

Science Of Breathing



Jain Sadhvi Dr. Shiv Pragya

Nadi Overview

Nadi is a term for the channels through which, in traditional Indian medicine and spiritual knowledge, the energies such as prana of the physical body, the subtle body and the causal body are said to flow. Within this philosophical framework, the nadis are said to connect at special points of intensity, the chakras. All nadis are said to originate from one of two centres; the heart and the kanda, the latter being an egg-shaped bulb in the pelvic area, just below the navel. The three principal nadis run from the base of the spine to the head, and are the ida on the left, the sushumna in the centre, and the pingala on the right. Ultimately the goal is to unblock these nadis to bring liberation.

Nadi is an important concept in yoga philosophy, mentioned and described in the sources, some as much as 3,000 years old. The number of nadis of the human body is claimed to be up to hundreds-of-thousands and even millions. The Shiva Samhita treatise on yoga states, for example, that out of 350,000 nadis 14 are particularly important, and among them, the three just mentioned are the three most vital. The three principal nadis are ida, pingala, and sushumna. Ida lies to the left of the spine, whereas pingala is to the right side of the spine, mirroring the ida. Sushumna runs along the spinal cord in the center, through the seven chakras. When the channels are unblocked by the action of yoga, the energy

of kundalini uncoils and rises up the sushumna from the base of the spine.

The nadis play a role in yoga, as many yogic practices, including shatkarmas, mudras and pranayama, are intended to open and unblock the nadis. The ultimate aim of some yogic practices are to direct prana into the sushumna nadi specifically, enabling kundalini to rise, and thus bring about moksha, or liberation.

Historic Reference

Several of the ancient Upanishads use the concept of nadis (channels). The nadi system is mentioned in the Chandogya Upanishad (8~6 cc. BCE), verse 8.6.6. and in verses 3.6-3.7 of the Prashna Upanishad (second half of the 1 millennium BC). As stated in the last,

3.6 "In the heart verily is Jivātma. Here a hundred and one nādis arise. For each of these nādis there are one hundred nādikās. For each of these there are thousands more. In these Vyâna moves."

3.7 "Through one of these, the Udâna leads us upward by virtue of good deeds to the good worlds, by sin to the sinful worlds, by both to the worlds of men indeed."

The medieval Sat-Cakra-Nirupana (1520s), one of the later and more fully developed classical texts on nadis and chakras, refers to these three main nadis by the names Sasi, Mihira, and Susumna.

Functions and Activities

In yoga theory, nadis carry prana, life force energy. In the physical body, the nadis are channels carrying air, water, nutrients, blood and other bodily fluids around and are similar to the arteries, veins, capillaries, bronchioles, nerves, lymph canals and so on. In the subtle and the causal body, the nadis are channels for so called cosmic, vital, seminal, mental, intellectual, etc. energies (collectively described as prana) and are important for sensations, consciousness and the spiritual aura.

Yoga texts disagree on the number of nadis in the human body. The Hatha Yoga Pradipika and Goraksha Samhita quote 72,000 nadis, each branching off into another 72,000 nadis, whereas the Shiva Samhita states 350,000 nadis arise from the navel center, and the Katha Upanishad says that 101 channels radiate from the heart.

नाभिमारभ्यस्कन्धोर्ध्वमंकुरादेव निर्गताः ।

द्विसप्ततिसहस्राणि देहमध्ये व्यवस्थिताः ॥

The Ida and Pingala nadis are sometimes in modern readings interpreted as the two hemispheres of the brain. Pingala is the extroverted (Active), solar nadi, and corresponds to the right hand side of the body and the left hand side of the brain.

Ida is the introverted, lunar nadi, and corresponds to the left hand side of the body and the right hand side of the brain (there is a contralateralization). These nadis are also said to have an extrasensory function, playing a part in empathic and instinctive responses.

The two nadis are believed to be stimulated through different Pranayama practices, including nadi shodhana, which involves alternately breathing through the left and right nostrils, which would theoretically stimulate the left and right sides of the brain respectively. The word nadi comes from the Sanskrit root nad meaning "channel", "stream", or "flow". Special breathing techniques are practised to influence the flow of prana within these nadis. According to this interpretation, these techniques purify and develop these two energetic currents and may lead to the awakening of kundalini.

The Three Nadis

Ida (Feminine and Creative Principle) is associated with lunar energy. The word ida means "comfort" in Sanskrit. Ida has a moonlike nature and feminine energy with a cooling effect. It courses from the left testicle to the left nostril and corresponds to the Ganges river.

Pingala (Masculine and Analytical Principle) is associated with solar energy. The word pingala means "orange" or "tawny" in Sanskrit. Pingala has a sunlike nature and masculine energy. Its temperature is heating and courses from the right testicle to the right nostril. It corresponds to the river Yamuna.

The Ida and Pingala nadis are often seen as referring to the two hemispheres of the brain. Pingala is the extroverted, solar nadi, and corresponds to left hemisphere. Ida is the introverted, lunar nadi, and refers to the right hemisphere of the brain. Ida nadi controls all the mental processes while Pingala nadi controls all the vital processes.

Sushumna

Sushumna interpenetrates the cerebrospinal axis, and in swara yoga is associated with both nostrils being open and free to the passage of air. The lunar channel Ida is pale in color and located on the left side. It is associated with feminine attributes, the moon and an open left nostril.

The solar channel Pingala is red in color and located on the right side. It is associated with masculine attributes, the light of the sun, and an open right nostril. Sushumna connects the base chakra to the crown chakra. It is important in Yoga and Tantra.

In Raja Yoga or Yoga of Patanjali, when the mind is quietened through the Yamas, Niyamas, Asanas and Pranayama, the important state of Pratyahara begins. A person entering this state never complains of Dispersion of Mind. This is characterized by observing the movements/jerks in sushumna in the subtle body.

Unblocking the channels

The purpose of yoga is moksha, liberation and hence immortality in the state of samadhi, union, which is the meaning of "yoga" as described in the Patanjalayogasastra. This is obstructed by blockages in the nadis, which allow the vital air, prana, to languish in the Ida and Pingala channels. The unblocking of the channels is therefore a vital function of yoga. The various practices of yoga, including the preliminary purifications or satkarmas, the yogic seals or mudras, visualisation, breath restraint or pranayama, and the repetition of mantras work together to force the prana to move from the Ida and Pingala into the central Sushumna channel. The mudras in particular close off various openings, thus trapping prana and directing it towards the Sushumna. This allows kundalini to rise up the Sushumna channel, leading to liberation.

Unblocking the channels also leads to other benefits like better sleep, oxygen intake, and heart health.

Other traditions and interpretations

Other cultures also work with concepts similar to nadis and prana.

Chinese

Systems based on Traditional Chinese Medicine work with an energy concept called qi. Qi travels through meridians similar in description to the nadis.

The microcosmic orbit practice has many similarities to certain Indian nadi shuddha (channel clearing) exercises and the practice of Kriya Yoga.

Tibetan

Tibetan medicine borrows many concepts from Yoga through the influence of Tantric Buddhism. One of the Six Yogas of Naropa is a cleansing of the central channel called phowa, preparing the soul to leave the body through the sagittal suture. The Vajrayana practice of Trul Khor is another practice used to direct and control the flow of energy within the body's energetic meridians through breath control and physical postures.

European

Sometimes the three main nadis are related to the Caduceus of Hermes: "the two snakes of which symbolize the kundalini or serpent-fire which is presently to be set in motion along those channels, while the wings typify the power of conscious flight through higher planes which the development of that fire confers".

Chakras

Chakras are various focal points used in a variety of ancient meditation practices, collectively denominated as Tantra, or the esoteric or inner traditions of Hinduism. The concept is found in the early traditions of Hinduism. Beliefs differ between the Indian religions,

with many Buddhist texts consistently mentioning five chakras, while Hindu sources offer six or even seven. Early Sanskrit texts speak of them both as meditative visualizations combining flowers and mantras and as physical entities in the body.

Within kundalini yoga, the techniques of breath exercises, visualizations, mudras, bandhas, kriyas, and mantras are focused on manipulating the flow of subtle energy through chakras.

The Chakras are part of esoteric medieval-era beliefs about physiology and psychic centers that emerged across Indian traditions. The belief held that human life simultaneously exists in two parallel dimensions, one "physical body" (sthula sharir) and other "psychological, emotional, mind, non-physical" it is called the "subtle body" (sukshma sharir). This subtle body is energy, while the physical body is mass.

The psyche or mind plane corresponds to and interacts with the body plane, and the belief holds that the body and the mind mutually affect each other. The subtle body consists of nadi (energy channels) connected by nodes of psychic energy called chakra. The belief grew into extensive elaboration, with some suggesting 88,000 chakras throughout the subtle body.

The number of major chakras varied between various traditions, but they typically ranged between four and seven. Nyingmapa Vajrayana Buddhist teachings

mention eight chakras and there is a complete yogic system for each of them.

The important chakras are stated in Hindu and Buddhist texts to be arranged in a column along the spinal cord, from its base to the top of the head, connected by vertical channels. The tantric traditions sought to master them, awaken and energize them through various breathing exercises or with assistance of a teacher. These chakras were also symbolically mapped to specific human physiological capacity, seed syllables (bija), sounds, subtle elements (tanmatra), in some cases deities, colors and other motifs.

Belief in the chakra system of Hinduism and Buddhism differs from the historic Chinese system of meridians in acupuncture. Unlike the latter, the chakra relates to subtle body, wherein it has a position but no definite nervous node or precise physical connection. The tantric systems envision it as continually present, highly relevant and a means to psychic and emotional energy.

It is useful in a type of yogic rituals and meditative discovery of radiant inner energy (prana flows) and mind-body connections. The meditation is aided by extensive symbology, mantras, diagrams, models (deity and mandala). The practitioner proceeds step by step from perceptible models, to increasingly abstract models where deity and external mandala are abandoned, inner self and internal mandalas are awakened.

The seven chakra system

The more common and most studied chakra system incorporates six major chakras along with a seventh center generally not regarded as a chakra. These points are arranged vertically along the axial channel (sushumna nadi in Hindu texts, Avadhuti in some Buddhist texts). According to Gavin Flood, this system of six chakras plus the sahasrara "center" at the crown first appears in the Kubjikāmata-tantra, an 11th-century Kaula work.

It was this chakra system that was translated in the early 20th century by Sir John Woodroffe (also called Arthur Avalon) in the text *The Serpent Power*. Avalon translated the Hindu text *Ṣaṭ-Cakra-Nirūpaṇa* meaning the examination (nirūpaṇa) of the seven (ṣaṭ) chakras (cakra).

The Chakras are traditionally considered meditation aids. The yogi progresses from lower chakras to the highest chakra blossoming in the crown of the head, internalizing the journey of spiritual ascent. In both the Hindu kundalini and Buddhist candali traditions, the chakras are pierced by a dormant energy residing near or in the lowest chakra. In Hindu texts she is known as Kundalini, while in Buddhist texts she is called Candali or Tummo (Tibetan: gtum mo, "fierce one").

1. Muladhara - the root chakra associated with shakti energy situated in the pelvis above the anus. This chakra is often associated with the colour red.
2. Svadisthana - the seat of the vital energies corresponds to the kanda and is in close proximity to the sacral plexus nerve centre. It is associated with the colour orange.
3. Manipuraka - just above the navel, near to the adrenal glands. It is associated with the colour yellow.
4. Anahata - the heart chakra, near to the parathyroids. 101 nadis emanate into one hundred subtler nadis each of which branch of into another 72,000. It is associated with the colour green.
5. Visuddhi - the throat chakra, close to the thyroid gland. It is associated with the colour blue.
6. Aagya - between the eyebrows. Near to the pituitary gland. It is associated with the colour indigo.
7. Sahasrara - at the crown of the head. It is associated with the colour violet.

Nadis and Chakras

To understand Pranayama it is important to understand the Nadis and the Chakras. But first, even before beginning an exploration of how these systems work yogically, it is important to define on what level these truths are pitched. In the west we tend to have fairly simple views about truth, one popular model being the

division between fact and fiction. ‘Fact’ is proven by scientific means and fiction? Well, it’s made up, fabricated somehow out of thin air.

It is this kind of pressure that has somewhat distorted many areas of yogic truth. The East → West and perhaps, more relevantly, the West → East exchange has had an enormous influence on interpretation and understanding of yogic terms. Hence it was deemed necessary for a whole host of reasons to make direct connections between western science and eastern yogic truth. Because of this, there are yogis who insist on emphasising the scientific factual side of yoga. This kind of insecurity is not necessary, and models like pranic energy and its conduits, the chakra and nadi systems, can return peacefully to where they belong as a guidance structure, using pointers aimed at a meditative experience, without feeling the need to find justification within the realms of scientific truth.

This, of course, is not to say that science doesn’t often make discoveries that run parallel with yogic truths, but to some extent science will always be catching up with yoga on this level, because Yoga is a system that encourages the transcendence of duality and so is not held back by some of the constraints that may slow science’s understanding in this field.

The truth of science and the truth of yoga do not need to be at odds, as they belong to two different levels of understanding. Chakras (literally wheels) and nadis

(meaning energy channels-literally flowing water) are real experiences reflected through the use of these working models. It is not that the nadis and chakras are 'objectively there' so much as they are 'effectively there'. If you like, they are poetic terms that equate to infinite webs of relationships between muscles, nerves, emotions, energy and the psyche. It is perhaps due to the complexity of the experience to which the nadis and the chakras point, that a more objective form of language could never accurately describe the experiences felt, not least because of the 'living element' that is involved.

So, a picture paints a thousand words, and the nadis and chakras are such effective imagery in terms of how they aid engagement, that they have been used by yogis for hundreds if not thousands of years, no doubt with some refinements and developments being added. To press home the point further, systems will vary from one school of yoga to another, citing the amounts of nadis and chakras with equal gusto but in different numbers. There is enough agreement on key issues to make these variants arbitrary, and this in fact further shows these systems to be pointers rather than objective facts, so that for instance 350,000 nadis (Shiva samitha) effectively really equals 'a lot'. Most systems, for instance agree that there are more energy channels originating from the belly area (72,000 is one number cited) just below the navel, than from the heart (101 is common), but that from both these areas originate more nadis than from other chakra areas down the midline of the body.

Westerners have also felt sensations from these areas though have not studied them with anything like the depth. Even so, there are common expressions in the West that illustrate the universality of some of these experiences, for instance; ‘I’ve got butterflies in my tummy’; ‘I’ve got a gut feeling about this’; or , ‘I’ve got a knot in my stomach’. Further to this, it is not uncommon when asked about an painful emotional experience for people to point at the heart, sometimes describing a stabbing sensation. These, then, commonly describe a contracted or an energised feeling in a chakra area. The chakras and nadis are part of the same system, the nadis being the almost infinite network of tubular organs or channels of energy flow felt throughout the body, and the chakras being the epicentres and origins of this energy flow. Nadis follow the same lines as all the objective body systems like the nerves, lymph, and circulatory systems, but on top of this there are numerous extra lines of energy (sometimes expressed as extending to the tip of every hair on the body). It is important to retain an tone of spaciousness in order to experience nadis, and this is pointed to my the root ‘nad’ meaning resonance. While nadi itself means ‘a flowing river’, the common description of nadis is as ‘tubular organs’ through which this flow moves.

Of all the nadis three are most important; ida, pingala and sushumana. Sushumana which runs through the spine and terminates at the crown is made from a split of one of the ‘101’ nadis from the heart, that at one part rises to above the crown chakra towards the aperture (randhra) at the crown of the head and at the other

towards the reproductive organs. The other two ida and pingala are of further interest to a pranayama practitioner as they terminate in the left and right nostrils respectively and follow to the left and right sides of the sushumana. These are said to transport the energies of the moon, through ida, and the sun, through pingala, the former representing the negative force (consciousness-because it mirrors) and the latter the positive (the flow of vital energy) in a similar way to an electrical current. The sushumana is supposed to carry the energy of fire.

According to some yogic teachings (particularly those of the Hatha yoga tradition) part of the practice of yoga is building and balancing the sun and moon energies, which correspond to the far Eastern yang and yin. If these energies are built up through asanas, mudras (seals), pranayamas and bandhas (locks) then they merge with the sushumana at the aagya chakra between the eyebrows, this is one of the primary interests of the Hatha yogi, the sushumana then builds up heat and creates a kind of steam (remember the nature of these truths) that pushes up opening the chakras like lotus flowers towards the crown, this is sometimes described as the arising of the kundalini a term linked to the Sanskrit word for coiled up.

This should be seen as a release so that energy can circulate again, and although this is not in itself a spiritual experience, the fact that energy is circulating freely points to consciousness doing the same (energy and consciousness are one and the same in some yogic traditions) and this implies that consciousness is fluid

and flexible. This means that awareness has let go of gripping (aparigraha) memories, views, opinions and ideas that would have caused a resistance in the nerves and so in the energy systems. This less rigid consciousness is unable to create and believe a dualistic projection and hence gains deeper union with the way things are.

This opening is also supposed to connect Shiva at the crown and Shakti at the base chakra in the pelvis, the pure consciousness and pure energy which both benefit from such a union. The final rising of this expanding energy principle pushes towards the crown chakra that then opens, this is sometimes called full or royal yoga (raja yoga) as this final opening implies a total merging of consciousness-as-energy with the energy all around and thus consciousness becomes inseparable from the realisation of the interdependent continuum and flow. This is ultimate self-transcendence.

