THE POWER OF BREATH

Boundless Energy, Emotional Freedom

By Ishwari Jay
THE POWER OF BREATH

Boundless Energy,

Inner Freedom

Ishwari Jay
Asyam anucharan tishtan
maha anandamaye adhvare taya devya
samavistah param bhairavam apnuyat

“Breath flows
Into the body
As a nectar of the Gods.

Here is the sacrifice
The Goddess asks you:
Be the offering cup
Into which I pour this bliss
The elixir of immortal peace”

The Radiance Sutras, a new version
of the Vijnana Bhairava Tantra
by Lorin Roche, Ph.D.
My name is Arthur Anthonisen. I was born in 1939 which means I am now 71. I am a Professional Engineer with a PhD from Cornell University. I am Chair of a Community College in New York, have served as a trustee for over 21 years and am the Immediate Past Chair of the National Association of Community College Trustees (ACCT). With this background, you can imagine that education has been a big part of my life and something on which I place a high value. I enjoy reading and have been studying quantum physics and spirituality for many years.

Ishwari Jay, author of this book, *The Power of Breath*, came into my life about 10 years ago. Meeting Ishwari was a radical turning point for me. I met her while recovering from cancer and looking for an alternative approach to health and spiritual living. She quickly became my mentor in both of these areas. I was amazed that her teachings were consistent and in alignment with the books I would read from highly educated doctors who chose the path of integrated/preventive medicine. Ishwari had not read any of those books and yet she knew everything that was in them.
She kept explaining to me that the highest knowledge is within. It is beyond books. When we tap into the intuitive, omnipotent, omniscient universal consciousness that dwells within us, we can find the root of all problems and return to optimal health and spiritual fulfillment.

I am by nature very skeptical, so I spent some time watching her lifestyle and observed how she’d align her way of living with her words of wisdom. I must say that I found in Ishwari a rare expression of what we call “walking the talk”. Over the years as I trusted her mentoring more and more, I opened up to deeper spiritual concepts and I began my breathing and meditation practice under her supervision. She taught me everything that I read in this book and more, insisting on the need to apply what I learned in order to get results. I was actually the one who encouraged her to write this book as I knew she would inspire more people to begin a regular pranayama (yogic breath) practice for health and spiritual benefits.

With my background in education and my analytical personality, I usually need to have everything explained before I begin to take action; such as practicing the breathing exercises that she recommends in this book. Ishwari’s ways are usually more intuitive, and she surprised me by writing what I would consider an extremely knowledgeable book on how the breath affects every aspect of our being in great detail. Knowing her personally, I really admired her ability to take a “scholarly”
approach to teach why learning how to breathe is vital for our health. She shared with me that her intention of being so detailed about the effect of the breath on the physical, mental, emotional and spiritual level, is to give the reader enough inspiration to make a conscious choice of beginning to practice pranayama (yoga breath) daily. She said to me: “No change happens until your desire for a better life (& health) is bigger than your attachment to being in the comfort zone of the status quo.” As I contemplated these words, I realized what she has been teaching me for the last 10 years. All of the books that I can read on self help, quantum physics, spirituality & health, will never surpass the power of taking actions to move toward an expansion of Consciousness and grow.

So I began to practice everything Ishwari recommended. I started to meditate. I used the breathing techniques daily, changed my diet and exercised. I found myself shifting gradually & becoming healthier and more in tune with myself and others. For instance, I used to be unable to connect with my emotions and when I took Ishwari’s breathing workshop I had a tremendous breakthrough. I felt my heart opening and began to cry (which is something engineers aren’t supposed to do). I felt like a heavy load was lifted off my chest just with the power of the breath.

Since then, as I continue practicing, I am more and more intuitive. Synchronicity, which I would describe as this phenomenon that happens where
things in life seem to flow usefully, is now a common experience. My health has improved as well as my ability to connect emotionally and spiritually. I could go on about the gift I received from Ishwari’s mentoring; she is definitely a guiding light. I hope that whoever reads this book and experiences the power of the breath, becomes inspired to begin practicing regularly as I did. These practices will definitely help anyone who seeks to live consciously and improve their physical, mental, emotional and spiritual ability.
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This book is a summary of the benefits of proper breathing and an invitation to become familiar with some of the basic breathing techniques that will benefit your health and well being on all levels. The breath is a powerful and simple tool to improve the quality of your life. Your mind will be clear and peaceful. You will feel emotionally balanced. Your metabolism will function better and your vitality will increase tremendously.

We live in an exciting time. The ancient wisdom of the mystics and the knowledge of modern physics are coming together and we are now beginning to understand that the source of all matter, animate and inanimate, is a conscious, creative force; an infinite energy beyond time and space.

