preceptor:** Pranayama has to be learnt from a competent Guru as it is a highly technical science and the smallest error might turn out to be fatal. Therefore, a Yogi, who has perfected in the practice of Pranayama should be approached and Pranayama may be learnt from him with faith and reverence so that it becomes effective.³⁷

3. **Perfection in Asanas:** Practice and perfection of Asanas is one of the vital pre-requisites of Pranayama. According to Patanjali a Yogi can start Pranayama only when he perfects the Asanas.³⁸ According to Siva Samhita there are 84 Asanas.³⁹ But the great Yogi Gheranda holds that there are as many Asanas as there are living beings.⁴⁰ Practice of Asanas makes the body strong, disease free and fit for the practice of breath control.

4. **Other requisites:** A lonely place, away from crowd, free from fire, water and pebbles etc. is an ideal place for Pranayama.⁴¹ The ideal time for starting Pranayama (for the first time) is autumn or spring. Starting Pranayama in any other season causes disease.

The Yogi should avoid salty food, mustard and hot dishes. Milk, gee, wheat, moong pulse are conducive to Yoga.

5. **Six auxillary practices:** Persons having excessive fat deposits or suffering from problems like cough etc. feel certain difficulties in practicing Pranayama. In or-



der to facilitate such practitioners, six physical activities, technically named as Satkarma (सात्कर्म) are prescribed. These are Dhauti, Basti, Neti, Trataka, Nauli and Kapalabhati. Satkarma relieves the Yogi of physical maladies and makes him fit for the practice of Pranayama.

Nadisodhan:

Nadisodhan is the first and the vital activity of Pranayama by which Nadis in the body are purified. Nadis are channels along which motor and sensory impulses travels in the forms of air and perform different physical and mental functions. There are seventy two thousand nadis in the body⁴², out of which one hundred and one are most important ones.⁴³ Out of these Ida, Pingala and Susumna are the most important ones.

In order to do Nadisodhan the Yogi should draw air by the Ida (left nostril) for 16 matras (Matra is a small unit of time consisting of a few seconds).⁴⁴ and hold it for 64 matras and release the same through the Pingala (right nostril) for 32 matras. Again he should draw air through the Pingala (right nostril) and repeat the same as before. This activity should be repeated as many times as one can do, to a maximum limit of 80 rounds. Nadisodhan may be practiced four times a day viz. in the morning, in the midday, in the evening and at the midnight.

Divisions of Pranayama:

The Sandilya Upanisad divides Pranayama into three viz. Rechaka, Puraka and Kumbhaka.⁴⁵ The Kumbhaka Paddhati holds the same view.⁴⁶ Patanjali divides Pranayama into four categories. Viz. बाधवर्धनः, आभ्यन्तरवर्धनः, सम्पवर्धनः and बाह्याभ्यन्तरविज्ञयाक्षेपः⁴⁷. The first one is retention after expelling the air, the second is retention after filling and the third is only retention. The fourth may be regarded as a category of the third. The third and fourth may be called as Sahita and Kevala Kumbhaka.

Although Kumbhakas are many, yet the main types of (Sahita) Kumbhaka are eight in number. These are following.

1. **Subryabhedana:** The Yogi has to sit on any posture and draw air slowly through the right nostril and confine it within so that it fills from the tip of the nails to the hair and then he has to let it go through the left nostril.
2. **Ujjaayi:** The Yogi has to close the mouth and draw air through both the nostrils in a way that it goes touching the throat to the chest and makes a little sound. After retaining the air for a while he has to release it through the left nostril.
3. **Sitali:** The Yogi has to draw air through the mouth by protruding the tongue a little out of the lips. After confining the air as long as possible, he finally expels it through the nostrils.
4. **Sitkari:** The Yogi draws the air through the mouth by keeping the tongue between the lips. The air, thus drawn is not expelled through the mouth but through the nose.
5. **Bhastrika:** The Yogi has to sit on Padmasana and keep his body straight and closing the mouth carefully he has to release the air through the nose. Then he has

to draw the air with a sound, which touches the throat, chest and head and fills the heart. The air has to be expelled again and again just as a pair of bellows of the black smith works.

The air has to be drawn through the right nostril by closing the left nostril and confined. Having confined it properly, it should be expelled through the left nostril. This should be repeated alternately with both the nostrils.

6. **Bhramari:** Bhramari is a Pranayama which generates tremendous pleasure in the performer. At first the Yogi has to forcefully fill the lungs with air. Then the same air has to be expelled slowly and a sound resembling to that of a bee is created.

7. **Murchha:** The Yogi has to fill the lungs with air and close the passage firmly with Jalandhara Bandha. Then he has to expel the air slowly.