Resulting from this ‘loosening’, consciousness, in the form of energy, flows through the whole system. The net result of all this is that consciousness, as inseparable from energy, ‘recognises’ the ‘oneness’ of energy and the interdependence of it, directly. One sees that the energy flow in the body equally affects thoughts, feelings and well-being, and that there are no distinguishable hard lines that could be described as definitive boundaries such as me or mine or you and yours. On an intellectual level this does not work and is a nonsense and can only lead to misunderstanding. This then is not a view or opinion; it is only valuable as an

experience. When held in the right way the experience of interdependence then conspires to undermine a dualistic relationship to life that always divides, creating the polarities that underpin war, strife, violence and separation and all that creates doubt, confusion uncertainty and fear.

What is Nadi Shodhana?

Nadi Shodhana is a Sanskrit term where ‘Nadi‘ means ‘flow’ or ‘channel’ and ‘Shodhana‘ means to ‘Purify’. The purifying process of Nadi takes place when breathing is done continuously for a while in alternative nostrils. The process of Nadis purification to awaken the central energy channel Sushumna is called “nadi shuddhi”. And the pranayama technique we use for “nadi shuddhi” process is called Nadi Shodhana Pranayama. Nadi Shodhana Pranayama, or alternate nostril breathing, separates the flow of breath between the left and right sides, which helps to achieve balance within the systems of the body.

In a healthy person the breath will alternate between nostrils about every two hours – this is called the nasal cycle. Since most people are not in optimum health, this time period varies considerably from person to person and the longer it takes to switch from one nostril to the other the more it is a sign of decreased vitality. When the breath continues to flow through one nostril for more than two hours, it will have an adverse effect on our health. If the right nostril is involved, it will result in a mental and nervous disturbance. If the left nostril is

involved, it will result in chronic fatigue and reduced brain function. The longer the flow of breath through one nostril, the more serious a certain illness will be.

In yoga physiology, it mentions about the nadi channels that flow through the body, connecting at special points of energy intensity, the chakras. The Ida nadi lies at the left of the body, and emulates the calming feminine energy of the moon (the yin) and links to the parasympathetic nervous system. The Pingala nadi channel is on the right side of the body, and represents the strong masculine energy of the sun (the yang) – linking to our sympathetic nervous system.

Nadi Shodhana pranayama alternately stimulates the right-brain and then the left-brain. Increasing the flow of air in the right nostril stimulates the sympathetic nervous system and increases the heart rate, produces more sweaty palms, dilates the pupils and opens up the lungs – the fight or flight reaction.

Increasing the flow of air through the left nostril however, stimulates the parasympathetic nervous system and increases digestion, lowers the heart rate and relaxes the body. By practising Nadi Shodhana pranayama, we are aiding the balancing of both of these systems in relation to each other, as well as balancing brain activity. This pranayama is said to purify the energy channels through the body (nadis), clearing the way for our prana to flow more easily.

Preparation for Nadi Shodhana Pranayama

Before one begins the actual practice of Nadi Shodhana, especially the beginners in pranayama, it's advised to know the basics of practice.

In Nadi Shodhana Pranayama, a person can use Vishnu Mudra and Nasagra Mudra to close the nostrils in an easy manner and effectively. Both mudras are always made using the right hand only. For Vishnu mudra, curl the index and middle finger of your right hand towards the palm. Now with the right thumb, the right nostril is closed and with the ring finger, the left nostril is close. To close nostrils in breath retention, thumb and ring fingers are pressed together.

People who feel discomfort in bending fingers while practicing can make Nasagra mudra. For Nasagra mudra, the index and middle finger are extended up placed between the two eyebrows at the root of the nose. Nostrils are operated similarly to Vishnu mudra. However the working of both mudras are the same, but it becomes easier to concentrate in Nadi Shodhana with Nasagra mudra.

To fully open both nostrils before Nadi Shodhana Pranayama, always start with this simple breathing. Here inhale and exhale is done with a single nostril, called uninostril breathing.

- Sit in siddhasana. Close your right nostril with your right thumb, inhale deeply through the left nostril and exhale completely through the same nostril. Do it 10 times.
- Then close the left nostril with your right ring finger. Inhale and exhale in the same manner through right nostril – 10 times.

One should inhale the air from the exhalation was done before, hold the breathe to maximum capacity, and exhale from the other nostril slowly.

In this preparation, start with a breathing ratio of 1:1 then progressively work on 1:2.

To harmonize the flow of breathing, work on inhalation-exhalation from opposite nostrils in one cycle.

- Sit as in the previous stage. Close the right nostril with the right thumb then take a deep breath through the left nostril. Close the left nostril with the right ring finger then exhale out the complete air. It's one cycle.
- Repeat this cycle 10 times – inhale left and exhale right. It's called Chandra Bhedana Pranayama.
- After the 10th round, reverse your breathing pattern i.e. firstly inhale through the right nostril while the left nostril close. And then exhale

through the left nostril while the right nostril is close. It's called Surya Bhedana Pranayama.

When Chandra bhedana and Surya Bhedana both are combined in one cycle, it becomes Nadi Shodhana Pranayama without breath retention.

How to Do Nadi Shodhana Pranayama?

- Begin by sitting cross-legged in any comfortable posture as Siddhasana (accomplished pose), Sukhasana (easy pose), or Padmasana (Lotus Pose).
- Now, straighten up your backbone and neck along with aligning shoulder to each other, relax, and breath gently here. Left hand placed over the left kneecap.
- Make a hand mudra with your right hand, either Vishnu Mudra or Nasagra mudra.
- Lift your right arm at the shoulder level. Without dropping down, bend it from the elbow so the right-hand straightly comes in front of the nose.
- Begin the first cycle of Nadi Shodhana pranayama by closing the right nostril with thumb. Place thumb just below the boney part of your nose.
- Take a long deep breath in from the left nostril while expanding your chest.

- At the end of inhalation, close your open left nostril with your ring finger. Retain breath inside your body for a few seconds.
- Release the thumb from the right nostril, exhale slowly while feeling a contraction of the chest and abdomen.
- Then inhale deeply from the same right nostril, hold the breath inside and exhale out from the left nostril. It completes the one round of Nadi Shodhana Pranayama.
- Repeat the process in the same process. Do it 20 rounds in one time.

As per yogic texts, the ratio of inhale, breath retention, and exhale in Nadi Shodhana Pranayama is 1:4:2.

Gheranda Samhita, a hatha yoga text suggest that Yogis under the guidance of Guru begins with 12 counts of inhalation, 48 counts of retention, and 24 counts of exhalation. With time and progressive increase, breath counts can be increased up to 20 inhalation, 80 retention and 40 exhalation.

However, for beginners who practicing Nadi Shodhana without any Guru's guidance, it's advised to start with a ratio of 1:1:1 and with a month of consistent practice increase this ratio up to 1:2:2. Then progressively build up the stamina to achieve the normal ratio of 1:4:2.

Moreover, In further higher stages, external breath retention (Kumbhaka) is added into Nadi Shodhana. It makes the breathing ratio look like this 1:4:2:2.

Beginners Tips

- Beginners should avoid laying pressure on any of one side of the nose while practicing Nadi shodhana pranayama. This might be harmful to the soft tissue and cartilage of the nose.
- New Practitioner should focus on deep and slow breathing rather than hurrying with the breath. This would not lead to the appropriate results in the end.
- Beginners should keep their spine straight that supplies enough space for the lungs and to the diaphragm for contraction and relaxation. This will deepens the effect of breath on the body.

Precautions

- Practitioners with the condition of asthma and high blood pressure should avoid the retention of breath as it might be fatal if ignored.
- Feeling shortness of breath in Nadi Shodhana is a sign you're pushing your breath beyond your normal limits. Stop the practice immediately when feeling lightheaded, dizzy, or nauseous.

- Individuals who are suffering from some kind of infection of the mouth, nose, throat, or lungs should avoid practicing Nadi Shodhana pranayama. Otherwise could cause a serious situation.
- The practice of this pranayama should not be done right after the meal and one should wait for a minimum of 3 to 4 hours to begin the practice.

Nadi Shodhana Pranayama Benefits

Nadi Shodhana Pranayama benefits the body and mind in many ways. It brings the brain in a balanced state to become mindful of the present moment. Here's how it benefits :

1. It synchronizes Brain Hemisphere. Nadi Shodhana pranayama helps in setting up a balance between the Ida and Pingala Nadi connected to the opposite hemisphere of the brain. On Inhaling through the left nostril, it activates the right hemisphere or parasympathetic nervous system (rest/relaxation response). And on inhaling through the right activates the left hemisphere or sympathetic nervous system (fight/flight response). Nadi Shodhana ensures optimum functioning of both brain hemisphere along with coordination with each other.

2. It improves Blood circulation. The deep breathing in this pranayama improves blood circulation throughout the body, which enables the muscles, lungs, heart, and other organs to function brilliantly. As a result, it prevents diseases and strengthens immunity.
3. It develops pulmonary health and keeps lungs healthy. Deep and slow breathing allows every part of the Pulmonary system like the nose, pharynx, larynx, trachea, bronchi, and lungs to function in a coordinated way. This results in the productive output in the face of improved respiratory capacity along with Volumes (expiratory Flow).
4. It promotes upliftment of Prana. The ultimate aim of the Nadi Shodhana Pranayama is to clear the pathway or Subtle energy channels for the Prana to flow freely. Breathing in this pranayama practice is so intense that it stimulates the Prana so efficiently, that balances the Ida and Pingala Nadis. This further stimulates Sushumna Nadi through which the spiritual energy is lifted up.
5. It helps in Cardiovascular Health. According to one of the studies, it has shown that Slow breathing like Nadi Shodhana Pranayama helps in significantly lowering the heart rate. This maintains the rhythmic pattern of the heart, which ensures healthy heart functioning.

6. It activates Sahashrara Chakra. When Ida Nadi and Pingala Nadi balance, this results in the awakening of the Sushumna Nadi that runs from the base of the spine (Mooladhara Chakra) to the crown of the head (Sahasrara Chakra). The prana flows swiftly through the central Nadi as it becomes clear by Nadi shodhana pranayama. Hence, reaches the crown chakra by crossing all the six chakras and activates Sahashrara in the end. It bless the practitioner with the spiritual consciousness, let go of the emotional blockages and peace of the mind.
7. It relieves anxiety, depression, anger, panic, and stops mood swings. It improves sleep. It helps to balance hormones. It removes toxins from the body.
8. It cures diseases of the muscular system and is beneficial in arthritis, flatulence and varicose veins, acidity and sinusitis. It maintains body temperature from head to toe, keeping it warm in winter and cool in summers. It cures the problem of gas in the abdominal region. It helps to alleviate respiratory allergies that cause high fever, sneezing, or wheezing.
9. It can reduce weight in some practitioners and is a good practice for obesity. It is excellent for the skin and makes it radiant and glowing.

Different levels of Nadi Shodhana

Level 1

- i. Starting Position: a comfortable, upright sitting position
- ii. Concentration: on the process of breathing
- iii. Repetitions: 20 times with each nostril
- iv. Practice:
Sit relaxed and concentrate on the normal breath for a few minutes. > Lift the right hand, place the index finger and middle finger at the eyebrow centre (Pranayama Mudra) and close the right nostril with the thumb. > Breathe through the left nostril 20 times - the breath is slightly deeper than normal and directed into the abdomen. > Open the right nostril again and close the left nostril with the ring finger. > Breathe through the right nostril 20 times - the breath is slightly deeper than normal and into the abdomen. > Return the hand to the knee and observe the normal flow of the breath.
- v. Benefits: Nadi Shodhana purifies the blood and respiratory system. The deeper breathing enriches the blood with oxygen. This Pranayama strengthens the respiratory system and balances the nervous system. It helps to

relieve nervousness and headaches.

Level 2

- i. Starting Position: a comfortable, upright sitting position
- ii. Concentration: on the process of breathing
- iii. Repetitions: 20 rounds beginning with the left nostril and 20 rounds beginning with the right
- iv. Practice: Concentrate for 3-5 minutes on your normal breath. Sit comfortably, spine upright, then raise the right hand to Pranayama Mudra. >Close the right nostril with the thumb and inhale through the left nostril slightly deeper than normal. >Open the right nostril, at the same time closing the left nostril with the ring finger. Exhale slowly and gently through the right nostril. >Perform 20 rounds of this alternate nostril breathing. >Return the hand to the knee and concentrate for 2-3 minutes on the normal breath. >Again raise the right hand to Pranayama Mudra. >Close the left nostril with the right ring finger and inhale deeply through the right nostril. >Open the left nostril, at the same time closing the right nostril with the thumb. Slowly exhale through the left. >Perform 20 rounds of this alternate nostril breathing. >Return the hand to the knee and concentrate for 3-5 minutes on the normal breath.

- v. Benefits: Nadi Shodhana purifies the blood and respiratory system. The deeper breathing enriches the blood with oxygen. This Pranayama strengthens the respiratory system and balances the nervous system. It helps to relieve nervousness and headaches.

Level 3

- i. Starting Position: Meditation posture
- ii. Concentration: on the process of breathing
- iii. Repetitions: 10 rounds beginning with the left nostril and 10 rounds beginning with the right
- iv. Practice: Begin by concentrating on the breath for one minute. >Observe the inhalation and exhalation and turn the attention towards the flow of the breath in both nostrils. >Place the right hand in Pranayama Mudra. >Close the right nostril with the thumb and inhale deeply through the left nostril. >Open the right nostril again, at the same time closing the left nostril with the ring finger and exhale slowly and relaxed through the right nostril. >Inhale through the right nostril again and exhale through the left nostril. One round: inhale left - exhale right - inhale right - exhale left. After 10 rounds return the hand to the knee and concentrate for one minute on normal breathing. >Return to Pranayama Mudra and repeat the breath exercise beginning with the

right nostril: inhale right - exhale left - inhale left - exhale right. After 10 rounds return the hand to the knee and concentrate for one minute on normal breathing and the rhythm of the heartbeat.

- v. Benefits: Nadi Shodhana purifies the blood and respiratory system. The deeper breathing enriches the blood with oxygen. This Pranayama strengthens the respiratory system and balances the nervous system. It helps to relieve nervousness and headaches.

Level 4

- i. Starting Position: Meditation posture
- ii. Concentration: on the process of breathing
- iii. Repetitions: 5 rounds beginning with the left nostril and 5 rounds with the right
- iv. Practice: Concentrate for about 5 minutes on normal relaxed breathing. Then raise the hand into Pranayama Mudra. Mentally count with the breath.
- v. With the thumb close the right nostril and inhale for a count of 4 through the left nostril.
- vi. Close both nostrils and retain the breath for a count of 16.
- vii. Open the right nostril and exhale for a count of 8.
- viii. Close both nostrils and retain the breath for a count of 16.

- ix. Open the right nostril and inhale for a count of 4.
- x. Close both nostrils and retain the breath for a count of 16.
- xi. Open the left nostril and exhale for a count of 8.
- xii. Close both nostrils and retain the breath for a count of 16.

This sequence constitutes one round.

Practice 5 rounds and then concentrate again on normal relaxed breathing. After some time repeat the exercise beginning with the inhalation through the right nostril. Perform 5 rounds.

Benefits: Nadi Shodhana purifies the blood and respiratory system. The deeper breathing enriches the blood with oxygen. This Pranayama strengthens the respiratory system and balances the nervous system. It helps to relieve nervousness and headaches.

Notes on the Practice of this Pranayama: If unable to practice 5 rounds with the counting given above, then begin by retaining the breath only after the inhalation and practice with the ratio of 4 (inhaling) : 4 (retention) : 8 (exhalation). When this becomes comfortable increase to 4:8:8 and later to 4:16:8. After practicing this way for some time, begin to include the retention after the exhalation. As this is introduced, begin with a shorter retention phase: 4:16:8:8, eventually building to the given ration of

4:16:8:16. The length of the cycle can also be increased further, but the ratio should remain the same, eg. 5:20:10:20, 8:32:16:32.

Caution: Only retain the breath for as long as easily possible. If suffering from acute Asthma or heart disease, do not hold the breath.

Breathing

In this world, every living thing sustains life through breathing air. If we imagine human body as a machine, then we can imagine oxygen as fuel for the machine. Humans as well as other living beings need breathing air for surviving and thriving.

Breath is the physical counterpart of the mind. The mind uses the cerebral cortex of the brain, the twin hemispheres, as its tool. These two hemispheres coordinate with the entire organism through neuromotor responses. All neuromotor activities, all sensory and motor functions of the body, are performed with the help of the breath. So breath is mind in action!

Breath provides the pranic force to the organism. This pranic force, working as the Air element, creates movement, pulsation, vibration, and life. The word "spirit" comes from the Latin word spiritus, which literally means breath.

Mind and consciousness are abstract terms—whereas breath is a physiological reality. The study of consciousness begins with the study of the true science of breathing. Breath induces movement. Breathing itself is a neuromotor activity.

Swara Vigyan is the science of nasal breath. It has rightly been called the "ancient technology of mind." Not apart of Hatha Yoga or other yogas, the science of Swara Vigyan deals with the relationship between the nasal

breath and the subtle nerves of the body, on the one hand, and the cycles of the Moon and the elements, on the other. It studies the nasal cycles—the nature of the breath flowing with the right and left nostrils. The teachings of Swara Vigyan allow us to synchronize our breath, our life, with the universal rhythm of the Moon. This alignment removes the effort and strain from our daily activities and brings good fortune.

The founders of Swara Vigyan were not familiar with the cerebral hemispheres, but they did work with the principle of bipolarity: the right side of the body being the masculine, solar principle, or Shiva, and the left being the feminine, lunar principle, or Shakti. Reaching into the depths of human behavior, they were able to ascertain which activities were best suited for right nasal dominance, and which for left. By observing the direct effect of the moon on the breath, they discovered the sacred science of right living.