The yogis describe this energy as “sat-chit-ananda”: Sat means Existence; Chit means Consciousness and Ananda means Supreme Bliss. This energy, or “Pure Consciousness” (source), manifests everything we experience through our senses and cloaks itself as it steps into this manifestation.
Yogis understand that our ultimate power and potential is the result of total alignment with the Source (Pure Consciousness) and they attain the state of ultimate freedom through various disciplines and techniques using the breath.

You may have heard that the mind and particularly our thoughts have the power to create our reality. “As you think, so shall you become”. People spend so much time trying to control the mind forgetting that the source of everything is “Pure Consciousness”. Controlling the mind is challenging; however, mastering the breath is quite simple. Breath is the bridge between Universal Consciousness and our individuality, the source of creation and the creation, the spirit and all matter.

This book combines the Western physiology with the Eastern philosophy to illustrate the power of breath. It provides you with information and exercises that will result in an increase of Prana (life force) with the application of these principles in your life. The benefits include an increase of sharpness of the mind, joy, peace, vitality and greater health.
Chapter 1

Breath is Life
CHAPTER 1. - BREATH IS LIFE.

“Breath is Spirit. The act of breathing is Living.”

The Essence of Life

Life is absolutely dependent on the act of breathing, therefore “Breath is Life.” Despite differences in theoretical details and terminology, both the Eastern and Western cultures agree upon this fundamental principle. According to the etymology dictionary “breath is defined as Spirit, from the Latin root spiritus that literally means: breath”. The breath is the bridge that connects us to our vital essence or Spirit. The breath is one with Spirit. Breathing is the involuntary act of inhaling and exhaling: “respiration”. The air we breathe contains nitrogen and oxygen however, according to ancient yogis it is also the source of energy called “Prana” or referred to as “Chi” by the Chinese.
This Prana is the essence within everything animate and inanimate. It is the conscious life force in rocks, grass, sky, stars, animals, people, etc. Even if you can’t perceive a rock as breathing, modern science now understands that the source of all things is an energy that pulsates and gives life. When Einstein said “nothing happens until something moves”, he was referring to this energy vibration at the source of all manifestation. Therefore we are inseparable from the source because we breathe its essence at every moment. We may be unaware of this connection, yet is always present.

From the first breath of the newborn baby to the last gasp of the dying man, life is one long story of continued breathing. Life is but a series of breaths. Breathing may be considered the most important function of the body as all other bodily functions depend upon it. We may exist for some time without eating; a shorter time without drinking; but without breathing our existence may be measured by just a few minutes. Not only do we depend upon breath for life, but we largely depend upon correct breathing habits for continued vitality and freedom from disease. Breathing the whole breath with awareness will lengthen our life and give us increased vitality and power. On the other hand, unconscious, careless breathing will shorten our life, decrease our vitality and subject us to disease.
THE POWER OF BREATH

Optimal Breathing

You may have already gone to a yoga class or perhaps watched a yoga instructional DVD at home. Often, you will hear the instructor say to the students: “Breathe”. I remember one day a student came to me after my yoga class who was somewhat irritated. I wondered about the cause of his irritation and asked him. He said: “I have been attending many yoga and fitness classes and the instructors always tell us to breathe. Well, breathing is all I do and I can’t avoid breathing, therefore it annoys me to hear someone telling me what is already obvious.” I was pleased that he shared this and apologized for not being more precise. Then I explained to him that although we breathe all the time, we only use about one-third of our lung capacity in unconscious breathing. When an instructor brings awareness to the breath with a simple reminder, the unconscious breath becomes conscious and naturally begins to expand to a fuller capacity.

Along with the breath, the quality and quantity of breathing are essential as well. The quality of breath has a direct effect on cellular nutrition, the cardiovascular system, autonomic system (nervous system), brain hemisphere activity and emotional state. The body moves breath through the nose, then the trachea, the lungs, our circulatory system and then into the cells. Our cells are biological organisms that need oxygen to burn nutrients as fuel. The quality of oxygen and nutrients
that we receive is critical to our overall health. In addition to the physical benefit derived from correct breathing, we also increase our mental power, happiness, self-mastery, clarity, and spiritual growth.

The remaining chapters will provide you with an understanding of the power of the breath on every level and instructions of techniques that can make a profound impact on your overall health, longevity and quality of life.
Chapter 2

Effect Of the Breath on the Physical Body
CHAPTER 2. - EFFECT OF THE BREATH ON THE PHYSICAL LEVEL

“All body functions depend on the breath; learning deep breathing is the most essential aspect of health” Ishwari Jay

Physical health depends upon correct breathing. The breath supplies oxygen, which is our most important nutrient, to our 75-100 trillion cells. The percentage of people who breathe correctly is quite small: the result of which is evidenced by increases in modern diseases.