8. **Plavini:** The Yogi has to fill the belly with a lot of air. When the body is filled to its utmost, the Yogi feels like floating on the surface of deep water as a leaf of a lotus floats.

Apart from these, there are many more types of Kumbhakas practised by Yogis. The Kumbhaka Paddhati of Raghuvira enumerates more than fifty Kumbhakas.

Stages of Pranayama:

Practice of Pranayama moves through four stages viz. Arambha, Ghata, Parichaya and Nispatti.⁴⁸ In the first stage the Nadis are purified.⁴⁹ In the second stage the Yogi attains supernatural powers.⁵⁰ In the third stage the Prana air moves in the ether of Susumna. The yogi can retain air for eight Danda at a stretch.⁵¹ In the last stage the Yogi attains knowledge.⁵²

Results of Pranayama:

The results of Pranayama are beyond enumeration. Because Pranayama brings about a total physical, mental and spiritual transformation in the Yogi. However, the following may be regarded as a broad outline of the achievements of Pranayama.

1. **Eradication of maladies:** To begin from the lowest level, Pranayama brings about changes in the corporeal appearance. The body becomes light and slim and develops a glazing complexion. There is aroma in the body and sweetness in the voice. The metabolism functions very effectively. Breath-holding brings about respiratory, circulatory and cardiac changes in the practitioner. Increased breath-holding time in Kumbhaka results in slowing down the heart. As a result, diseases related to these mechanisms get arrested. Holding the breath has an absolute control over the emotions too. Controlled emotions check various psychosomatic diseases. Thus, the practice of Pranayama eradicates all types of physical, mental and emotional disorders and renders the Yogi disease-free.⁵³

2. **Prolongation of lifespan:** Pranayama slows down the speed of respiration which has a direct impact on the length of life. It is an observed fact that longevity of a creature depends on the frequency of respiration it makes. The more the frequency, the lesser is the length of life. (A dog who respire fifty times a minute lives for 14 years whereas an elephant respire twenty times a minute and lives for one hundred years. The number



of breath in a tortoise is four times a minute and it lives for four hundred years. A snake breathes twice or thrice a minute and lives a life of 500 to 1000 years.) A healthy man breathes 14 to 16 times a minute which increases during exercises, during running and even during sleep. Retention of breath through Pranayama lessens the frequency of respiration and hence lengthens the life of the Yogi. The famous Yogi Devrah Baba lived a life, which was two to three times lengthier than a normal human life. It was nothing but the result of a higher technique of Pranayama. Devrah Baba himself asserts- "Man becomes ageless by the practice of Pranayama".⁵⁴

3. Expansion of human capabilities: By constant practice of Pranayama the capabilities of the Yogi get expanded beyond the normal human limits and he becomes capable of performing such activities which are beyond the reach of an ordinary man. For example he attains clairvoyance, clairaudience, can move to any place at his sweet will etc. The Siva Samhita enumerates the super human attainments of a Yogi as follows. वाक्सिद्धिः कामचारित्वं दूरदृष्टिस्तथैव च।

दूरश्रुतिः सूक्ष्मदृष्टिः परकायप्रवेक्षणम्।

विष्णुमूर्तलेपने स्वर्णमदच्छयकरणं तथा।

भवन्त्येतानि सर्वाणि खेचरत्वं च योगिनाम्।⁵⁵

4. Mastery over death: The presence of Prana in the body as stated earlier is called life and the exit of the same is known as death.⁵⁶ Practice of Pranayama culminates in a complete mastery over Prana, which includes withdrawing the Prana from a body and installing it into one. In other words, the Yogi is no longer controlled by death. On the contrary, death is controlled by the Yogi.

Examples of Yogis who have attained mastery over death is not lacking in the soil of India. The famous Yogi Bengali Baba left his body and could enter into it after three days in order to console his disciples who could not bear his departure.⁵⁷

Swami Rama in his book 'Living with the Himalayan Masters' refers to a Yogi who could shun his old body and enter into a younger one after the young man died.⁵⁸

5. Attainment of highest knowledge and liberation: The movement of the mind is due to the movement of the air says Swatmaram Swami. चले वाते चलं चित्तं निष्ठचले निष्ठचलं भवेत्।⁵⁹

Therefore, retention of breath results in the concentration of mind and the mind acquires fitness for the internal spiritual Sadhanas (Dharana, Dhyana and Samadhi) says Patanjali. धारणासु च योग्यता मनसः।⁶⁰

The Yogic Upanisads hold that Pranayama can completely suspend the activities of the mind as a result of which the Yogi attains the state of Manonmani.⁶¹