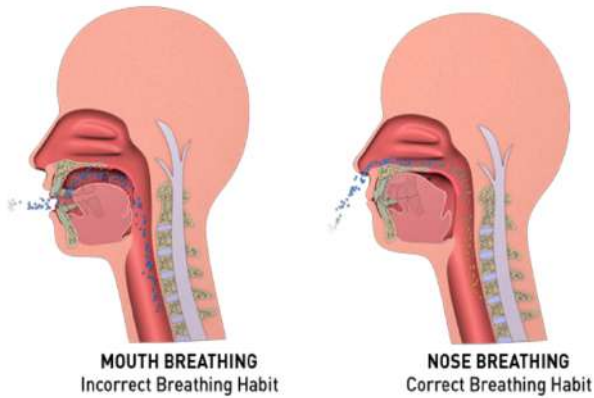
Shri Netradev and Gandhra Maharaj knew the Swara Vigyan very well. It is evident from what's written in Shastra. In ancient books, it is written that after Bhawan Mahavir Swami, Shri Bhadrabahu Swami re-energized the knowledge of Swara Vigyan.

Right technique of breathing

It's also important to breathe the air in right way. For example, a person may inhale either via mouth or via nose. Breathing via nose is recommended rather than breathing via mouth. The air we breathe is first processed

through the nose. The nose is a miraculous filter lined with tiny hairs called cilia. The cilia have many functions: they filter, humidify and warm or cool the air (depending on the temperature) before it enters the lungs. It is estimated that cilia protect our bodies against about 20 billion particles of foreign matter every day! Once it exits the nose, air passes through the mucus-lined windpipe. This is another avenue to trap unwanted particles before they enter the lungs. Next, air enters the lungs, where the oxygen is pumped into the bloodstream and circulated through the body. In exchange, the air leaving the body carries with it carbon dioxide from the cells, a waste material that is expelled through exhalation.

Breathing through the nose is the way our bodies were designed. In fact, it's been said that breathing through your mouth is about as practical as trying to eat through your nose! According to experts, most people breathe at 10-20 percent of their full capacity. Restricted breathing greatly decreases respiratory function, which in turn decreases energy levels in the body. Since oxygen is our main source of life, and exhalation is the main way to expel toxins from our bodies, poor breathing can contribute to a multitude of health problems, from high blood pressure to insomnia.



Many of us feel stressed out, overworked, and overstimulated during our daily lives, which leaves us in a chronic state of fight or flight response. Breathing in and out through the nose helps us take fuller, deeper breaths, which stimulates the lower lung to distribute greater amounts of oxygen throughout the body. Also, the lower lung is rich with the parasympathetic nerve receptors associated with calming the body and mind, whereas the upper lungs — which are stimulated by chest and mouth breathing — prompt us to hyperventilate and trigger sympathetic nerve receptors, which result in the fight or flight reaction.

The lungs actually extract oxygen from the air during exhalation, in addition to inhalation. Because the nostrils are smaller than the mouth, air exhaled through the nose creates a back flow of air (and oxygen) into the lungs. And because we exhale more slowly through the nose than we do through the mouth, the lungs have more time

to extract oxygen from the air we've already taken in. When there is proper oxygen-carbon dioxide exchange during respiration, the blood will maintain a balanced pH. If carbon dioxide is lost too quickly, as in mouth breathing, oxygen absorption is decreased, which can result in dizziness or even fainting.

Air that we inhale through the nose passes through the nasal mucosa, which stimulates the reflex nerves that control breathing. Mouth breathing bypasses the nasal mucosa and makes regular breathing difficult, which can lead to snoring, breath irregularities and sleep apnea. Nose breathing forces us to slow down until proper breath is trained; therefore, proper nose breathing reduces hypertension and stress. It also helps prevent us from overexerting ourselves during a workout. Our nostrils and sinuses filter and warm/cool air as it enters our bodies. Our sinuses produce nitric oxide, which, when carried into the body through the breath, combats harmful bacteria and viruses in our bodies, regulates blood pressure and boosts the immune system.

Mouth breathing accelerates water loss, contributing to dehydration. The nose houses olfactory bulbs, which are direct extensions of part of the brain called the hypothalamus. The hypothalamus is responsible for many functions in our bodies, particularly those that are automatic, such as heartbeat, blood pressure, thirst, appetite and sleep cycles. The hypothalamus is also responsible for generating chemicals that influence memory and emotion. The increased oxygen we get through nasal breath increases energy and vitality.

Vayu, the vital breath is regarded as the element of air at a material level. In legends, it is mentioned that Vayu includes the concept of space or Akasha. Space in motion is air, while air at rest it is ether. These are the two sides of Vayu, which is the unity of air and ether. Ether is the field in which Vayu as a force operates. Vayu is the power through which everything comes into manifestation and into which everything eventually returns.

Prana

Vayu is not just the material element of air and space but the cosmic principle of energy and space that pervades body, mind, and consciousness. The entire manifest universe arises from space and energy which is Vayu at an outer level. At an inner level, Vayu stands for the formless principle of air and space, behind the visible world of the earth, water, and fire elements, the realm of name and form. Pranamaya Kosha consists of five types of Vayu namely Prana, Apana, Vyana, Udana and Samana. These are the vital principles of basic energy and subtle faculties of an individual that sustain physiological processes.

Types of Prana



Prana **vayu** draws the universal life-force into the body for distribution, and finally, its expiration. The subtle or gross materials that enter the body are a result of Prana **vayu**. All sensory perceptions and respiration are due to Prana **vayu**. It operates the autonomic nervous system of the cervical region, governs the verbal mechanism of the vocal cords, the movements of the gullet and the respiratory tract.

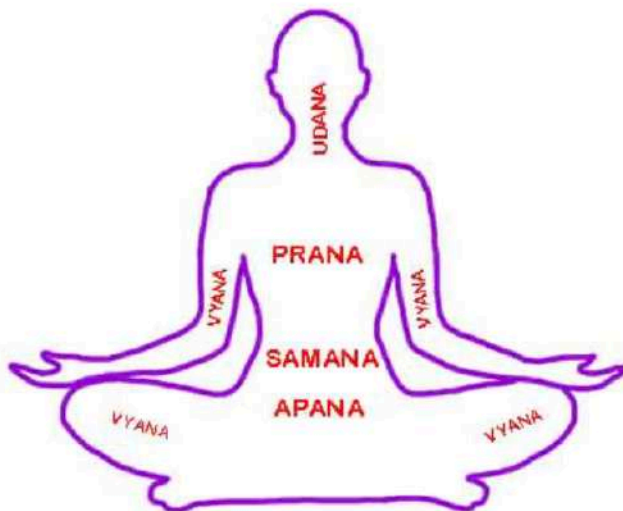
Apana vayu is responsible for the elimination of waste products through the lungs and the excretory system. By controlling the lumbar portion of the autonomic nervous system of the body, it governs the excretory system and its related vital organs such as the kidneys, bladder, genitals, colon, and rectum.

Vyana vayu is present throughout the body and holds all of the parts together. Its work is extension, contraction, and flexion of the muscles, tendons, and ligaments; the stored-up energy of the muscles. This vayu maintains blood circulation in the physical body, and gives the body shape, flexibility, and sensitivity. Since it is all-pervasive it is usually referred to as “Trivikrama.”

Udana vayu is responsible for expression through speech. It is the upward moving energy. It is the natural intuitive force, which separates the astral body from the physical and help in maintaining erect position of the body.

Samana Vayu is located in the navel region it governs the internal balance of the prana and apana vayu. Samana vayu controls the process of digestion and assimilation by directing the secretions of the digestive system, and regulates the organs of digestion; the stomach, liver, pancreas and intestines. Just as oxygen is the supporter of combustion in the material world Samana vayu is to the Jatharagni, the digestive fire. Samana vayu influences metabolism and metabolic disorders. Since it is concentrated in a small region and yet has its effect to

all parts of our body this vayu is referred to as “Vamana.”



Upa-pranas

In addition to the five vital forces, the Natha tradition explains the beneficial function and importance of five sub-vital forces called upa-pranas.

The upa-pranas are Naga, Krikara, Kurma, Devadatta and Dhananjaya.

Naga vayu functions are belching and rising of Consciousness.

Sneezing, hunger and thirst are the Krikara vayu functions.

Kurma vayu works the automatic movement of the eyelids while winking, arms and legs while in movement, etc. just like how a pneumatic cylinder works in mechanical world.

Yawning is the result of the Devadatta vayu.

Dhananjaya vayu responsible for opening and closing of heart valves and is concerned with coma, swooning, trance and does not leave until after death. Once this vayu exits the body starts to decompose.



Introduction to Swara Vigyan

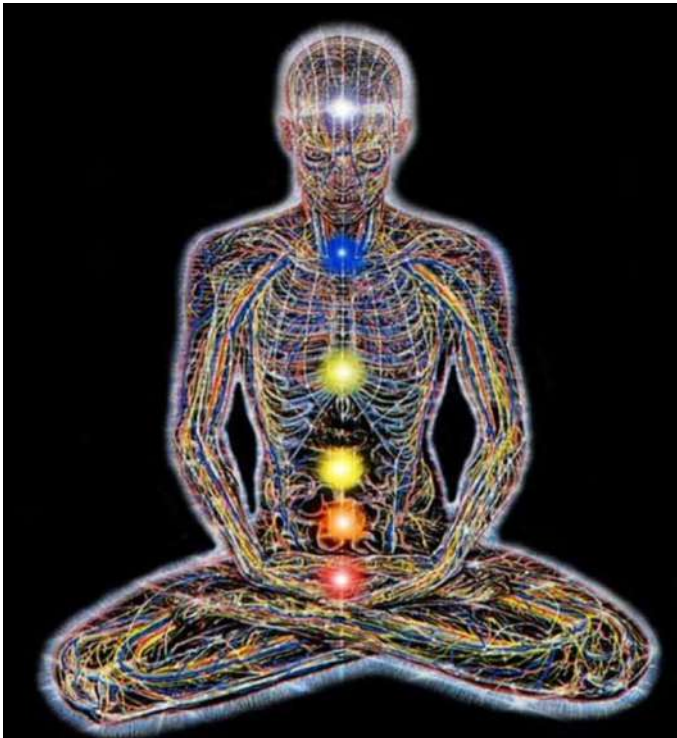
Swara Vigyan (the science of the breath) is an ancient science existing from before the Vedic period more than 10,000 years ago. The importance of breathing practices in spiritual life and in understanding inner and outer life is mentioned in all the great texts and spiritual systems such as Jainism, Buddhism, Patanjali Yoga Sutras, Bhagavad Gita, Upanishads. Detailed explanations of all kinds can be found in the Swara Vigyan texts, such as Shiva Swarodaya, Swara Chintamani, Gyan Swarodaya, Indra Swarodaya and others which existed long before many of the spiritual systems and religions developed.

Swara Vigyan, the science of breath, deals with the interaction between cosmic rhythm and individual pranic patterns in each person. Different rhythms create specific physical, mental, and emotional patterns and alter the state of consciousness at all levels i.e., conscious, subconscious and unconscious, which are experienced in daily life. The linking force between the individual body pinda and the cosmic body brahmanda is breath. It was used for those who had mental, physical, emotional, and spiritual problems so that they could get rid of their problems.

When a child takes birth, the first thing through which he starts life is breath, and from then until he dies, he breathes continuously. At the moment one starts to breathe, the arrangement of the cosmic energies - the planets, constellations etc, creates an archetype of the whole life of a person. Usually, a person takes 13 to 15

breaths in a minute and in a day, it would be around 21,600. These breaths are taken in a pattern usually be either nostrils at a time or sometime by both simultaneously.

There are around 72,000 Nadis in human body. When a human bring breathes, the air travels to all these 72,000 Nadis and then comes back. When we try to study the traits of the air which comes back, it can tell a lot about the person and possible future events. The study of traits of air coming out of 72,000 Nadis is Swara Vigyan.



Hence, it's important to understand more about 72,000 Nadis. The term Nadi is originated from Sanskrit root word "Nada" which means "to flow". Nadis are the network of channels which facilitate the movement of Prana within it and, so in the different organs of the body. Prana is the vital force or life energy. The working of Nadis is the same as a tube or pipe through which water flows with ease. Various schools of Yoga include Raja Yoga, Hatha yoga, and Kundalini Yoga aim at the awakening of Kundalini Shakthi through Nadis. The flow of Kundalini shakti is possible only when are these Nadis are purified.



In Yoga, 5 koshas (covering) of the body is studied in 3 deepen levels called Sharira Traya. Behind the Gross body which we mostly aware of, the function of the subtle and astral body takes place.

Nadis are the pathway of 'Prana' in the subtle body, in the same way as in the gross body a nerve impulse takes place. Since nerves are the physical structure, in the anatomical study it can be seen but Nadis only can be perceived as energy and consciousness in motion during the deep and higher state of meditation. Different Nadis can be distinguished by light, colour, and sound at psychic levels.

In subtle body, Nadis are of two types:

- Pranavaha Nadis – Energy channel which carries Prana (life force). These are the same as acupuncture meridians.
- Manovaha Nadis – Energy channel which carries mental energy (Chitta).



The network of Nadis in our body is so vast and subtle that ancient texts have cited different numbers of Nadis based on their calculations. According to Shiva Samhita, our body consists of 350,000 Nadis. Out of these 14 Nadis are important. They are: Sushumna, Ida, Pingala, Gandhari, Hastijihva, Kuhu, Saraswati, Pusha, Shakhini, Payaswini, Varuni, Alambusha, Vishwodari, and Yashaswini. Another text 'Prapanchasara Tantra' says 300,000 numbers of Nadis are present in the human body. Goraksha Samhita and Hatha Yoga

Pradipika explain the total number of Nadis as 72,000 and they arise from Nadi Kanda. Nadi Kanda is the 'bird egg' shaped root situated below to umbilicus and above the pubis.

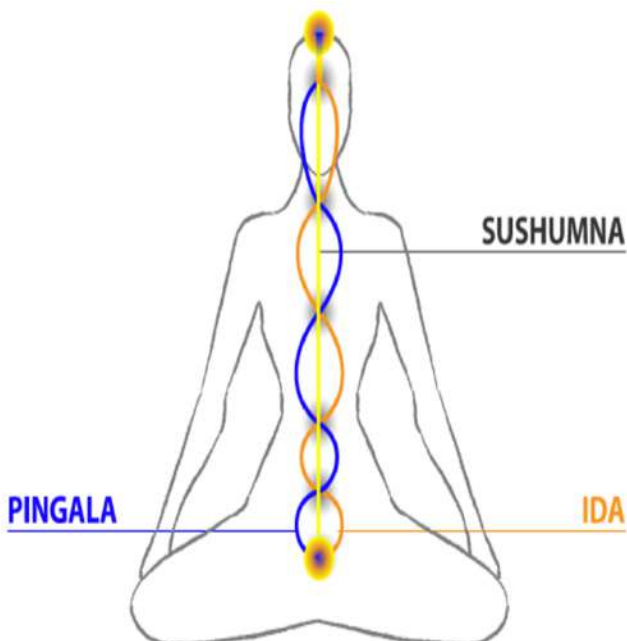
Among 72,000 nadis, 10 Nadis are the most important: Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusha, Yashaswini, Alambusha, Kuhu, Shakhini. These 10 Nadis facilitate the flow of 5 Prana and 5 Upa-prana in our body.

The three main Nadis are Ida, Pingala, and Sushumna. They are present along the central spine – Sushumna Nadi, ida and pingala Nadi. On further classifying Nadis, we come to know 3 main Nadis; Ida (comfort), Pingala (tawny), and Sushumna (most gracious).

These 3 main Nadis are termed as Trividha Nadi. Shiva Samhitha states that in between Trividha Nadi, there is a Nadi in a subtler form (Sookshma) called as Chitra Nadi. Trividha Nadi or 3 main nadis are situated near to the vertebral column, resembling the stalk of lotus facing downwards (Adhomukha Padma).

Ida Nadi is situated towards the left side and Pingala Nadi towards the right side of Sushumna Nadi. Ida and Pingala nadis spiral around the Sushumna Nadi resembling the double helix of human DNA. They cross each other at certain points along the spine, forms Chakras. The 3 main Nadis meet at Triveni point which is situated at Aagya Chakra, midway

between the eyebrows. Later Ida Nadi terminates at left nostrils whereas Pingala Nadi terminates at right nostrils.

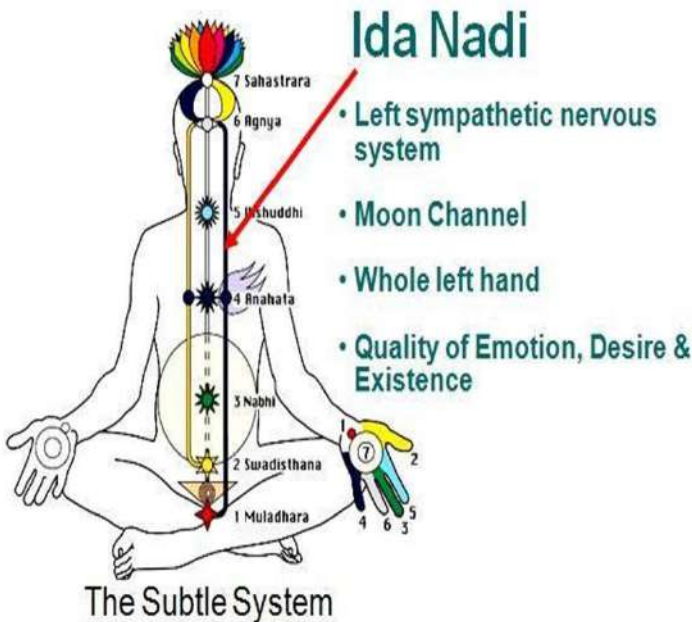


Ida Nadi

It symbolizes the Planet Moon (Chandra tattva); hence it is also called as Chandra Nadi. Ida Nadi is cool in nature, nourishes the body and mind. It controls all mental processes and energizes the emotions. It is responsible for the feminine, auspicious, and easy smooth activities of our personality.