Figure 1: Cardiovascular system
Effect of the Breath on the Physical Body

Blood is pumped by the heart through the arteries into the capillaries, and vitalizes, nourishes and strengthens every part of the body (see Figure 1). The blood then returns to the heart through the veins, before it is sent to the lungs.

The blood starts its journey in the arteries, bright red and rich with life-giving qualities and properties. When it returns through the veins, it is poor, blue and dull, and contains systemic waste matter. This depleted blood goes to the right auricle of the heart then is sent through the right ventricle of the heart, which in turn sends it on to the lungs; from there, it is distributed to the cells of the lungs. A breath of air is inhaled and the oxygen of the air contacts the impure blood through the thin walls of the hair-like blood vessels of the lungs, which walls are thick enough to hold the blood, but thin enough to allow oxygen penetration.

When the oxygen comes in contact with the blood, a form of combustion takes place, and the blood takes up oxygen and releases carbonic acid gas generated from the waste products. The oxygenated blood is carried back to the heart, again rich, bright and red, with life giving properties and qualities.

Upon reaching the left auricle of the heart, the blood is forced into the left ventricle, and is again forced out through the arteries to all parts of the body. It is estimated that 35,000 pints of blood
travels through the capillaries of the lungs to get oxygen every day. The stream of venous blood cannot be purified when there is an oxygen deficiency therefore the body is depleted and the waste products are returned to the body thus accumulating toxins.

When breathing insufficient quantities of air, the work of the blood is inhibited resulting in the body receiving insufficient nourishment which will eventually result in disease. The blood of one who breathes improperly is a bluish, dark color, lacking the rich redness of pure arterial blood which is often noticeable by a poor complexion. Proper breathing and good circulation, results in a clear, bright complexion.

When arterial blood is properly exposed to the air, it contains about twenty five per cent (25%) oxygen. Every part of the body is vitalized by oxygen, especially the act of digestion which depends on a certain amount of oxygenation of food. Proper breathing is necessary for the assimilation of nutrients through the process of digestion, which can only be accomplished by the oxygen in the blood coming in contact with the food producing a certain form of combustion. Every particle of food and drink must be oxygenated for it to yield proper nourishment, and for proper elimination of systematic waste products. Lack of sufficient oxygen causes imperfect nutrition, imperfect elimination and imperfect health. Therefore, a sufficient supply of oxygen taken through the lungs is necessary.
Effect of the Breath on the Physical body

Respiratory System

Each lung is free in all directions except at the base, which consists of the bronchi, arteries and veins connecting the lungs with the trachea and heart (see Figure 2). The lungs are spongy and porous, consisting of very elastic tissues. They are covered with a delicately constructed but strong sac, known as the pleural sac, one wall of which closely adheres to the lung, and the other to the inner wall of the chest. Fluid is secreted by the pleural sac to allow the inner wall surfaces to glide easily against each other during the act of breathing. The air passages consist of the interior of the nose, pharynx, larynx, windpipe or trachea, and the bronchial tubes.

When we breathe, we draw in the air through the nose where it is warmed by the blood-rich mucous membrane. The air then passes through the pharynx and larynx into the trachea (or windpipe), which subdivides into numerous tubes called the bronchial tubes (or bronchi), which further subdivide into and terminate in minute subdivisions in all the small air spaces, millions of which are contained in the lungs.

Air is drawn into the lungs by the action of the diaphragm, which is a great, strong, flat, sheet-like muscle that stretches across the chest separating the chest-box from the abdomen. The diaphragm’s action is almost as automatic as that of the heart,
although it may be transformed into a semi-voluntary muscle by an effort of the will. When the diaphragm expands, it increases the size of the chest and lungs, and the air rushes into the vacuum that is created. When it relaxes the chest and lungs contract and the air is expelled from the lungs.

Another important factor affecting the quality and quantity of air is the lung capacity. Whole breathing includes abdominal, chest and clavicle (top of the chest). Our Western culture tends to breathe mainly through the chest using only one third of the lung capacity. This results in more rapid breathing in order to deliver enough oxygen to fuel the whole body. Consequently, our metabolism, nervous system, and emotional and mental performances are affected.

*Figure 2: Respiratory system*
The blood flow in the abdomen region is also reduced by gravity, so it is crucial for us to breathe into the abdominal region to achieve maximum oxygen transfer through the blood and maintain good function of the inner organs of the belly. The chest and clavicle breath is naturally increased by certain emotional states or with exercise.