The aim of all spiritual endeavour is to gain the highest knowledge about one's own self. The practice of Pranayama is a great activator of the process of acquiring self-knowledge as it (Pranayama) attenuates and removes the veil that covers the light of knowledge. Says Patanjali. ततः क्षीयते प्रकाशावरणम्।⁶²

Pranayama, if practised with complete adherence dedication and sincerity under the proper guidance of a competent and enlightened Guru, can consummate in the attainment of the highest state i.e. Self-realisation. Patanjali regards it as an independent Sadhana for at-

taining Samadhi. The Yogasutra vouchsafes- प्रच्छेदनिविधारणाभ्यां वा प्राणस्य⁶³

Conclusion:

Thus, there won't be an iota of exaggeration if it is said that Pranayama is the greatest science of the world as it deals with the regulation, control and mastery over the 'life force'. Everything in the world revolves round 'life'. As matter is always meant to subserve life so no science related to matter however great it might be, can ever match 'the science of life.'

Pranayama, evolved by the greatest brains of the world is that perfect science which keeps the body and mind in perfect order and leads to a life full of unending happiness and liberation. Hence, Pranayama is one of the greatest gifts that India has offered to the world.

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- ¹ त्रीण्यात्मनेऽकुरुत इति मनो वाचं प्राणं तान्यात्मनेऽकुरुत। (Brhadaranyaka Upanisad 1.5.3)
- ² तपसा चीयते ब्रह्म ततोऽन्नमभिजायते अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामष्टतम् (मुण्डकोपनिषद् 1.2.8)
- ³ यावद् वायुः स्थितो देहे तावज्जीवो न मुञ्चति। (Yogachudamani Up. 90)
- ⁴ यथैजा पुरुषे छायेतस्मिन् एतदाततं (Prasna Up.3.3)
- ⁵ सा वा एजा देवता दूर्नाम दूरं ह्यस्या मष्ट्युर्दूरं ह वा अस्मान् मष्ट्युर्भवंति। (Br. Up. 1.3.9)
- ⁶ Prasna Upanisad 2.9-10
- ⁷ Prasna Upanisad -2.7