The functions of Ida Nadi are anabolic in nature and can be co-related with the Parasympathetic nervous system (rest and digest system). It governs inspired or visionary speech. Ida Nadi mainly operates throughout the night-time which results in a slow metabolism and sense of relief in night. However, sometimes the activity of Ida can also relate to tamas qualities.

In our body during the flow of Ida, the breath will be more in the left nostril with the dominance of mental energy. Ida Nadi controls the left side of the body and right hemisphere and back part of the brain.



Symptoms of Blocked Ida Nadi

When there is a disturbance in Ida Nadi then the person will be emotionally affected, lethargic, and suffer from depression. Also, blocked Ida causes:

- Feeling restless in the night
- Improper digestion
- Epilepsy seizure, dementia, and mental health problems
- Mentally, not being able to correct bad habits

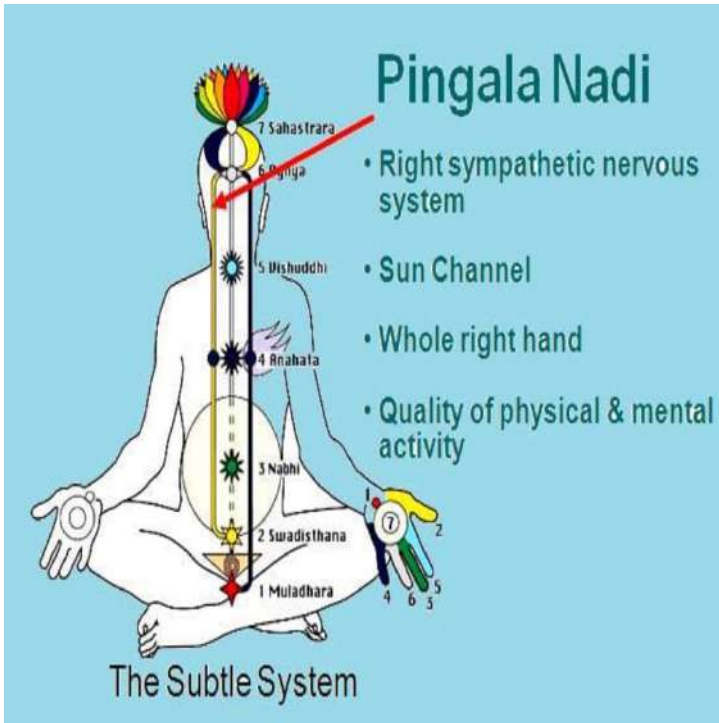
Pingala Nadi

It symbolizes the Sun (Soorya tattva), hence it is also called as Surya Nadi. In contrast to Ida, Pingala Nadi is warm, active, and stimulating in nature, hence maintains the body temperature.

The functions of Pingala Nadi comprises body growth, catabolic activities, controlling all vital somatic processes, and can be co-related to the sympathetic nervous system (fight or flight system). It oversees more of the masculine aspects of our personality and represents the Rajas guna.

In our body when the Pingala Nadi flows, the breath will be more in the right nostril, the mind and senses are extroverted with the dominance of physical energy.

Pingala Nadi influences the right side of the body, the left hemisphere, and the front part of the brain.



Symptoms of Blocked Pingala Nadi

Disturbances in Pingala Nadi will affect the person by increasing the aggressive behavior, over dominating nature and may spoil the relationship with others. Also, blocked Pingala causes:

Overeating, increased appetite, and cravings for junk food

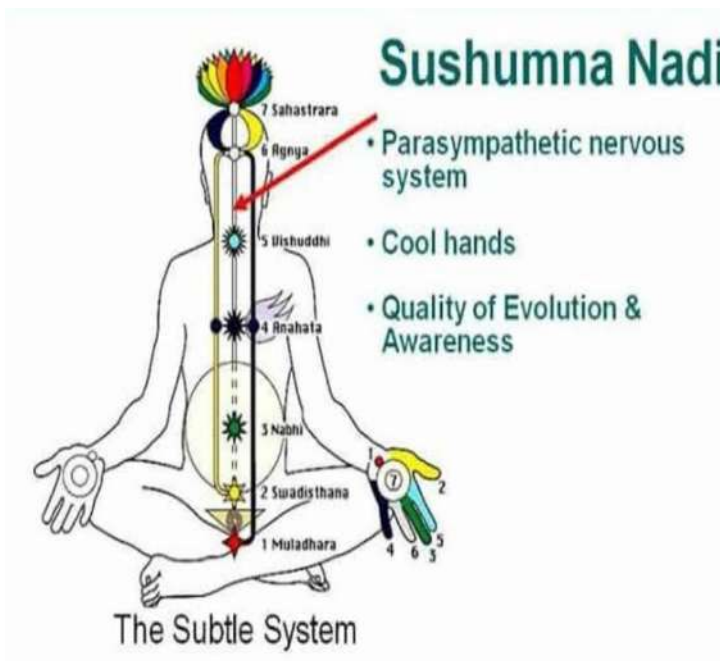
Getting frustrated easily, feeling irritated and, aggressive nature

According to the Shiva Swarodaya text, the active Nadi flows for 60 minutes. Thereafter, Sushumna functions for 1-4 minutes, and then the other Nadi begins to operate.

Sushumna Nadi

Sushumna Nadi is situated at the center of the vertebral column as spinal cord in between Ida and Pingala Nadi. It's considered to be the most gracious, spiritual, and hidden channel like river Saraswathi originating at the base of the spine (Mooladhara Chakra). When Kundalini Shakti at Mooladhara Chakra is awakened from the dormant state, it moves through Sushumna Nadi to reach Sahasrara Chakra. It passes through all the 6 Chakras through its path where we find 6 various Shakti like Daakini, Haakini, Kaakini, Laakini, Raakini, and Shaakini. Moreover, Tongue in khechari mudra used to tap the top of Sushumna Nadi to facilitate these Shakti.

In Guna's perspective, Sushumna Nadi is called trigunamayi as it comprises 3 Gunas qualities, representing the sun, moon, and fire altogether. The formation of Sushumna Nadi comprises three subtle Nadis (Nadikas) lie one inside other. Sushumna is the outermost, Vajra Nadi is inside of Sushumna, inside Vajra, it contains Chitra or chitrini Nadi and finally, Inside the chitrini, Brahma Nadi lies.



Sushumna nadi only opens and flows freely when Ida and Pingala nadis are balanced and clear, thus the purification of all three nadis are important for the overall health, wellness of the body and mind, and one can also experience spiritual growth.

Sushumna interpenetrates the cerebrospinal axis, and in swara yoga is associated with both nostrils being open and free to the passage of air. The lunar channel Ida is pale in color and located on the left side. It is associated with feminine attributes, the moon and an open left nostril. The solar channel Pingala is red in color and located on the right side. It is associated with masculine

attributes, the light of the sun, and an open right nostril. Sushumna connects the base chakra to the crown chakra.

It is important in Yoga and Tantra. In Raja Yoga or Yoga of Patanjali, when the mind is quietened through the Yamas, Niyamas, Asanas and Pranayama, the important state of Pratyahara begins.

Nostrils and the Planets

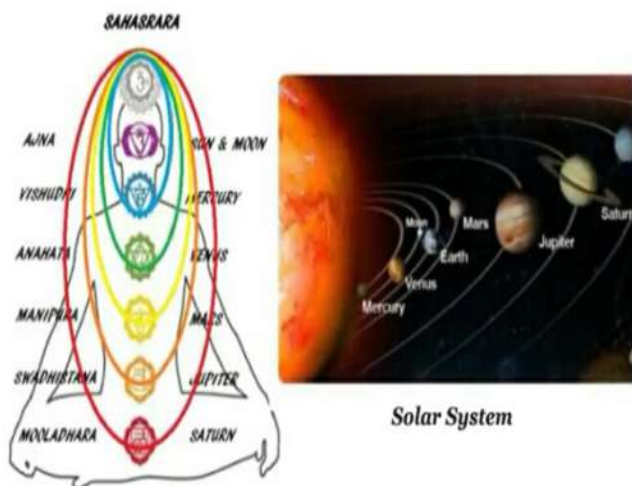
The relationship between the nostrils and the lunar cycles has not yet been discovered by Western neuro-physiologists. However Swara Vigyanis has known about this relationship since ancient times. These yogis have clearly stated:

1. The right nostril, which is masculine and connected with the left hemisphere, is associated with the solar planets: the Sun, Mars, and Saturn. On the days corresponding to these planets—Sunday, Tuesday and Saturday—the right nostril works for one hour, starting ninety minutes before sunrise. Half an hour before sunrise, it changes and the nostril of the day takes over. When the right nostril is also the nostril of the day, flow of breath through this nostril on these three days is auspicious.

2. The left nostril, which is feminine and connected with the right hemisphere, is associated with the lunar planets: the Moon, Mercury, Jupiter and Venus. Every Monday, Wednesday, Thursday, and Friday the left nostril works for one hour, starting ninety minutes before

sunrise. Half an hour before sunrise, the nostril of the day takes over. When the left nostril is also the nostril of the day, flow of breath through this nostril on these four days is auspicious.

3. The Sushumna nadi is active when both nostrils function together. It automatically operates very briefly at dawn or dusk, when the nostril connected with the planet (as described above) stops and the nostril of the day takes over. This nadi is not influenced by either the ascending and descending cycles of the moon.



Nostrils and the Moon

To synchronize the breath with the lunar rhythm is to align oneself with a profound life-giving energy. The moon is not just a mass of matter floating in space; it

influences the fluids in the body, which form the essence of our body chemistry. Moon cycles also affect moods. The nostrils are directly related to the cycles of the moon. During the ascending and descending lunar cycles, the left and right nostrils are alternately dominant. For convenience, we count fifteen days in the ascending cycle and fifteen days in the descending cycle, making it a thirty-day cycle. But these are lunar days, not solar. The moon takes only twenty-eight and a half days to complete its one revolution around the Earth. Our understanding of a day is based on the twenty-four-hour cycle in which the Earth completes one rotation on its axis. The different speeds of Earth and Moon create a complicated pattern. Not every moon date corresponds with the sunrise point on which our dates are based. For this reason, one should consult a Prana Calendar.

In the ascending moon cycle, the left nostril operates for nine days, on lunar dates 1,2,3, 7, 8, 9, 13, 14, 15. In the same cycle, the right nostril operates for six days, on lunar dates 4, 5, 6, 10, 11, 12.

In the descending moon cycle, the right nostril likewise operates for nine days, on lunar dates 1,2,3,7,8,9, 13, 14, 15. In the same cycle, the left nostril operates for six days, on lunar dates 4, 5, 6, 10, 11, 12. The right nostril operates for nine days and the left for six days.

The same nostril that starts the day one hour before sunrise also ends the day, at sunset.

Bimonthly Nostril Check

The moon changes bimonthly, or twice a month, creating two cycles:

1. Ascending cycle (from new moon to full moon) when the moon is gradually increasing in size and influence.
2. Descending cycle (from full moon to new moon) when the moon is gradually decreasing in size and affect.



As mentioned above, the left nostril dominates in the ascending lunar cycle and the right nostril in the descending cycle. If the Prana Calendar is not available, it is easy to find out if one is flowing with the lunar rhythm

or not. To do so, one has simply to note the dominance of one's nostril at dawn following the full moon and new moon nights.

The morning following the full moon, the descending moon cycle starts; at dawn, the right nostril should operate for three consecutive days.

The morning following the new moon, the ascending moon cycle starts; at dawn, the left nostril should operate for three consecutive days.

If the nostrils are working properly, the body maintains its natural, healthful rhythm. If the correct nostril (right, following the full moon night and left, following the new moon night) is not working, there will be a change in one's body chemistry. This alteration can lead to physiological or psychological problems, or both, within that two-week period.

It is therefore important to try to correct the problem at the outset. The nostrils should be checked around dawn before getting out of bed. In the event of wrong nostril dominance, one should not leave bed until the correct nostril starts operating. One should wait approximately ten to thirty minutes after sunrise and then change nostrils by forced breathing through the congested nostril.

It is possible that the nostril of the day may start ten to thirty minutes before or after sunrise. Sometimes when the body chemistry is unbalanced the nostrils do not

change, even after all methods have been tried. In such a case, one should become alert and act according to the operating nostril.

Methods of identifying the dominating nostril

To determine which nostril is dominant one can:

1. Press one nostril and note if the breath is passing through the opposite nostril unobstructed. If not, press the congested nostril. Note that the dominant nostril will have an unobstructed flow of breath.



2. Breathe out quickly many times in a row without plugging either nostril; a cool sensation will be felt on the side of the open nostril.
3. Breathe out on a piece of glass or a mirror. The residual vapor deposit on the side of the operating nostril will be visually larger.



If the vapor deposit from both nostrils is of the same size, it indicates the working of both nostrils simultaneously. At these times, the Sushumna is dominant; both nostrils will breathe freely. There will be no ob-

struction on either side or equal obstruction on both sides will be felt.

How to change the nostril

When it is necessary to change the operating nostril, one can use any of the following three methods:

1. Lie down on the side of the operating nostril, e.g., on the right side when the right nostril is operating and vice versa.

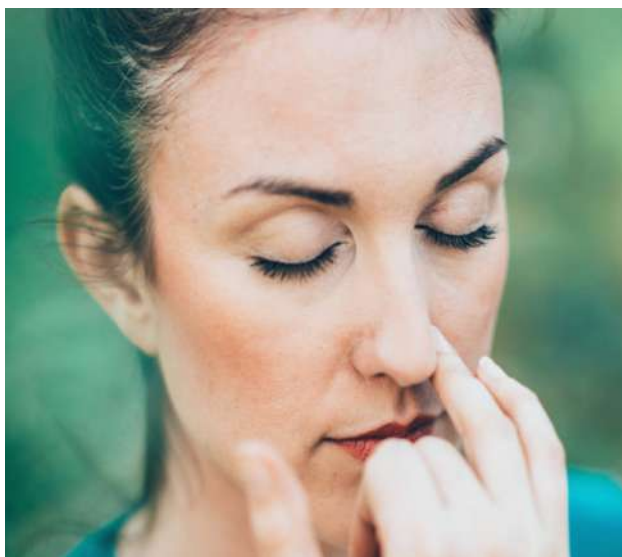
Place a small cushion under the armpit bearing the weight to stimulate the nerves on that side. The nostril should change within a few minutes.

In healthy people, this position will cause the nostrils to change quickly—within two to three minutes. But when the body chemistry is imbalanced, the change takes longer.

In the presence of illness, an hour may not be enough to change the operating nostril; it could take as long as several hours.



2. Press the operating nostril gently with the thumb and breathe forcefully through the congested nostril.



3. Sit in a comfortable posture and turn the gaze toward the congested nostril. This practice can often be effectively combined with the forced breathing.

The first of these three methods, however, is the most effective and easiest for most people to practice. Lying on the side of the operating nostril provides relaxation and reduces anxiety. The nostril changes easily when one is relaxed; the force of gravity is also helpful.

Practitioners of Swara Vigyan, children, and persons with a pure body chemistry can change the breath of their nostrils in two to three minutes; Swara yogis can change it by will alone.

When to change the nostril

It is important to change the operating nostril when any of the following circumstances prevail:

- If an activity needs to be done that does not correspond to the operating nostril.
- If one feels disturbed, shows signs of an illness, experiences an unusual taste in the mouth, or a lack of energy.
- If the right or left nostril operates for more than two or three hours in a row.
- If the Moon nostril operates at the time the Sun nostril should naturally be operating, or vice versa.

- If both nostrils operate and something other than relaxation, meditation, or any act that can lead to realization needs to be done.

Incorrect operation of the nostrils creates tension and conflict, unnecessary activity, and loss. The nostrils should be changed whenever necessary.

Importance of the Nostrils

In Swara Vigyan, the nostrils serve as portals for respiration and indicators for the relative dominance of sympathetic and parasympathetic influences associated with the lateralization of activity in the twin hemispheres. They also serve as:

- A link connecting man and his environment;
- A connecting link between the physical body and the subtle bodies of man, matter with mind, energy with consciousness; and
- Indicators of coming events.

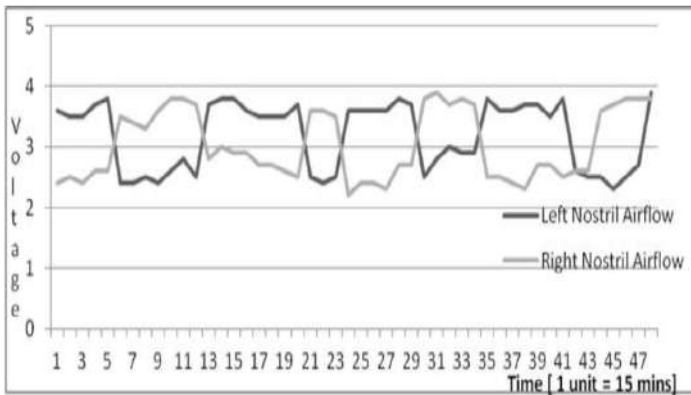
When the nostrils are perfectly synchronized with the solar and lunar rhythms, one can understand the subtle signals they give. The nostrils, through their link with the subtle bodies, can provide us with information about future events; by their abnormal behaviour, they give clues to the organism about what is going to happen. Under normal conditions, the breath flows through one nostril for one to two hours, then alternates. When something significant is going to happen inside the or-

ganism, or outside in the environment, the breath flow starts behaving in an abnormal manner.