**Nervous System**

Our breath also plays a critical role on the autonomic nervous system. The autonomic nervous system acts as a control system, maintaining homeostasis in the body. The activities controlled by the autonomic nervous system, generally perform without conscious control or sensation. The autonomic nervous system affects heart rate, digestion, respiration rate, salivation, perspiration, the pupils dilation, urination, and sexual arousal.

Major branches of the autonomic system affected by the breath are the sympathetic and parasympathetic systems. The sympathetic and parasympathetic system systems work conversely controlling smooth muscle contractions, regulation of the cardiac muscle, and stimulation or inhibition of glandular secretion. For an analogy, one may think of the sympathetic division as the accelerator and the parasympathetic division as the brake. The main actions of the parasympathetic nervous system are summarized by the phrase “rest and repose” or “rest and digest” in contrast to the “fight-or-flight” of the sympathetic nervous system (see Figure 3).
The act of involuntary breath is controlled by the subconscious mind. By learning to discipline the breath, consciously at first but later sub-consciously, we can access our involuntary body functions. Learning proper breathing techniques can give access to involuntary body functions regulated by the Sympathetic and Parasympathetic Nervous System (See Figure 3). This level of self mastery has tremendous benefit to our overall health.

Our fast paced life induces stress which triggers the fight or flight response of the autonomic system.
Effect of the Breath on the Physical body

Most people get up in the morning and start the day with a cup of coffee, rush out of the door and listen to the stressful news on the radio while stuck in traffic. Once at work, they often grab another cup of coffee. All these life choices trigger the “fight-or-flight” response by overstimulating the sympathetic nervous system. This results in a series of body malfunctions that can create major health issues over time. As you make the involuntary breathing voluntary, or begin “conscious breathing” and breathe at full lung capacity, all the body functions ruled involuntarily return to a healthy rhythm and optimal function. Voluntary breathing may eventually control the involuntary organs to such an extent that you may choose the rhythm of the heartbeat, accelerate you metabolism for digestion purpose, etc. This may seem a little excessive or impossible however, certain yogis have been tested and proved their ability to reach such mastery through use of breathing techniques. They are able to send Prana or Vital Force to any organs and invigorate them or slow them down. During a remarkable experiment reported by Dr. L. K. Kothari, a yogi was buried for eight days without oxygen, water or food in an earthen pit and connected by leads to an EKG in a nearby laboratory. By mastering his breath, he was able to predict how his heart rate would slow down and when it would return to normal. This demonstration was monitored by doctors using the EKG to record his heart rate. At the end of the experience, he came out just fine with all his body functions returning to normal.
This story is an extreme example of how the breath may affect those involuntary organs which according to Western science can only be affected through the autonomic nervous system. This example illustrates the tremendous power of whole breathing. At first you may devote a period of time each day to learning the breathing techniques, however eventually you have to incorporate the whole breath while being active in your daily tasks. Voluntary breathing or conscious breathing through the day automatically brings the Sympathetic and Parasympathetic Nervous Systems into proper response. The functions of the body that are too slow and dull get stimulated and those which are too stimulated return to a slower and healthier rhythm supporting an overall healthy body.

**Solar Plexus**

Another important aspect of our physiology is the Solar Plexus which is directly connected to the Nervous System. According to yoga philosophy and Chinese medicine, the Solar Plexus is one of the most important parts of the Nervous System, and has functions that are similar to brain functions. Some Western writers have termed the Solar Plexus the “Abdominal Brain” (see Figure 4). The Solar Plexus is situated in the Epigastric region, just behind the stomach on either side of the spinal column. It is composed of white and grey brain matter, similar to the brain situated in the skull.
It has control of the main internal organs, and plays a much more important part than is generally recognized.

Figure 4: “Byron Robinson’s The Abdominal and Pelvic Brain”. The nerve tissue of the solar plexus “Abdominal Brain” has been colored in the center for better clarity and text labels for the kidneys and adrenals glands added as landmarks.

Eastern philosophy recognizes the Solar Plexus as the great central storehouse of Prana or Chi. Martial Art Masters teach that a severe blow to the Solar Plexus may cause instant death and prize fighters recognize its vulnerability and frequently temporarily paralyze their opponents with a blow to this region. The name “Solar” is well bestowed on this “brain,” as it radiates strength and energy to all parts of the body, it is a storehouse for Prana. For this reason, incorporation of abdominal breathing into every breath taken all day long is crucial.
THE POWER OF BREATH

Nose verses Mouth Breathing

The nose plays a critical role in cleaning the intake of air. The nose is an elimination channel for the mucus coming from the body. An unhealthy lifestyle can cause excess mucus secretion which results in a disruption in the quality of the air we breathe. Excess mucus also attracts viruses and bacteria, which can lead to colds and health issues such as chronic diseases, allergies and sinus infections. Proper nutrition associated with a healthy lifestyle will help keep the mucus production in check which will insure the proper deliverance of clean air to the cells of the entire body.