- ⁸ Prasna Upanisad -2.6
⁹ Prasna Upanisad - 2.13
¹⁰ Prasna Upanisad- 2.4
¹¹ Chhandogya Upanisad- 5-1
¹² Brhadaranyaka Upanisad- 1.3.1-7
¹³ प्राणानय एव एतस्मिन् पुरे जाग्रति- Prasna Up. 4.3.3
¹⁴ Prasna Upanisad- 4.3.3-4
¹⁵ अथेदं शरीरं प्राणवत्यङ्गुलात्मकं भवति। शरीरात् प्राणो द्वादशाङ्गुलाधिको भवति (Sandilya Up. 4)
¹⁶ Prasna Up- 3.5, 3
¹⁷ Sivasamhita- 3.3
¹⁸ Prasna Up.- 3.4.
¹⁹ मुखनासिकासञ्चार्य हृदयवृत्तिः प्रणयनात् प्राणः Brhadaranyaka Up-1.5.3
²⁰ अपनयनात् मूत्रपुरीजादेरपानोऽध्ववृत्तिर्नाभिस्थानः (Br. Up. 1.5.3)
²¹ व्यानं व्यायमनकर्मा व्यानः प्राणापानयोः सन्धिवीर्यवत्कर्महेतुश्च (Br. Up. 1.5.3)
²² उदान उत्कज्जोर्ध्वगमनादिहेतुपादतलमस्तकस्थान उर्ध्ववृत्तिः (Br. Up. 1.5.3)
²³ समानः समं नयनात् भुक्तस्य पीतस्य च कोष्ठस्थानोऽनपक्ता (Br. Up. 1.5.3)
²⁴ प्राणोऽपानः समानश्चोदानो व्यानस्तथैव च।
 नागः कूर्मं कष्टकरको देवदत्तो धनञ्जयः॥
 प्राणाद्याः पञ्च विख्याता नागाद्याः पञ्च वायवः॥
 एते नाडीसहस्रेषु वर्तन्ते जीवरूपिणः (Dhyanbindu Up. 58)
²⁵ Dhyanbindu Upanisad 59.
²⁶ अक्षिप्तो भुजदण्डेन यथोच्चलति कन्दुकः।
 प्राणापानसमाक्षिप्तस्तदवद् जीवो न विश्रमेत्॥ (Ibid 59)
²⁷ अपानात् कर्जति प्राणोऽपानः प्राणाच्च कर्जति।
 खगरज्जुवदित्येतद् यो जानाति स योगवित्। (Ibid 60)
²⁸ उत्पत्तिमायति स्थानं, विभुत्वं चैव पञ्चधा।
 अध्यात्मं चैव प्राणस्य, विज्ञायामष्टममष्टनुते॥ (Pr. Up. 3.12)
²⁹ तस्मिन् सति ह्वासप्रह्वासयोगतिविच्छेदः प्राणायामः (Yoga Sutra 2.49)
³⁰ स्वासप्रह्वासयोर्यत्र गतिविच्छेदनं भवेत्।
 सामान्यलक्षणं प्रोक्तं प्राणायामस्य चासने॥ (Kumbhaka Paddhati- 15)
³¹ प्राणापानसमायोगः प्राणायामो भवति (Sandilya Up. 3)
³² Sandilya Upanisad- 4
³³ Sandilya Upanisad- 4
³⁴ अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः। (Yoga Sutra 2.30)
³⁵ श्लोचसन्तो जतपः स्वाध्यायेष्टवरप्राणिधानानि नियमाः। (Yoga Sutra 2.32)
³⁶ तत्राहिंसासत्यास्तेयब्रह्मचर्यदयाजपश्माधर्षतिमिताहारशौचानि चेति यमा दद्या (Sandilya Up. 1)
 तपः सन्तो ज्ञास्तिकादानेष्टवरपूजनसिद्धान्तश्रवणहीमतिजपोन्नतानि दद्या नियमाः (Sandilya Up. 2)
³⁷ भवेत् वीर्यवती विद्या गुरुवक्त्रसमुद्भवा। (Siva Samhita 3.11)
³⁸ Y.S. 2.49
³⁹ Siva Samhita- 3.98
⁴⁰ Gherenda Samhita- 2.1
⁴¹ समे शुचौ शर्कराबहिर्बालुका-
 विवर्जिते शब्दजलाश्रयादिभिः
 मनोऽनुकूले न तु चक्षुःपीडने
 गुहानिवाताश्रयणे प्रयोजयेत्॥ (Swetaswatar Up. 2.10)
⁴² तत्र नाड्यः समुत्पन्नाः सहस्राणि द्विसप्ततिः (Dhyanabindu Up. 51)
⁴³ शतं चैका च हृदयस्य नाड्यः (Katha Up. 2.6.16)
⁴⁴ जानुं प्रदक्षिणीकृत्य न द्रुतं न विलम्बितम्।
 करोति छोटिकां यावत् सा मात्रेति च गीयते॥ (योगसिद्धान्तचन्द्रिका पृष्ठ 96)
⁴⁵ रेचकपुरककुम्भकभेदेन स त्रिविधः (Sandilya Up. 14)
⁴⁶ प्राणायामस्त्रिभिः प्रोक्तो रेचकपुरककुम्भकैः (Kumbhaka Paddhati- 16)
⁴⁷ Yogasutra 2.50-51
⁴⁸ आरम्भश्च घटश्चैव तथा परिचयः पुनः।
 निरूपतिष्ठेति योगस्य स्यादवस्थाचतुष्टयम्॥ (योगसिद्धान्तचन्द्रिका P.18)
⁴⁹ चतुष्कालिकप्राणायामाभ्यासादिना नाडीशुद्धौ आरम्भावस्था भवति- (यो. सि.च. P.18)
⁵⁰ यदा भवेत् घटावस्था योगिनोऽभ्यासिनः सदा।
 तदा संसारचक्रेऽस्मिन् नास्ति तद्वन्न साधयेत्॥ यो.सि.च. P.18
⁵¹ दण्डाङ्गकं यदा वायुनिष्ठचलो योगिनो भवेत्
 ततः परिचयावस्था योगिनोऽभ्यासिनो भवेत्॥ यो. सि. च. P. 99
⁵² सर्वचक्रं विजित्वाष्टु ज्ञानशक्तौ विलीयते यो.सि.च. P. 99
⁵³ निर्मुक्तरोगजालः Sandilya Up. 14
⁵⁴ Living with the Himalayan Masters- P. 107
⁵⁵ Siva Samhita- 3.54
⁵⁶ यावत् वायुः स्थितो देहे तावत् जीवनमुच्यते। (Hatha Yoga Pradipika 2.3)
⁵⁷ Living with the Himalayan Masters P. 430
⁵⁸ Ibid 425
⁵⁹ Hatha Yoga Pradipika- 2.2
⁶⁰ Yoga Sutra 2.53
⁶¹ मारुते मध्यसञ्चारे मनःस्थैर्यं प्रजायते।
 यो मनःस्थिरो भावः सैवावस्था मनोन्मनी Sandilya Up. 10
⁶² Yogasutra 2.52
⁶³ (Y.S. 1.34)