Abnormalities in the nasal cycles

- The nasal breaths do not alternate at regular intervals.
- Their synchronization with lunar rhythms is disrupted.
- The nasal breath that starts the day around sunrise is not also operating at the time of sunset, as it should.
- The nasal breaths alternate very quickly, breath does not take place through one nostril only, and both nostrils start working simultaneously at dawn.



When one starts practicing Swara Vigyan, one becomes increasingly conscious of these abnormalities in the nasal cycle and their periodic alternation. Change in duration of the left nostril normally brings good results; bad results are primarily the product of change in the duration of the right nostril, change in the joint operation of both nostrils, or when both nostrils alternate quickly.

Benefits of long duration of operation of the left nostril

Long duration of operation of the left nostril is usually beneficial. If the left nostril (Ida) operates:

- for more than two hours in a row, the person will get something unexpected.
- for more than three hours in a row, there will be unexpected gain.

- for more than four hours, the person will get physical comforts, pleasure and peace.
- for more than seven hours in a row, the person meets his or her beloved and makes new, beneficial friends.
- for twenty-four hours in a row, the person obtains splendour, glory, and a raise in status and the luxuries of life.

If the left nostril operates during the day and the right nostril operates during the night every day, one lives up to 120 years in good mental and physical health.

If on the second day of the ascending cycle, the left nostril works at the time of the right nostril—that is, three hours after sunrise, when it should change to the right nostril—it is beneficial. Undertaking pious activities at such a time brings pleasure and benefit.

Harms of long duration of operation of the left nostril

Long duration of the left nostril, however, can also be harmful. If the left nostril (Ida) operates:

- for five hours in a row, it indicates forthcoming physical ailment or pain in the body.
- for six hours in a row, one has to face opposition, aggression, and obstructions.
- for twenty-four hours in a row for a period of one, two or three days, one gets disease.

- for five days in a row, one loses interest in the world outside and acquires emotional tension.
- for one month continuously, one suffers loss of personal wealth and possessions.

Harms of long duration of operation of the Right nostril

Long duration of the right nostril, except at night, brings bad results. If the right nostril (Pingala) operates:

- for more than two hours in a row, something valuable gets lost, or some kind of loss in wealth is indicated.
- for more than three hours, one gets enmity with a good person.
- for more than ten-and-one-half hours, one becomes aggressive, harsh, destructive and obnoxious.
- for twenty-four hours in a row, one gets sick, decays slowly, and dies within three years.

If both nostrils operate and alternate after half a day, one gets fame and earns good luck. When both nostrils operate simultaneously, Sushumna becomes dominant; actions taken at this time bring adverse results and unfavorable situations.

If both nostrils alternate very quickly, it indicates forthcoming troubles, failures, and obstacles.

One should always check the nostrils before:

- making decisions.
- getting out of bed; leaving home, town, city or country.
- entering any room, home, office, vehicle or country.

If the left nostril is working, all movements of the lower body should be initiated with the left foot, and vice versa. That is, one should step out of bed by placing the left foot on the floor; one should leave a place (home, town, or country) by stepping out with the left foot; one should enter a new place (room, house, office, or vehicle) or enter a country by stepping in with the left foot first, and vice versa.

Before deciding to undertake an activity, one must consider the nature of the activity and whether or not the moment is right to act. Swara Vigyan clearly states that certain activities are best performed when a particular nostril is operating. This information can be helpful in making decisions. Everyone can mark which nostril is operating when a particular thought or idea comes to mind.

Nostril dominance can reveal whether or not the idea or thought will be beneficial, whether or not it will mature, and if the plans evolved from the ideas will succeed. If the day is solar (Sunday, Tuesday, or Saturday), started with the right (solar) nostril, and the idea, thought, or plan comes to mind while the right nostril is operating,

one should pursue the matter. If, in addition, the activity is also connected with the right nostril, the idea, thought, or plan should be acted upon quickly.

The Nostrils and Special Activities

By direct observation, the Swara yogis discovered the link between breath and the efficient performance of specific activities. Their findings correspond to the observations of contemporary neurobiologists who have discovered that changes in cerebral dominance occasionally occur prior to changes in nostril dominance.

Both ancient and modern scientists corroborate: the right side of the body is connected with the left hemisphere of the brain and vice versa. Breath directly influences the peripheral autonomic nervous function. Breathing through the left nostril definitely influences the cortical activity on the right side of the brain more than the left, and vice versa.

As mentioned earlier, breath is connected with the mind, which uses the brain as its tool. The twin hemispheres of the brain are tools of the mind, each with specific, highly specialized functions (although they do share some activities). This specialization is called lateralization of activity in the hemispheres. Localization of function, which is asymmetrical, makes the hemispheres have separate cognitive strategies.

However, the brain-mind functions in a holographic manner to synthesize and integrate sensate responses,

thinking, and higher intuition (perception) into a multidimensional awareness.

Under the dominance of different hemispheres, a person will handle the same situation in a different manner. The nostrils serve as indicators of cerebral dominance and may help the person anticipate his or her response to given circumstances.

If one understands this point and performs those actions that are best suited for the hemisphere that is dominant at that moment, one can make the best use of his or her energy.

An effort should be made to undertake activities, either during the day or night, that are suitable to the dominant nostril.

Qualities Associated with the Nostrils

Left Nostril

Days: Monday, Wednesday, Thursday, and Friday

Cycle: Ascending Moon Cycle Directions (to be avoided for travel): East and North

Influential Levels." Ahead, left, above

Nature.- Magnetic, feminine, lunar, alkaline

Suitable for.- Peaceful activities

Duration: One to two hours

Connected with: Right hemisphere of the brain; left side of the body

Dominant: Morning following new moon night

Sanskrit Name: Ida

Body Chemistry: Mucus dominated

Right Nostril

Days: Sunday, Tuesday, Saturday

Cycle: Descending Moon Cycle

Directions (to be avoided for travel): West and South

Influential levels: Behind, right, below

Nature: Electrical, masculine, solar, acidic

Suitable for.- Difficult activities

Duration: One to two hours

Connected with: Left hemisphere of the brain; right side of the body

Dominant: Morning following full moon night

Sanskrit Name: Pingala

Body Chemistry: Bile dominated

Activities Associated with the Nostrils

Left Nostril

1. Stable business, requiring no movement
2. Long-term activities
3. Journey to a far-off place
4. Collection of ornaments
5. Collecting food grains and necessities of life
6. Beginning of study
7. Playing music instrument
8. Singing
9. Learning to dance
10. Construction of temple
11. Planting and gardening
12. Building wells, swimming, pools, and ponds
13. Giving charity and lending money

14. Marriage
15. Birth of Baby
16. Purchasing clothes, ornaments, and land
17. Performing rituals for pacification, appeasement, and attaining worldly prosperity
18. Friendship and meeting relatives
19. Making efforts to establish peace
20. Preparing divine medicine or chemicals
21. Practice of alchemy
22. Treatment of diseases and therapy
23. Worshiping of the Guru
24. Entering a newly constructed house, village, town, and new country
25. Thinking about relative's ill health
26. Being initiated into a spiritual order
27. Addressing one's master
28. Service

29. Performing auspicious acts
30. Starting a new colony, order, or community
31. Opening a bank account
32. Knowledge of past, present, and future
33. Curing fever
34. Applying sandalwood paste to the forehead
35. Taking new vow
36. Drinking liquid
37. Meditating

Right Nostril

1. Unstable business which requires movement
2. Temporary activities or jobs that can accomplished quickly
3. Journey to a near place
4. Return journey
5. Studying or teaching martial arts

6. Studying hard skills and destructive sciences
7. Writing manuscripts
8. Practice of Shastra
9. Practice of Tantra, Yantra, and Mantra
10. Destruction of country
11. Chopping wood, lighting a fire
12. Cutting gems and jewels, sculpting, carpentry
13. Accepting charity and borrowing
14. Selling cattle
15. Committing crimes and corrupt practices
16. Subduing enemies
17. Practicing medicine
18. Addressing officials
19. Driving a vehicle
20. Having a discussion or debate
21. Climbing a mountain

22. Ordering or giving commands

23. Swimming across a torrential river

24. Eating

Sushumna Activities

In Sushumna breathing, the nostrils operate jointly and airflow is bilaterally equal. Sushumna is also dominant when both nostrils alternate quickly.

Breathing through this nadi is poisonous; if both nostrils operate simultaneously for more than five hours in a row, it creates fatal illness. According to Ayurveda (Ayu = life; Veda = knowledge; Ayurveda = the science of right living)—the ancient Indian system of medicine in India—during Sushumna dominance the body chemistry is Wind dominated. This breath is meant only for calming the system and preparing it for a change in nostrils.

All plans made during Sushumna dominance fail, activities started remain incomplete, vows made at this time will be broken, and charity becomes useless.

The practice of fasting and meditation during Sushumna dominance gives complete absorption in the subtle source of all existence. Only centering the mind, meditating, observing silence, and chanting cures the poisons produced in the Sushumna.

Swara Yoga and the Five Elements

Swara Yoga also teaches us techniques to observe the presence of the five elements in the body. Knowledge of how these elements function will help us develop more consciousness about the constituents of our feeling and emotions.

Yogic scriptures assert that true knowledge of the Self is not possible without becoming tattvatit (going beyond the elements). They also say one should become tattvadarshi (an observer of the elements) because all physiological and psychological changes arise from the mutation of the gunas or qualities of nature and the tattvas or elements.

Swara Yoga provides a practical means to observe these elements. Changes in body chemistry produce various psychological states. These changes themselves have a periodic rhythm and a specific order. They are related to the five elements, which are the basis of all phenomenal existence. According to the ancient scriptures, the elements are the basis of all forms.

The four elements—Earth, Water, Fire, and Air—were accepted by the Greeks and Egyptians; the Christians, Jews, and Muslims believed in these four elements.

The fifth element, Akasha, was only known to the Indians. (The Chinese also believe in five elements, but they are Wood, Earth, Fire, Metal, and Water.)

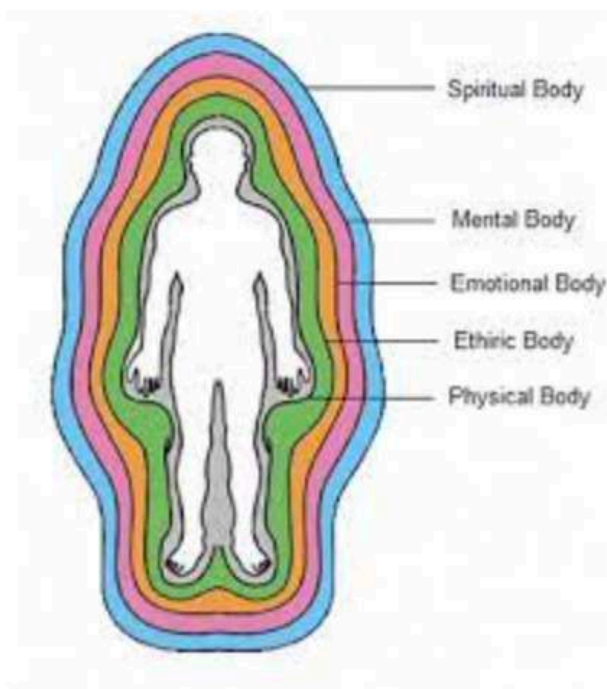


In Yoga, Akasha holds the highest position because it is the source of the other four elements.

Before discussing how the elements and their attributes are revealed in the flow of the nasal breath, we will first describe them. Elements are agents of the primary inertia principle of consciousness. In evolution, three fields are created:

1. Mental-conscious field, created by sattwa (primary sentient principle)
2. Power field, created by rajas (primary energy principle; in this field, consciousness exists as frequencies and vibrations)

3. Material field, created by tamas (primary inert principle; in this field, consciousness exists in inert form)



Elements belong to the material field, which created anti-matter and matter. They constitute a continuum of energy from the most subtle vibratory level to the most dense and gross vibrational level. At the grossest level of vibration, energy has substance (solidity), smell, taste, form, and touch (rough, smooth, even, uneven, etc.) and is inert, because it is a product of the inertia principle. This is known as the Earth element.

In the Indian tradition, it is not the planet Earth that is known as the Earth element, but it is the Earth element that dominates the planet Earth. Smell is the characteristic of this element. For an example of the relationship of smell to the Earth element, we can look at the sandalwood tree in India: it can grow anywhere in the country, but the smell in the wood is absent because of the change of the soil. Where it grows naturally, the scent of sandalwood is strong.

Similar discoveries were made with the seed of the Asian herb fenugreek. These seeds can be easily sprouted and grown outdoors or indoors, but the strong scent, which comes from the soil where the herb is naturally grown in India, is absent.

When excited into a higher frequency range, the Earth element loses its property of solidity. The substance becomes liquid and flowing, while still retaining the properties of form and touch. It penetrates through other things and becomes a binding material. Taste is the characteristic of this element. It is known that taste changes with a change in the water. The water element encompasses all substances in liquid form.

As the level of vibration increases, heat and light are generated by the accelerated motion. The property of liquidity vanishes and only the properties of form, touch, and sound remain. Energy at this level is called the Fire element. Form is the essential characteristic of the Fire element.

As the speed of the individual particles continues to accelerate, all form is lost, and heat and light are no longer produced. Now only the properties of touch and sound remain. Solidity, liquidity, and form all disappear. This is called the Air element. It is the prime mover.

Finally, when matter has lost all its tactile qualities, it reaches the most subtle layer of vibration. Sound is the characteristic that remains in the form of frequencies. This energy, in which matter exists in its etheric form, is known as the Akasha element.

In the evolution of the material field, which belongs to the primary inertia principle, the energy exists as frequencies and slowly it materializes as Air, Fire, Water, and finally, Earth. Earth is the most dense, most cohesive form of this energy. Atoms are closely packed and structured with little freedom. In Water they are less densely assembled and the atoms are more dispersed, allowing a higher frequency range.

In Fire the matter is less cohesive still, and in Air all semblance and cohesiveness vanishes. In Akasha, individual particles do not exist; only those vibrations that are beyond the material plane exist.

So far we have discussed only the material field, but as we mentioned earlier, in evolution the three fields operate simultaneously. The material field is permeated by the power field, which is created by the primary energy principle, prana or life force. This pranic energy operates in both the material and mental fields. Life force or pranic force transforms inorganic matter into living mat-

ter. This life force, which generates the power field, itself is pervaded by the mental-conscious field.

The latter is generated by the primary sentient principle and provides the conscious power that selects appropriate materials to create an organism suitable for its manifestation. This transformation is brought about by a complicated process and the simple material substances become highly complex organisms.

In each living organism these three fields exist:

1. Material field, as physical body;
2. Power field, as life force or prana; and
3. Mental-conscious field, as individual consciousness.

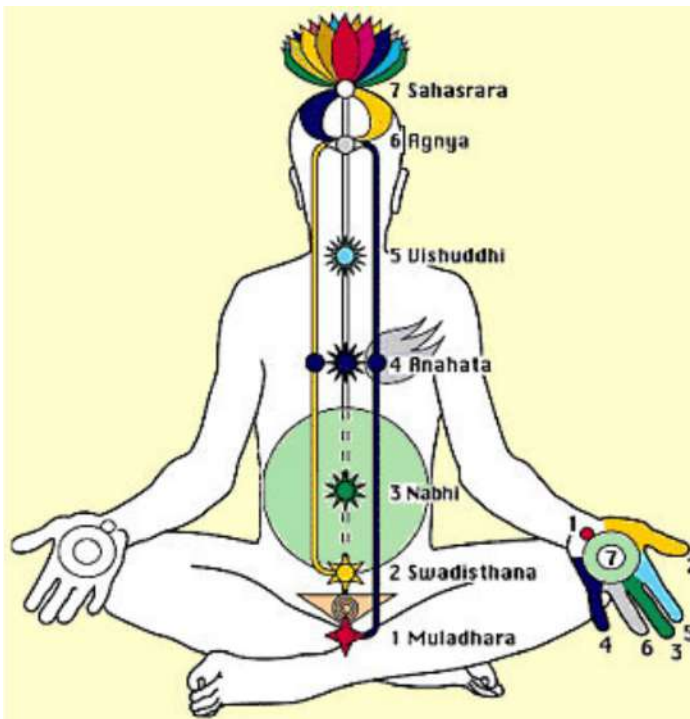
These three fields are interwoven and everything exists at these three levels at the same time. For example, the material counterpart for each desire and feeling is present in the body's chemistry.

Unless one understands this, it is difficult to overcome moods and high and low cycles; these are merely chemical changes related to the elements.

Present-day scientists have gathered data to verify the influence of the Sun and the Moon on our moods. Paul Mirabile of the Institute of Living in Hartford, Connecticut, used a computerized database of four thousand psychiatric patients to confirm this ancient belief.

The physical counterparts of the Sun and the Moon are the right and left nostrils, which operate through the action of the Pingala and Ida nadis.

Their interplay on either side of the spinal column influences the chakras, the psychic centers that are directly connected with the five gross elements. Thus we see that elements play an important role in our behavior.