A Yogic proverb says “The nose is for breathing, the mouth is for eating”. Yoga and particularly yogic breathing techniques (pranayama), require you to breathe through the nostrils and overcome the common practice of mouth-breathing. Our breathing mechanism is constructed such that we may breathe either through the nose or the mouth however, one brings health and strength and the other may bring disease and weakness. We find people in all walks of life habitually breathing through their mouth.

Many diseases are caused by this common habit of mouth breathing. Children that breathe this way grow up with impaired vitality, weakened constitutions and may eventually become chronic invalids. Many contagious diseases are contracted through the habit of mouth-breathing.
Scientific experiments have shown that soldiers and sailors who sleep with their mouths open are much more likely to contract contagious diseases than those who breathe properly through their nostrils. The organs of respiration have their protective apparatus filter or dust-catcher, in the nostrils. The nostrils also perform an important function in warming the air. The long narrow winding nostrils are filled with a warm mucous membrane, which heats the incoming air to prevent damage to the organs of the throat and the lungs.

When breathing through the nostrils you are not likely to be troubled with a clogged or stuffy nose. However, there are ways to keep the nostrils clean and free from impurities. A neti pot may be used daily to clean the sinuses. This is a common routine that cleanses the nostrils prior to meditation and breathing practices. The use of the netti pot simply requires pouring a salt-water solution into the nostrils, using sea salt or Himalayan salt. The solution comes out through the opposite nostril, removing excess mucus, cleaning the sinuses, and allowing proper function of the nose.

Nostril breathing is important to good health and a prerequisite to the practice of the breathing exercises, or Pranayama, that are given in this e-book. However, if you are unable to breathe through the nose, I recommend you do the three-part breathing exercise anyway. You will still benefit as you change the quantity and quality of your breath intake.
A student came to my workshop with sinus issues and couldn’t breathe through the nose. I taught her the breathing techniques, using the mouth. The increase of Prana through a deeper breath connected her to her intuition and she spontaneously changed her non supportive habits. By changing her diet, lifestyle, and sleep patterns, she was able to breathe through her nose.

**Ultradian System**

As we breathe through the nose, a left then right nostril 2-hour breathing cycle emerges, alternating their predominance. According to Swami Rama in the “Science of Breath”, this cycle is part of the infradian system. A whole set of physiological systems are activated depending on whether the predominant breath is through the left or the right nostril. This affects the Parasympathetic System and the Sympathetic System. For instance, the fight-or-flight response can be induced with a shallow and rapid breath. In this case, the Sympathetic System takes the blood away from the digestive system and moves it to the body functions required to address fight-or-flight response.

Likewise we can induce the Sympathetic System to induce a relaxation response and allow the blood back to the elimination and digestive channels, thereby reducing inflammation and stress in the body.
The right and left hemispheres of the brain can be affected by the quality and quantity of breath we take through the nostril. Also, the predominant nostril breathing affects the brain hemisphere activity. Studies have shown that every 2 hours people will shift from being more creative or have more mental sharpness respectively to the functions of the left and right brain hemisphere. Alternate breathing techniques, as taught in Chapter V, are a powerful methods to lateralize both hemispheres.
Chapter 3

Emotions, Thoughts and Breath
CHAPTER 3. – EMOTIONS, THOUGHTS
AND BREATH.

“Fear is excitement without breath.” Robert Heller

Full Spectrum of Emotions

Everything is energy and that includes our emotions. Each emotion has a different energy frequency. Think of your emotional body as a wheel and the different frequencies of your emotions as a different speed of the wheel. The hub of the wheel revolves slowly and is peaceful and quiet and the absolute center remains still and independent of the speed of the wheel. Higher frequencies of emotions such as peace, love, enthusiasm, inspiration, longing, gratitude, joy, spontaneity/self expression, ecstasy, bliss...etc, can be experienced in the hub. The further you move away from the hub along the spokes of the wheel, the faster the spinning of these spokes. The increase of velocity between the hub and the spokes moving toward the extremity of the wheel is a metaphor for our emotional body.

As mentioned in Chapter I, the breath is deeply connected with our energetic body. It is our bridge to our optimal emotional response. As we breathe the whole breath, we connect to the hub within us and are capable of the most appropriate emotional response independent of circumstances. The wheel of our life can speed at great velocity, the breath will keep us connected to the hub, our center, no matter what.
For us to completely experience life, we must experience the full spectrum of emotions, which encompasses positive and negative feelings. If we do not allow ourselves to feel negative emotions, we can never fully enjoy the effects of the positive emotions. To be completely happy, we must know sorrow. To understand peace, we must experience anger. Positive emotions feel wonderful. We seek them out; invite them in, revel in their energy. Negative emotions don’t feel good at all. These are uncomfortable and often painful. However, negative emotions are an unavoidable part of the human experience. Because emotions are energy, when negative emotions arise, energy movement is required to transmute those feelings.