Specific centers in the subtle body function as seats for these elements. The Tantric system, which has seven subtle centers or chakras, clearly acknowledges the lower

five centers as the seat of five elements, i.e.,

1. Pelvic plexus—seat of the Earth element;
2. Hypogastric plexus—seat of the Water element;
3. Epigastric plexus—seat of the Fire element;
4. Cardiac plexus—seat of the Air element; and
5. Carotid plexus—seat of the Akasha element.

These centers are linked to the five sense organs and five work organs through a network of sympathetic and parasympathic nerves and subtle nadis.

With the operation of pranic force, these centers are activated in a natural rhythmic order. The five elements generate their respective frequencies, activating the sense organs and work organs related with them and thereby influencing the organism. By knowing the rhythmic order in which these centers are activated and the physiological impact they have, we can know the secrets of our feelings and emotions, and of our high and low cycles.



Duration of the elements

In the practice of Swara Yoga, the five elements come and go with each hourly cycle of the breath. The Air element is the starting point of the breath; each cycle of the nostrils begins with the Air element.

The order in which the elements prevail in the chakras or psychic centers of the body is as follows: first of all the Vayu (wind) element flows, followed by Agni (fire),

Prithvi (earth), Varuna (water) and Akasha (sky) respectively. This order is different from the order in which the chakras are aligned along the central canal (as listed below, Earth to Akasha).

In one hour we breathe an average of 900 breaths ($60 \times 15 = 900$). During these 900 breaths, each element dominates for a specific period of time:

For 20 minutes (300 breaths) the Earth element dominates

For 16 minutes (240 breaths) the Water element dominates

For 12 minutes (180 breaths) the Fire element dominates

For 8 minutes (120 breaths) the Air element dominates

For 4 minutes (60 breaths) the Akasha element dominates

Of the sixty breaths of Akasha, Sushumna operates during the last ten. These ten breaths are the transitional moments before the other nostril takes over. Sushumna thus operates during each hour for a period of forty seconds.

At sunrise and sunset it operates for a longer period of time, before the nostril of the day takes over. Meditation at sunrise and sunset, while the Sushumna breath flow is active, can bring electro-chemical balance to the body.

It can also extend the length of time the Sushumna is operative. Because the Sushumna breath is rooted in the central canal and thereby is connected with all the internal organs and chakras, it is best suited for meditation. This is one reason the seers of the Vedas, Upanishads and Tantras prescribed that worship be performed at dawn and dusk.

None of the five elements work when the Sushumna operates, and all physical and mental desires are suspended. The mind becomes calm because no mental fluctuations exist at these times.

Mental fluctuations are prominent when either of the two nostrils is operative; they are more pronounced when the right nostril is operative. Until one begins to mark the flow of nasal breath and becomes aware of the relationship between the nostrils and the hemispheres, i.e., between breath and mind, one will not realize the importance of meditation and prolonging the period of Sushumna breath flow.

By understanding the relationship between the breath and the elements and by constantly watching the proper synchronization of the nostrils, one can balance his or her own state of consciousness at will.

Living in Awareness

To live in constant awareness means that one should know what is happening inside, because the world outside is viewed by an individual according to his or her

state of mind. When one is sad, the world outside appears to be quite different than when one is happy.

Every individual is restricted by many invisible strings which comprise one's frame of reference. One's state of body chemistry provides the mood, feeling-tones, or emotional nuances with which to view the world outside.

One has to develop witness-consciousness by watching one's actions, emotions, and thoughts objectively. In this regard, it is important to keep constant watch on one's nostrils and to understand that the world can only be perceived through the prism of one's own state of being at any given moment.



Watching the Elements

By watching the elements in each cycle of breath , one can know very precisely the basis of thoughts and perception. This is done in eight steps.

1. Know the qualities of the elements.
2. Find the midpoint or juncture in the breath just before the nostrils switch over.
3. Determine the dominating nostril and know its nature.
4. Locate in which psychic center or chakra the breath is moving. We know that during each cycle of breath of sixty minutes (when the breath is operating through the right or left nostril) the Earth element, for example, dominates for twenty minutes. During this time period, one goes through the desires and activities, qualities and attributes connected with the Earth element. The seat of the Earth element is the pelvic plexus, so for those twenty minutes the location of breath would be the pelvic plexus. As stated earlier, the breath will begin with Air (eight minutes), Fire (twelve minutes) and then comes Earth (twenty! minutes), Water (sixteen minutes) and finally Akasha (four minutes).
5. Watch the color of the element.
6. Measure the strength of exhalation, or prana.
7. Feel the dominant taste in the mouth, which is related to the element present.

8. Watch the direction the breath moves. Sometimes it does not flow straight in and out of the nostril; for example, it can be angular and flow more towards the right or left side.

One should begin to determine which element is at play in the swara (dominant nostril) at the time of sunrise. Before the nostril of the day starts operating, the flow of air becomes bilaterally equal and Sushumna dominates. This joining period is known as sandhi kala. This takes place half an hour before sunrise and is the starting point for the day).

Before starting to practice the science of watching the elements, one needs to know more about the nature of the elements.

Nature of the elements

Earth: The Earth element is situated in the Muladhara (pelvic plexis) and is connected with the central canal or Sushumna at its point of origin. The color of this element is yellow and its shape square. Smell is its predominant sense. The sense organ associated with the Earth element is the nose, and the work organ is the anus. The taste of the Earth element is sweet.

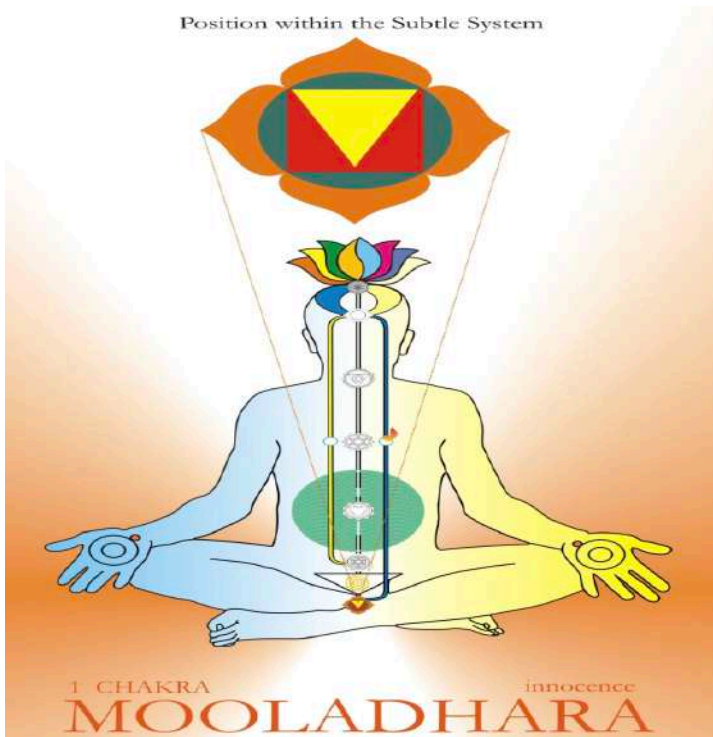
This element is best suited for stationary activities that require persistence. Worship done in the presence of this element brings siddhis or powers. A person stays calm during this period.

The Earth element extends from East to West and is beneficial during the day, for the preservation of life, for earning money, agriculture, victory and profit, and for enjoying the company of others. The Sun dominates when the Earth element is present in the right nostril breath. Knowledge of vegetation (trees, plants, etc.) becomes easy to grasp in the presence of this element.

Bones, flesh, skin, nadis, and body hairs belong to the Earth element and their growth is enhanced by the dominance of this element in the breath.

Each element is linked to a particular sound frequency called a seed sound or bija mantra. The seed sound of the Earth element is LANG.

Diseases, such as jaundice, and mental ailments, such as phobias, are produced by a disturbance of the Earth element in the body.



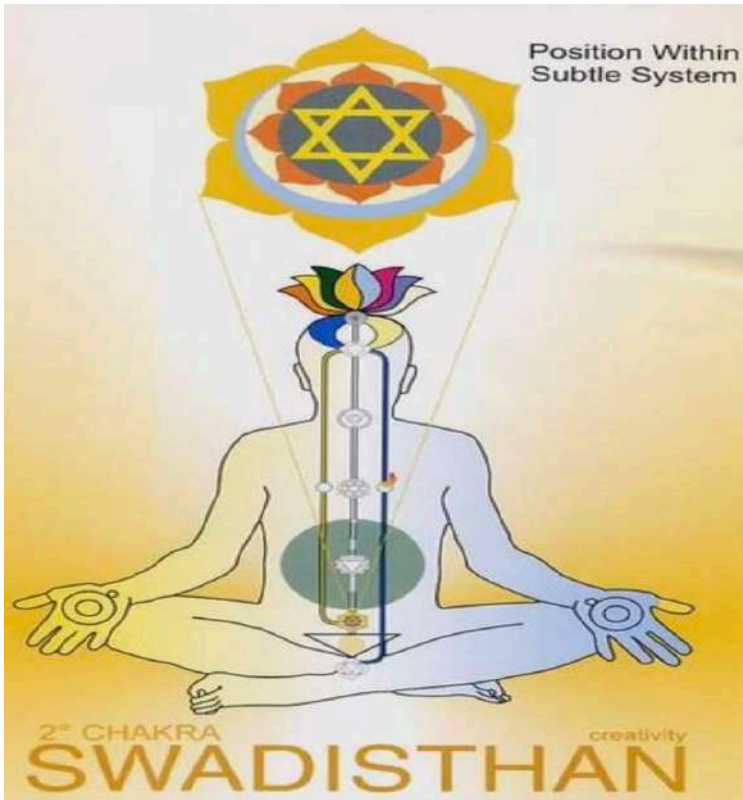
Fire: The Fire element is situated in the Manipura (epigastric plexus; solar plexus). The color of this element is red and its shape is triangular. Sight is the predominant sense of this element. Eyes are the sense organs and feet and legs are the work organs. The taste is bitter.

The Fire element is best suited to obtaining knowledge of a mental nature and performing destructive actions. It produces more energy when the breath is flowing through the right nostril; it brings success in all good and bad work. Mars dominates in the presence of the Fire element when the breath is flowing through the right nostril. The direction connected with this element is South.

Hunger, anger, thirst, sleep, lethargy, and radiance ojas) are related to the Fire element.

The seed sound of this element is RANG.

Disorders like anger, stomach ailments, and swelling in the body are caused by disturbance in the Fire element. The presence of this element facilitates the process of awakening the Kundalini. Meditation on this element gives a tremendous appetite, tolerance for sunshine or fire, and removes indigestion and other stomach disorders.



Water: The Water element is situated in the Swadhish-thana (hypogastric plexus). The color of this element is white and its shape is like a crescent moon or half-moon. Taste is its predominant sense. Its sense organ is the tongue and its work organ the genitals. The taste is saline.

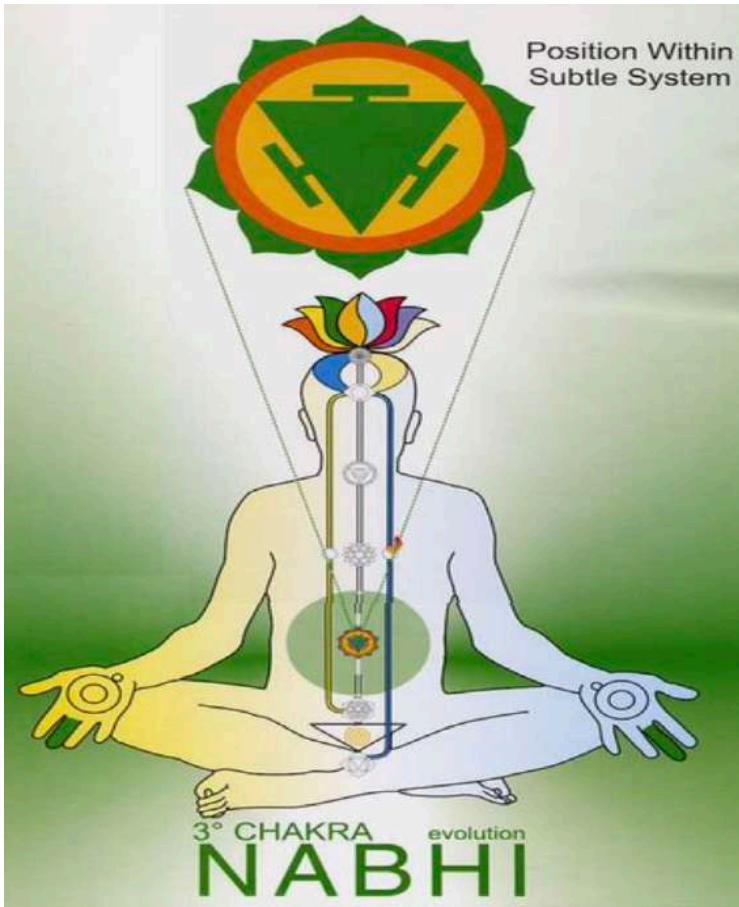
The Water element is best suited for movement and activity. Worship in the presence of this element, as with the Earth element, brings power. A person feels happiness during this period.

The presence of the Water element is beneficial at night and its direction is West. The Moon dominates when this element is present in the left nostril breath. Knowledge of auspicious works becomes easy to grasp.

Semen, blood, fat, urine, mucus, saliva, and lymphatic fluids belong to the water element.

The seed sound of this element is VANG.

Emotional disorders are related to a disturbance in the water element in the body.



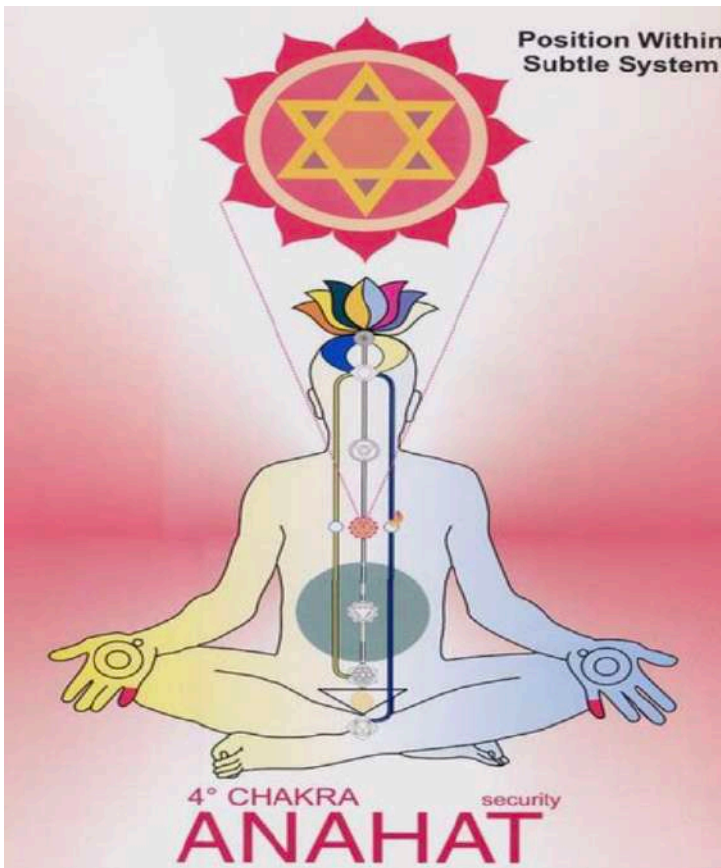
Air: The Air element is situated in the Anahata (cardiac plexus; heart). The color of this element is smoky green and its shape as seen on a mirror or a piece of glass is oval. Touch is the predominant sense of this element. Skin is the sense organ and hands the work organ. The taste is sour.

Its presence produces restlessness. Activities that require movement can be successfully done in the presence of the Air element.

Rahu (the north node of the Moon or the Dragon's Head) dominates when the Air element is present and dominant in the right nostril. The direction connected with the air element is North.

The seed sound is YANG.

Disorders created by the aggravation of the humor of Air include dryness of skin, skin diseases, and diseases of the nervous system. Heart diseases, high blood pressure, stress, loneliness, pessimism, and depression are caused by wind disorders as well.



Akasha: The Akasha element is situated in the Vishuddha (carotid plexus; throat). The color of this element is smoky purple and its shape, as seen on a mirror or piece of glass, is oval. Hearing is the predominant sense. Ears are its sense organs and the mouth (vocal cords) are the work organ of this element. Bitter is its taste.

The Akasha element is not suitable for worldly activities because it spoils everything done in its dominance. The scriptures say the Akasha element makes everything infructuous—it gives inauspicious results, causes loss and death. However yoga sadhana (practice of yoga and meditation) can be done in its presence.

The seed sound of Akasha is HANG.

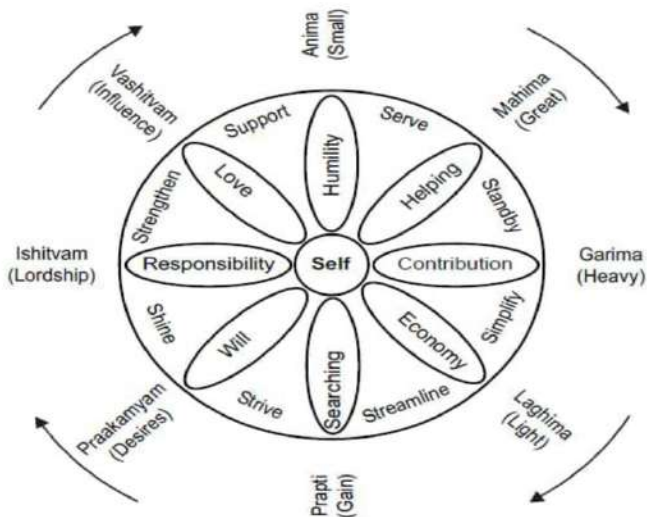
This element is situated in the middle of all directions.



Love, enmity, shyness, fear, and attachment are five qualities of Akasha. Jupiter dominates when the element is dominant in the left nostril. Meditation on Akasha with the repetition of its bija mantra brings knowledge of past,

present, and future and bestows the eight well-known siddhis:

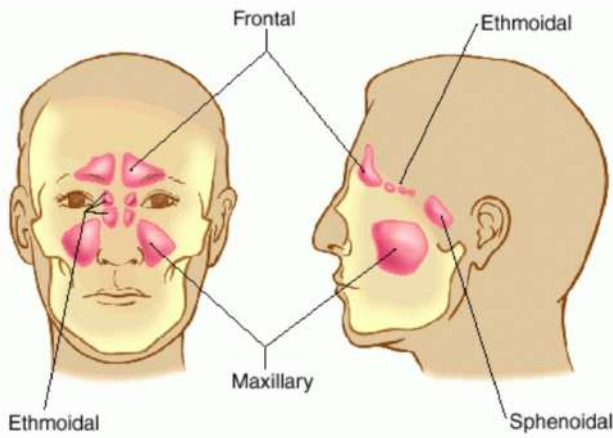
1. Anitna—atomicity
2. Laghima—lightness
3. Mahima—mightiness
4. Ishvata—power over others
5. Vasitva—attraction over others
6. Prakam—assuming a desired form
7. Bhukti—power to enjoy
8. Prapti—attainments of all kinds



Techniques for Detecting the Elements

Now that we have examined the nature of the five elements, we may begin "watching" them.

1. The exact location of the passing air in the nostril can reveal which of the five elements is active in the system at a particular time.



2. The shape formed by the vapor deposit on a piece of glass following an exhale can reveal the dominant element.



3. By performing Yoni Mudra, the color of the element is seen.



4. By measuring the force of the exhaled breath, the length of the breath and thus the element can be ascertained.
5. One can also find out element by randomly picking one of the 5 colour balls (Each representing different element).
6. The other way is by asking other person to think one colour in his mind. The colour thought by that person should be the element dominating in oneself at the

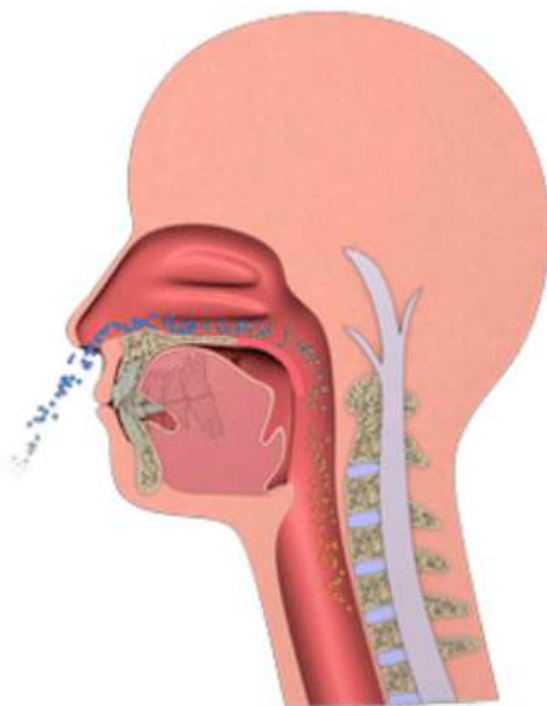
that moment.

7. Each element leaves its own different taste in one's mouth. For example, if someone feels sweet, then its water element and when its sour, then its earth element.

Location of the breath in the nostrils

If the exhaled air passes through a particular spot in the nostril, or moves in a specific manner, it indicates the dominance of one element:

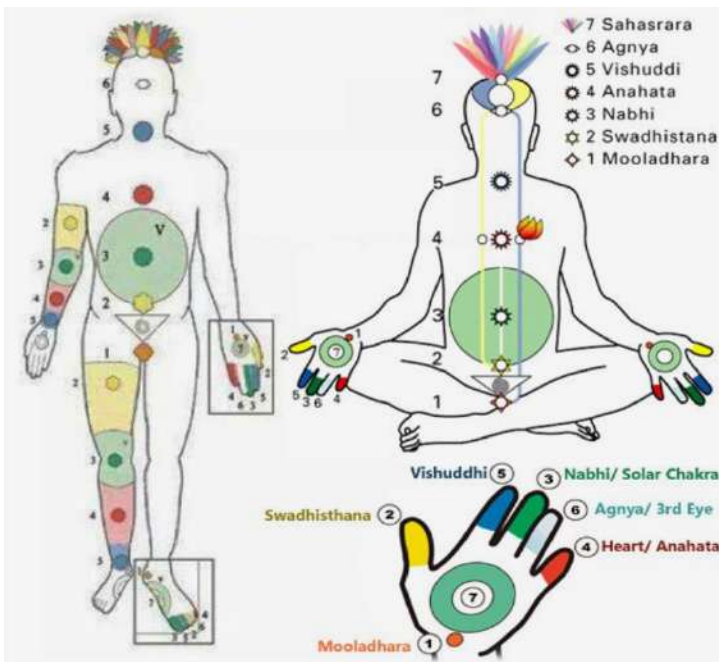
- Center of the nostril—Earth element
- Lower part of the nostril—Water element
- Top of the nostril—Fire element
- Obliquely through the side of the nostril—Air element
- Rotating in the nostril—Akasha element



Shape of the elements

To find out which element is present at a given moment, one should place the top of the nose on a piece of glass, a window pane, or a mirror and exhale forcefully several times. The vapours will soon start to evaporate. If one watches carefully, however, one can see a figure emerging from the haze.

- A square shape indicates the presence of the Earth element.
- A crescent shape (half-moon shape) indicates the presence of the Water element.
- A triangular shape indicates the presence of the Fire element.
- An oval shape indicates the presence of the Air element.
- An oval shape formed by tiny drops of water or spots indicates the presence of the Akasha element.



Colour of the elements

Another method of confirming the presence of a particular element is by assuming a yogic posture called the Yoni Mudra. Place the right and left thumbs on the openings of the ears and press them shut; with the middle fingers of each hand, one should close the two nostrils. Then place the two index fingers on closed eyelids and apply a little pressure. With the two remaining fingers—the third finger and the little finger of both hands—one should tightly close the lips.

Before doing the Yoni Mudra, one should take a full, deep breath. After a while, colors will begin to emerge. The process can be facilitated by increasing the pressure on the eyelids.

- The presence of yellow denotes the Earth element.
- The presence of white indicates the Water element.
- Presence of red indicates the Fire element.
- Presence of smoky green or black indicates the Air element.
- When one sees small spots of many colors, the presence of Akasha is indicated.



Rashi and position of the elements

- Fire element – मेष – सिंह – धनु
- Earth element – वृष – कन्या – मकर
- Air element – मिथुन – तुला – कुम्भ
- Water element - कर्क – वृश्चिक - मीन

Nakshatra of the elements

- Earth element – घनिष्ठा, रोहिणी, ज्येष्ठा, अनुराधा, श्रवण, उत्तराभाद्रपद
- Water element – पूर्वाषाढा, आश्लेषा, मूल, आर्द्रा, रेवती, उत्तराफाल्गुनी, पुष्य, हस्त, चित्रा, पुनर्वसु, अश्विन, मृगशिरा
- Fire element – भरणी, कृत्तिका, पुष्य, मघा, पूर्वाफाल्गुनी, स्वाति, पूर्वाभाद्रपद
- Water element – उत्तराफाल्गुनी, विशाखा, हस्त, चित्रा, पुनर्वसु, अश्विन, मृगशिरा

Direction of the elements

- Earth element – East
- Fire element – South
- Water element – West
- Air element – North
- Akasha element – Mid-centre

Suitable element for various tasks

Earth element

- House Warming
- Marriage
- Starting construction of house
- Depositing money
- Starting new business
- Starting key initiatives

Water element

- Starting of formal education
- To build relationships
- Instance benefits
- Excellent element for success

Fire element

- One should not start a new project

Air element

- One will not get the money back
- One should not start any serious work

Akasha element

- One should not do any maternal work
- One should do spiritual activities

Practising the elements

A person who perfects the practice of 5 elements can experience incredible energy and power. If a person practices Swara throughout the day, then the person can perfect the elements as well. One can practice an ongoing element in following way:-

Water Element

In case of water element, one should focus on white half-moon figure.

Seed Mantra - वँ (वँ seed mantra mala should be done regularly)

Colour – Silver

Practice benefits – One would not feel hungry. One gets capacity to manage thirst and hunger. Also, a person may not fear drowning in water any more.

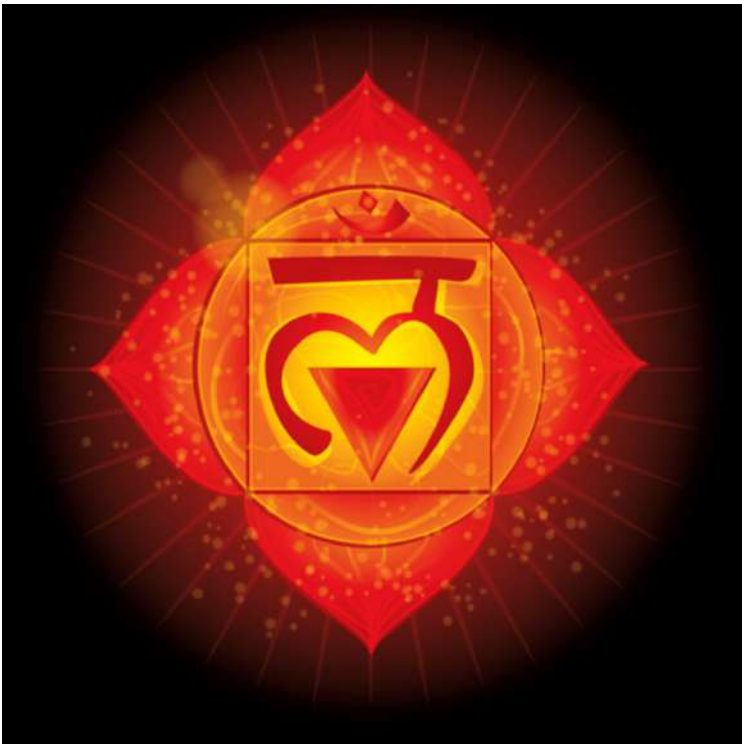


Earth Element

In case of earth element, one should focus on gold like rectangular figure.

Seed Mantra - लं (लं seed mantra mala should be done regularly)

Practice benefits – One would not feel tired and lazy. It brings energy in the body and reduces obesity. The person becomes disease free.



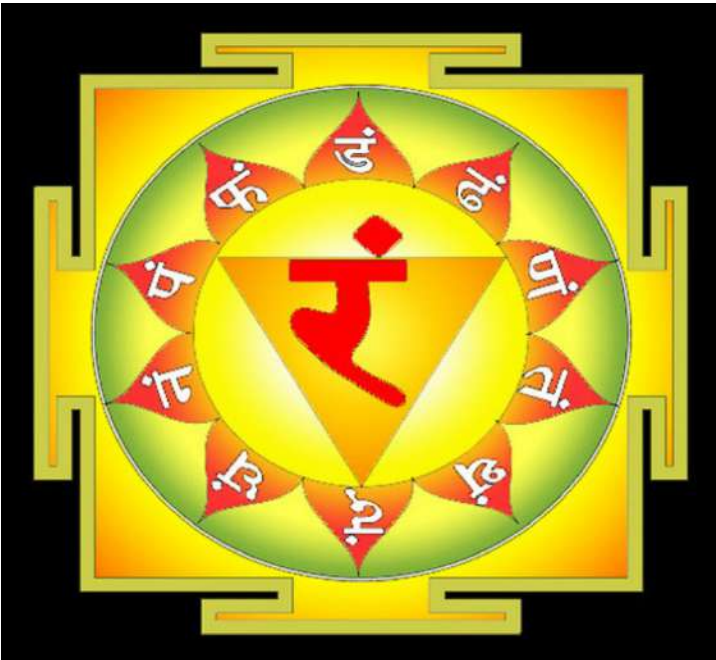
Fire Element

In case of fire element, one should focus on red triangular figure.

Seed Mantra - रं (रं seed mantra mala should be done regularly)

Color – Red

Practice benefits – One would hungry and thirsty. One would stop fearing sunlight and fire.



Air Element

In case of air element, one should focus on circular figure.

Seed Mantra - यं (यं seed mantra mala should be done regularly)

Practice benefits – One can start running faster by practicing this. One should not do any serious business in this element.



Akasha Element

In case of air element, one should focus on sky or Akasha.

Seed Mantra - हँ (हँ seed mantra mala should be done regularly)

Practice benefits – One would gain knowledge of past, present, and future.



Length of breath

The length of the breath also provides a clue to determining which element is present in the nasal breath at any given time. To measure the length of the exhaled breath one should place a piece of fine cotton on a small piece of cardboard. Then bring the cardboard with the fine cotton on it towards the operating nostril and exhale. The exhaled breath will begin to act on the cotton at a distance, and that movement will gradually become visible. The point where the cotton ball starts moving with the force of the exhaled breath is the strength of the breath; it is also known as the length of the breath.

The technique described above is very ancient. The point where the cotton ball starts showing its effect of the exhaled breath is then measured by fingers, because the nostrils and fingers of the same person will have a proportionate relationship. This measurement in the scriptures is called finger widths. (Perhaps a quicker and more accurate method of measuring the length and strength of the breath could be designed.)

- The strength of the Earth element is 12 finger widths.
- The strength of the Water element is 16 finger widths.
- The strength of the Fire element is 4 finger widths.
- The strength of the Air element is 8 finger widths.
- The strength of the Akash element is 20 finger widths.

The taste of the elements can also be discerned in the mouth. This provides one more key to determining the presence of an element. The taste should be experienced at the time one performs the Yoni Mudra and sees the color of the element.



Change in Length of the Breath and Its Influence

Earlier we discussed the normal rhythm of breathing and mentioned that by reducing the number of breaths one's life span can be prolonged. Now we will discuss not the quantity of breaths, but the size or length of the breath. One can achieve all kinds of states and powers if the

breath length is reduced. The normal breath length is ten finger widths for an inhale and twelve finger widths for an exhale.

The length of the breath changes, depending upon the physical act one is engaged in:

In singing, the length increases to 16 finger widths.

In eating and vomiting, the length increases to 18 finger widths.

In walking, the length increases to 24 finger widths.

In running, the length increases to 30 finger widths.



The techniques to reduce the length of the breath can only be learned from a Guru in person. No amount of study from books can provide this knowledge. Some pure souls obtain this knowledge due to their past karmas and the grace of the Guru. A teacher who has mastered these techniques and can practice them has the power to disappear and become invisible at will. He will be visible only if the student is favored by luck and has divine support. So it is best to simply practice Swara Yoga and to try to reduce the number of breaths per minute. This practice itself can provide good luck and draw divine support.

Benefits of Reducing Breath Length

From 12 to 11 : Desire-lessness and stabilization of prana

From 12 to 10 : Tranquillity, calmness, bliss

From 12 to 9 : Ability to compose poetry

From 12 to 8 : Perfection in language and power of speech

From 12 to 7. : See far-off places; clairvoyance

From 12 to 6. : Power to fly in air and sky

From 12 to 5 : Tremendous speed of movement

From 12 to 4 : Siddhis: anima (atomicity), laghima (lightness), mahima (mightiness)

From 12 to 3. : Divine treasures

From 12 to 2. : Siddhi known as prakam (power to assume any form at will)

From 12 to 1. : Siddhi known as sarvakam (power to appear, disappear, and fulfill all desires)

Healing and Other Applications of Swara Yoga

Swara yoga introduces a technology that makes any and every practitioner able to get away from an unwanted emotional state. In the words of Dr. Shannahoff-Khalsa: "If you want to alter an unwanted state, just breathe through the more congested nostril." According to Dr. Khalsa, the knowledge of this ancient technology enables anyone to correct his or her own mental and physical imbalances. In this way Swara Yoga can be of great help in healing oneself.

With Swara Yoga one can not only help ones own emotional state and heal the physical body, but can create favorable conditions for one's life by changing the environment and improving one's living conditions. In addition, one can foretell death, determine the sex of a child not yet conceived, and heal others around us.



Healing Oneself

Our moods sometimes create electro-chemical disturbance in the body. When we remain in one state of mind for an extended period of time, the natural rhythmic cycle of the elements is disturbed. Because the elements form the physical reality of our psychological responses,

one particular chemical environment can dominate within our body.

By knowledge and practice of Swara Yoga, we can develop a habit of watching ourselves and the operating nostril. We can notice when one nostril is dominant for longer than its normal cycle duration and change it.

By changing the operating nostril, we change the active side of the body, its glandular secretions, and re-establish a chemical balance. Swara Yoga advises changing the operating nostril at the first sign of any physical or mental disturbance. This prevents worsening of the symptoms and promotes rapid recovery.

If one is not fully alert at the time one receives the first signal from within the body, the operating nostril should be changed as soon as one remembers or feels an unwanted state.

Sometimes ailments are created by exposure to extreme cold or heat, infections, and viruses. These conditions can also be cured by a change of the nostrils.