In our culture, we have been conditioned to deal with emotions using many unhealthy methods for coping with the discomfort of negative emotions; although all unhealthy coping strategies, when broken down to their basic motivation, are either an attempt to contain (repress) or expel (express) the feelings of discomfort or pain. When we ignore the emotion and repress it, the negative energy gets stuck or contained inside of us and we carry it with us like a bottle of toxins that has been capped off. If negative energy is continually poured into this bottle, eventually the bottle becomes full, the cap pops off and the toxins spill, contaminating every aspect of our being. Or the bottle may spring a slow leak, unobtrusively spreading the poison throughout our lives.
In direct opposition of containment, the other unhealthy coping mechanism is to respond immediately to our discomfort or pain through a powerful force of expression as to expel or repel the negative energy away from us and out into the universe, thus; contaminating everything in its reach. Since emotions are energy, they require movement just like all other energy. By recognizing that we can manage the energy attached to our emotions through the breath, we can stop contaminating ourselves and others with unwanted negativity. When we feel anger, sadness, jealously, or any other of the plethora of negative emotions, through simple cognitive recognition (“I am angry” or “I am sad”) and conscious breath, we can allow the emotional energy to move through us, be felt, processed, transformed and transmitted back into the universe in a positive manner. Emotions are neither positive nor negative until we label them as such. Our notions of negative and positive are what charge the energy, therefore; we have the power in our conscious minds, fueled by our breath, to transmute negative energy into positive.

**Emotion and Breath**

Certain spiritual paths, such as, the path of classical yoga, suggest the practice of self-control. Self-control may be misunderstood as detachment. Self-control is not detachment, but rather, emotional neutrality or rationality. However, our human experience implies tasting the entire pallet of our emotions.
No emotion is inferior or superior; they are energies in different frequencies. The frequencies of our emotions can be used appropriately. Feeling angry at something that is not life affirming can actually move you into a life affirming action. For instance, I am walking on the beach enjoying the beautiful scenery and suddenly see rubbish left carelessly on the beach. If I am always in ecstasy, I may not do anything about it however, the upset and disgust of seeing the garbage on the beach will inspire me to action and I will pick it up. This example illustrates that negative emotions are not the real problem. The mental tendency to blame and make wrong associated with the negative emotion is the real problem.

E-motion is Energy in motion. When you are accountable for your emotions and practice the whole breath, the energy of a particular emotion can be thoughtfully transitioned to a more optimal one. Emotions act like a GPS. They tell us where we are at any given moment and guide us to where we want to be. However, most people let their emotions rule their life and like the spokes of the wheel spin them into chaos affected by life challenges and an undisciplined mind. It may be difficult to return to the peace and quiet of the hub by trying to monitor our emotions, however, this can be easily accomplished through use of the breath.

Many of us grew up in a family where emotions were either suppressed or over-expressed.
We must consciously change the unhealthy programming and shift to more life affirming emotional responses. In my Breath Seminars, a lot of the most intense breathing techniques are designed to disconnect you from emotional luggage so you can perceive your reality with greater clarity, accuracy and freedom. These more advanced techniques require the supervision of qualified instructors and should not be practiced alone with only this book for your guide, as these practices are much safer with supervision. It is also good to dissociate from your environment to experience a more radical emotional healing. Our retreats are great opportunities to receive powerful breakthroughs using these techniques.

Since most people go through life unaware of their breath and continuing the patterns of containing (suppressed) or expelling (over-expressed) negative emotions, our interpersonal relationships can be quite chaotic. Once understanding of the power of conscious breath and self-controlled is achieved, we can begin to instill peace where chaos once reigned. When you find yourself in a situation where emotions are intense and negative energy is being hurled about, deep belly breaths inhaled through the nose and back out the same way along with positive affirmation, can change your behavior from reacting to a situation where your emotions are in control of you, to choosing a conscious and thoughtful response to the situation in a calm, positive manner.
Emotions, Thoughts and Breath

Emotions and Thoughts

A direct correlation exists between the quality and quantity of breath and the emotional health we experience. Shallow rapid breathing can induce anxiety and slow even belly breathing can induce relaxation and a more meditative emotional condition. When you are in an agitated state or in a situation where emotions have run amok, you will notice that your breathing has become shallow and rapid. This is an involuntary biological occurrence related to the “fight or flight” response. This type of breathing correlates with an increase in heart rate and blood pressure as well as increased production and release of adrenaline. The body is fueling up to fight or flee. Shallow rapid breathing can also make you hyperventilate and cause you to become dizzy or pass out. By consciously deepening the breath in stressful situations by slowing it down the breath and breathing fully into the abdomen, you will decrease your heart rate, blood pressure, and adrenaline levels.

Furthermore, our emotions are directly connected to our mental health and our thinking processes. Most people erroneously associate emotions with the heart and torso region. “I love you with all of my heart,” or “My heart is breaking,” or “I’m so upset, I may throw up.” However, emotions are really products of the mind. While uncontrolled, emotions can be powerful enough to affect other areas of the body causing chest pains or nausea, for example. Therefore, since emotions reside in
the mind, as do thoughts; one then can then easily take control of the other.

When emotions control thoughts, thinking becomes distorted and we are always becoming distracted by our emotions and never fully tending to other aspects of our lives. Our health can be adversely affected by diseases like hypertension and obesity. We can become depressed. Our professional life and personal relationships may also be negatively affected.

Our thoughts and our breath, when combined, are far more powerful than our emotions. When we begin to use our thoughts to monitor our emotions, we spend less time in turmoil and can achieve balance and health in all aspects of our lives. As discussed previously, when we begin to breathe fully, our physical and mental health improves.

As our thoughts begin to rule our emotions, we become thoughtful actors rather than emotional reactors. Our job performance improves, as do our personal relationships. When we use our thoughts and our breath to create positive emotional responses, a ripple effect can occur. The change in our behavior forces others to respond differently to us. When we transform negative energy into positive, remaining calm and thoughtful in the peaceful hub of our life’s wheel, the negative influences in our lives are forced to change as well. Great discomfort is caused to a negative power when confronted with positive energy.
Try to think with great honesty: “I am grateful, I am so grateful” and in the same time feel upset or disgusted. This will not work. On the other hand, think of what you love most in your life and say “I am so grateful for it/him/her”. This probably feels better. While doing this exercise, notice the quality of your breath. As you repeat, feel and believe how grateful you are, you will begin to breathe in a deeper fuller more even rhythm and connect with the abdominal breathing. It is not always easy to shift your thoughts and your emotions. However, when you become aware of having a fast shallow breath at a time of contracted emotions or negative thinking, you can practice the whole breath, using full lung capacity and consequently affect your thoughts to choose a more life affirming behavior resulting in a peaceful and clear mind. Correlatively, when in a conflict situation, a positive response will often diffuse or confound the negativity of others.

“To find freedom, we must calm the waves of emotion, and dwell ever calmly in the consciousness of love and joy.”
~ Paramhansa Yogananda
Chapter 4

The Breath on the Spiritual Level
CHAPTER 4 – THE BREATH ON THE SPIRITUAL LEVEL.

“Breath is the bridge which connects life to consciousness, which unites your body to your thoughts.” Thich Nhat Hanh

The breath affects our physical, emotional, mental and spiritual bodies. The physical aspect is considered the exoteric or the outer part of us and the spiritual is the esoteric or the inner. The inner part of us is the blueprint of our individuality which includes all the impressions and traumas and experiences we have had in this lifetime and beyond. Past impressions are also stored in the physical, emotional and mental bodies. For example, people may go to a series of Rolfing massages and start to unleash old emotions stuck in the tissues, such as anger or sadness.

The breath, when used correctly, has the power to help release all the past impressions stored in the subtle or etheric body, taking you into a higher state of happiness. These stored past impressions have dulled the inner light that once used to shine as a young child and gradually got buried through layers of conditioning. Seekers from all spiritual paths understand this. By dedicating their whole energy to the release of the limitations or ego, they return to their spiritual nature of joyful and boundless freedom.
The author of the book of Genesis knew the difference between the oxygen we breathe and the life force within it. He speaks of neshemet ruach chay-im, which means “the breath of the spirit of life.”

This translation refers to the same principle as the Eastern philosophy known as Prana or Chi. This Vital Force is the essence of life in everything we experience with our senses, not only living creatures but also inanimate elements such as the sky, the sun, the stars, the plants, the rocks, atoms, DNA. Even the buildings built by human hands may contain a certain level of Prana in them. “Prana” is the universal principle of energy or force. The entire universe is a manifestation of that principle. Prana is all pervasive. It is found in all things and as the yoga philosophy teaches: Everything is Pure Consciousness and is the essence of all manifestation charged with Prana. The apparent lifelessness of certain things may be sign of lesser Prana; however, Prana is everywhere, in everything.