Fever: When the body temperature increases, one should plug the operating nostril with a cotton ball and keep it plugged until the body comes back to normal. Usually the right nostril becomes dominant in fever, but in fever caused by catching cold it can be the reverse. So one should follow the rule of plugging the operating nostril.



Indigestion: Chronic indigestion can be cured by cultivating a habit of eating only when the right nostril is working and by drinking lukewarm water when indigestion is felt. Drinking lukewarm water only when the left nostril is working helps and cures indigestion; adding the juice of one lemon provides an additional benefit.

Those patients with chronic indigestion should cultivate a habit of lying on the left side fifteen to twenty minutes before each meal, and for the same period of time after eating.

Taking a half teaspoon of oregano seeds, with a pinch of salt in warm water, cures indigestion that is not chronic.

To lie on the left side before food for a period of fifteen to twenty minutes is healthy for all human beings. This practice should be followed by a nice, leisurely walk.

The rules for good digestion are as follows:

1. After eating, lie on the back and breathe eight rounds (one inhale and one exhale per round), then;
2. Change to the right side and breathe sixteen rounds through the left nostril;
3. Change to the left side and breathe thirty-two rounds through the right nostril. Then, if you can relax longer, remain on your left side and continue breathing from the right nostril. Listen to joyful and uplifting music. Music that creates a meditative mood or state after eating will disturb the body chemistry and create indigestion.



Those who are able to sit in the Lotus posture should do so. If one has had a bowel movement but has not eaten anything, this exercise can be done at any time of the day. In this posture, one can gaze at the navel steadily for about ten to fifteen minutes. This practice should not be done unless one has had a bowel movement. Meditation on the navel with silent repetition of the bija mantra of the Manipura chakra—RANG—helps. This is also the bija of the Fire element, and its repetition will increase digestive fire and help to cure all stomach ailments.

By cultivating a habit of defecating before sunrise and only when the right nostril is working, one can cure numerous physical and mental problems created by toxins in the intestines.

Constipation: Eating and defecating only when the right nostril is open, and lying down on the left side before and after eating, helps constipation. One should also drink a moderate amount of liquids when the left nostril is working.

Breathing exercises, or pranayama, and walking in the morning or after dinner are also helpful. Avoid coffee or tea after meals; drink prune juice and lukewarm water; use wheat germ in cereals; eat green leafy vegetables, squash, zucchini, and coconut powder. Milk heated and sweetened with dates taken before going to bed is also good. Eating figs with breakfast and prunes after meals also provides additional help. Listening to the sound of drumming can aid in the cure of constipation.

Stress: Stress created by hard work and physical labor can be cured by lying on the right side and breathing through the left nostril for twenty-five to thirty minutes. Listening to music that creates a meditative mood can also alleviate stress. Harp, zither, and other string instruments are especially effective. A gentle foot massage and combing the hair with the fingers or a wooden comb can provide relief. Before lying down on the right side, one's feet, hands, and face should be washed and the mouth rinsed. Cool the eyes with moderately cold water after rinsing the mouth to provide a fresh feeling and aid the healing process. To relieve stress caused by physical exertion, one should drink a glass of warm milk sweetened by dates after relaxing on the right side for twenty-five to thirty minutes; a pinch of saffron added to the milk brings happiness.



Joint pain: For recurring pain in the joints, changing the nostril is always helpful. The following treatment is prescribed as well.

Lie on the back for five minutes after the morning cleansing (bowel movement) and then change to the right side and breathe through the left nostril for fifteen to twenty minutes. Follow this routine for a two-week period. A massage of the painful area with Mahanarayana Oil and a drink of fenugreek tea is also helpful.



Neck pain: First change the operating nostril. Then hold the shoulders with both hands and move them in a circular direction, as if you were rowing a boat. When the pain in the neck is recurrent:

1. Apply dry heat to the neck area.

2. Massage with a soothing massage oil.
3. Lie in the Corpse Posture while the left nostril is operating.



Back pain: After changing the nostril, one should follow the procedure that follows:

1. Take a small amount of beeswax, warm it slightly, and meld it into small balls, about the combined size of three peas. Take internally with warm milk that has been boiled with $\frac{1}{2}$ teaspoon of fenugreek seeds. Swallowing one ball each day for forty days cures most chronic backaches except those caused by physical injury or nervous disorders. Try this method for ten days and watch for the effect on the pain. If the problem disappears, one can stop the treatment. If the problem is not cured, one should continue for ten more days, stop for a week, and observe the painful area. This way one can determine how much medicine is needed. Forty days

is the maximum period of time this treatment should be used.

2. One should avoid the use of the following foods: rice; dry beans; yogurt; eggplant; cauliflower; canned foods; foods that have been cooked more than eight hours before they are eaten; fried foods; hot spices; and excessive use of salt.



Headache: After changing the nostril, one should follow the procedure listed below:

1. Plug the operating nostril with a cotton ball until the headache pain is gone. This is the first thing one should do under ordinary circumstances. It does not help when

the headache comes during the period of menstruation, or is caused by a disturbance in the body gases.

2. Find the carotid arteries, located in the neck grooves to each side of the Adam's apple. Press these arteries with the thumbs.
3. Induce sneezing by snuff.
4. While lying on the back in a corpse pose, tie a piece of cloth around each bicep muscle (middle of the upper arm), and breathe through the left nostril. This technique cures a headache within ten to fifteen minutes.



Asthma: When asthmatic symptoms are first noticed, the patient should determine the operating nostril and plug it until the symptoms disappear. Following this remedy for

one month at the first sign of the symptoms helps cure asthma permanently.

Meditation on the Anahata chakra, or heart center, with silent repetition of the bija sound associated with the fourth chakra—YANG—is beneficial.



Healing Others

Healing or helping a sick person can be done with or without the administration of medicine. In either case, the healer can follow the advice of the Swara yogis: to develop psychic powers through willpower and to give the healing or medication while attentive to his or her own nostril dominance. The healer should follow the procedure listed below:

1. Observe the patient's operating nostril, and help the patient to change the breathe flow.
2. By using the power of one's own operating nostril at specific times. For example, the healer should give

medication with the right hand, when his or her own right nostril is working and with the left hand, when his or her own left nostril is working. The healer should also exhale from his or her operating nostril onto the medication before giving it to the patient. The patient should be kept on the side of the healer's operating nostril. The healer then breathes out from his or her operating nostril into the non-operating nostril of the patient.



Creating Favourable Conditions

The operating nostril can be very effectively used to create favourable conditions. Whenever it is desirable to influence another person, one should first find out which nostril is operative. Then one should approach the person on that side. For example, if one's right nostril is operating, the person to be influenced should be positioned either to one's right, below, or behind. If one's left nostril is operating, the person to be influenced should be to one's left, above, or in front.

When applying for employment, one should mark his or her operating nostril. In addition, one should initiate or step out with the foot that corresponds to the operating nostril. That is, the right foot when the right nostril is working and vice versa.

Another important thing to remember at this time is that the right nostril is solar and is connected with odd numbers, and the lunar or left nostril is connected with even numbers. When the right nostril is working, one should proceed with the right foot and take the first three steps with the right foot. When the left nostril is working, one should proceed with the left foot, and take the first four steps with the left foot.

Upon reaching one's destination, check the nostrils again and step into the building or room leading with the foot that corresponds to the operating nostril.

If one has to meet someone important, one should follow the instructions given above and position the person on

the side of one's operating nostril. Such a meeting will be fruitful.

In addition, one should attempt to mark which element is present in the operative nostril at the time one is seeking to schedule an interview and make note of it. If Earth or Water elements are present, the position will certainly be secured. In the presence of the Fire element, the position will be secured with some difficulties. In the presence of the Air or Akasha element, one should avoid scheduling the interview and call at another time.

In addition to applying for employment, attending meetings, etc., the practices given above yield fruitful results in other life situations as well.

Improving One's Living Conditions

In addition to following the above procedures, when it is desirable to increase one's prosperity and secure better living conditions, one should:

1. Get up each day at least half an hour before sunrise.
2. Before getting out of bed, or seeing or talking with anyone, one should complete the following practice:
 - Find out which nostril is dominant.
 - Kiss the palm of the hand that corresponds with the operative nostril (right palm when the right nostril is working, and vice versa).

- With the same hand, rub the face, head, neck, chest, thighs, and feet.
- Step out of bed, placing the foot that corresponds with the operating nostril on the ground or floor first.
- Proceed with morning cleansing (bowel movement, cleaning of mouth, etc.).

Foretelling Death

Life and death are two sides of the manifested Consciousness. They are the eternal pair of opposites that play continuously with each other. To some people, death can be a horrible thought, but to those who know the mysteries, death is just a change of form. Although Consciousness needs a physical vehicle to operate in, its nature is the never-changing, eternal reality—the absolute Truth; it does not die with the body. Death is in fact a point of relief. To those who see death as a pleasant change, it might be interesting to know about the moment of death, or how far they are from their own point of release. The following guidelines on nasal breath flow will be useful in determining length of life.

1. If the right nostril operates for 24 hours in a row, the person will live for three more years and then leave his or her body, or die.
2. If the right nostril operates for 48 hours in a row, the person will live for two more years and then leave the body.

3. If the right nostril operates for 120 hours (five days and five nights) in a row, then the person lives for one more year.
4. If the right nostril operates for 15 days in a row, or if the right nostril operates during the day and the left nostril operates at night for one month in a row, the person survives for six months.
5. If the right nostril operates for 20 days in a row, the person survives for three more months.
6. If the right nostril operates for 30 days in a row, the person survives for only two days.
7. If the left nostril operates all the time for more than two weeks, and the right nostril does not flow at all, one month of life is left.
8. If no nasal breath whatsoever is operating and a person starts breathing through the mouth, he or she will die within 96 minutes.
9. If the Sushumna operates for two hours in a row, one dies instantaneously.
10. If a person cannot see his or her own nose or tongue, he or she dies within three days.
11. If the heart region, feet, and scalp get dry after bathing, without using a towel, then the person dies within three months.

12. If a thin person suddenly becomes fat, or a fat person thin; if a weak person becomes strong, or a strong person weak; if a black person becomes fair, or a fair person dark; if a religious person becomes irreligious, etc., he or she dies within eight months.

13. If the breath of a person flows day and night through one nostril alone, that person should understand that only three years of life are left.

Determining length of life

The following experiments offer other ways to determine length of life:

1. Place your right fist on your forehead, in straight alignment with the nose. Stare at the lower arm. You will notice that, after a few minutes, the arm will appear to be very thin.

When the wrist begins to appear very thin and starts disappearing, and the arm divides in your vision into two pieces—completely disconnected from the wrist—it indicates that only six months are left.

2. One should take a pot full of water and, while facing East, look at the reflection of the Sun. If the reflection does not form a perfect circle, but is cut in any of the four directions—East, West, North, or South—the length of life should be understood as follows:

Reflection cut in an easterly direction: life span is 1 month

Reflection cut in a westerly direction: life span is 3 months

Reflection cut in a northerly direction: life span is 2 months

Reflection cut in a southerly direction: life span is 6 months

If a hole appears in the centre of the Sun's reflection, a life span of ten days remains.

If the entire Sun disc seems to be rotating, the person will die on the same day.

3. One who cannot see the Sun, the Moon, fire, and their rays, will live only for eleven months.

4. A person who develops pain in the palm of the hand or the root of the tongue, whose blood becomes dark, and who feels no pain, even when pinched, dies within seven months.

5. If the wind, urine, and stools all come out at the same time, a person will survive for ten more days. (In a healthy person, the urine should precede the stools.)

6. If one does not see a light spot within the eyes when the inner corners are lightly pressed, the person will survive for ten more days.

How to start the day as per Swara

1. One should wake up 30 minutes prior to the sunrise and while on the bed, should create security layer by Vraj Panjar.
2. One should place the same foot on the ground as per the running Swara and pronounce “Soham”.
3. If someone’s Chandra Swara is working, that person should take left foot in even number towards south and west direction. On the other hand, if Surya Swara is working, one should take right foot in odd number towards north and east direction. One should pronounce “Soham” while doing this. It will prevent 50% of problems which would have happened during the day.
4. If Surya Swara is working during sun rise, Chandra Swara is working during mid-day, and Surya Swara is working during sunset, then victory is ensured. On the other hand, if the opposite Swara is working during these time periods, then misfortune is ensured. Hence, one should not start a new or auspicious task during that day.

Eating as per Swara

Eating is an important element of healthy life and one should only eat when Surya Swara is working because in order to digest the food, one needs fire element. Not

eating in Surya Swara may not result in efficient utilization of nutrients in the food. In case if someone's Chandra Swara is working, one should close the left nostril 5 minutes before eating so that Surya Swara can start. On the other hand, one should take all the liquid consumables in Chandra Swara.



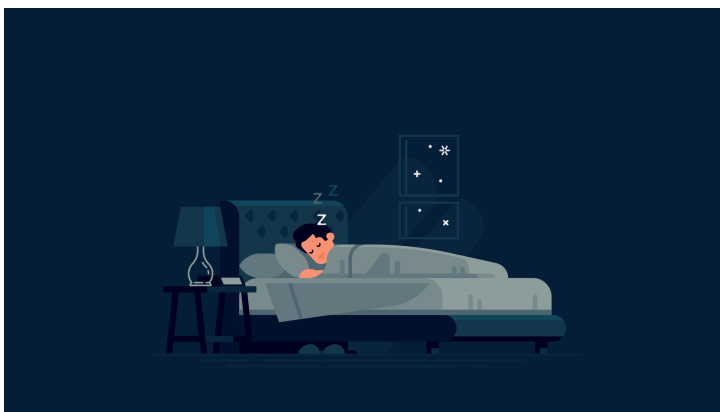
Bathing as per Swara

One should try to take bath in Surya Swara in order to stay healthy and active. Also, before starting the bathing, one should fill mouth with water and then start bathing as it will help to keep the temperature stable during bathing and the person won't get cold or cough.



Sleeping as per Swara

One should try to sleep in Surya Swara in order to have sound sleep and good health. While doing so will ensure that muscles stay relaxed.



Making Meeting Successful by Swara

In case there is a meeting with any government official or business person, in order to make it successful, one should do a few steps. First, the person should wake in the Swara as per the date of meeting. Second, the person should think about the official while breathing in 27 times. Third, before leaving the house one should take the first step out as per the Swara at that time.



Making Interview Successful by Swara

One should try to give interview in Surya Swara and first step while entering the room should be with right leg.



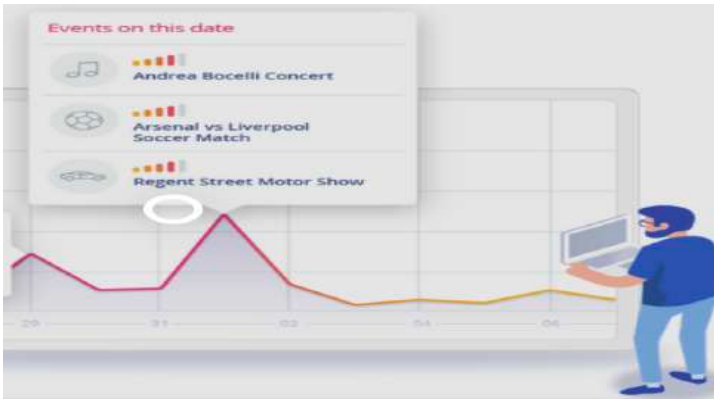
Travelling as per Swara

One should begin the journey in Surya Swara if one wants to travel in either north or east direction. Whereas, in case a person wants to travel to either south or west direction, one should begin the journey in Chandra Swara.



Forecasting with the help of Swara

One can do forecasting about various aspects of life based on the active Swara at the time of question being asked. For example, if someone wants to know whether a marriage proposal will be successful, it can be judged on the basis of Swara almost instantly. One can find out about winning-losing, successful-unsuccessful etc.



Feeling healthy with the help of Swara

If someone is sick and not feeling well, then the person should try to reverse the existing ongoing Swara. This has yielded great results.



Controlling high blood pressure with the help of Swara

When blood pressure is high, then it is almost certain that right Swara is active, in that situation one should try to switch to another Swara. One should try to bring the Swara till 10 fingers and should try to repeat the exercise for 21 times. One should practice this in a focused way at quiet place.

Vice-versa, when the blood pressure is low, then Chandra Swara should be active and in the situation one should try to switch to Surya Swara.



Healing heart disease with the help of Swara

Usually heart disease happens because of imbalance between fire and air element. The blood starts to deposit in blood veins, hence blocking the veins. The patient should try to run the Surya Swara at 6 fingers level. It will help the patient to unblock the veins in only 15-20 days.

In any case of heart related disease, Surya Swara should dominate otherwise, it will become more difficult to cure a disease.



Healing headache with the help of Swara

When air element attacks the nerves in the head, it causes headache. In order to heal the headache, one should try to identify the current running Swara and try to block it. One should continue to do so until the person feels relief from the headache.



Growing business with the help of Swara

In every person's life, work is important to make a living. A person does various jobs or business to make one's living needs. If a person practices Swara, he would see visible positive results in the job or business.

One should make sure that while starting a job or business, Chandra Swara should be dominating at the time. When leaving house for the job or inauguration, one should take left foot first and also one should enter the premises upon reaching with left foot and Chandra Swara.



Importance of Swara during marriage

In the act of marriage, Swara had a big role to play. Since, it impacts long term perspective of life, it should be done in Chandra Swara. One should get married when both groom and bride have their respective Chandra Swara working. If does so, the relationship stays long lasting and fruitful.