**Consciousness and Ego**

Prana and ego are closely related. The term ego is often misunderstood. Spiritual seekers believe that ego is that individual part of ourselves that keeps us bound and enslaved in the cycle of birth and death called in Sanskrit: “Samsara”, or the wheel of reincarnation. So with this particular understanding, the whole purpose of spiritual practices is to attain Self-realization, which is perceived as
a state of total liberation from our ego and false identification with it. Other people who are not following these spiritual concepts often think of ego as a negative aspect of human tendencies such as pride, arrogance, selfishness, etc. However, from an optimal perspective of Reality or Truth, nothing is good or bad, inferior or superior, better or worse. This universe is just a manifestation of Pure Consciousness dancing its eternal favorite choreography of light and darkness. That dance of Pure Consciousness is called in the yogic philosophy: The “Lila”, which means the dance or the play of Universal Consciousness. Out of its boundless blissful nature and unlimited freedom, Consciousness manifests itself as this universe and blows the life force into all things as the very essence of life. So Consciousness is in everything and Prana is the bridge between Pure Consciousness and its creation. Ego, as part of the creation, is nothing but Consciousness in a contracted form. As the bible says: “God created man in its image” therefore we have unlimited creative power, we just need to learn how to access it.

Ego is neither good nor bad; it is not even a block to any spiritual attainment as most spiritual paths teach. Ego is an individual expression of the omnipotent and omniscient Universal Consciousness. Consciousness cloaks its unlimited power and chooses out of its own freedom to manifest as the individual soul, our ego, to experience itself with infinite possibilities. Ego is not an obstacle to liberation as some spiritual paths suggest.
It is rather our identification with ego that causes us trouble.

When we learn how to breathe and connect to our essence, we begin to take life more lightly; we are more detached from particular outcomes and enjoy life in a whole new way. We start to understand Prana as our gateway to Source and use the breath to increase that connection. This results in a life of deep fulfillment where gradually all attachments, dependencies, addictions and non-supportive habits are released completely, leaving space for a life of purpose and deeper meaning. At this level, one understands that ego is no longer a barrier from spiritual attainment but rather a springboard into the mystical discovery of our true nature as one with the Universal Consciousness.

The difference between human beings and other creatures is our free will. Animals cannot make choices that are contrary to the universal laws of nature; however, man can. With this free will, our ego gets to choose to either align with Nature and feel its blissful essence, or to move away from it. In that case, ego will either experience pain and suffering or engender pain and suffering to others. Even though this choice of misalignment may create suffering, ego is neither good nor bad. It simply acts in alignment or out of alignment with its Source.
The Five Types of Prana

Prana is everything. It is not only the energy within the breath; it is responsible for all functions of the entire body. Prana, as energy, is in constant motion. Sickness and disease are the result of the stagnation of Prana. The direction or flow of Prana is called Vayu. Prana Vayus moving in an optimal way insures healthy functions of the physical body. There are five different Prana that regulate these functions.

The Five Prana Vayus are:

Prana Vayu flows upward. It is responsible for the heartbeat, absorption of nutrients and the breath. Prana enters the body through the breath and is distributed to every cell through the blood.

Apana Vayu is responsible for the downward movements of prana, elimination of Malas which are the waste products from the body via the excretory systems, and the lungs. It also controls menstruation.

Udana Vayu, flows upward. It is responsible for speaking, singing, and all types of sound like laughing, crying etc.

Samana Vayu is responsible for inward movements of Prana such as digestion of food and cellular catabolism (break down and recycling of old cells) and thermo-regulation.
A visible source of the Samana current is the Aura. By meditating on Samana Vayu one can produce a lively aura.

Vyana Vayu is responsible for outward movements of Prana, extending muscles and the pumping action of the heart. It governs circulation and the skin.

When the Individual Consciousness leaves the body, the Prana helps the body decompose and all elements return to their original state and Prana merges back with the absolute. One who has mastered Prana, through proper breathing and learned how to store it in the body, radiates vitality and strength which is felt by those come in his/her presence, and such a person may impart this strength to others, and give them increased vitality and health. Similarly, you may recognize that the air in certain places possesses a greater amount of something and sick people are directed to seek such places in hopes of regaining lost health. This is due to the charge of Pranic energy of these places. The village of Lourdes in France, is famous for its miraculous healing. Even after millions of people visiting from all over the world in search of a cure, the place is still charged with Prana which has healed so many.

Yoga: The Destination

The term yoga means the union or yoking between Universal Consciousness and our individual
consciousness. Yoga is both the path and practices that take us to this union and the goal of Self-realization as a permanent experience of oneness with the Universal Essence. Universal Consciousness as was mentioned before has been given many names from various spiritual paths and religions, such as the Source, The One, Brahma, The Atman, the Higher Self, Shiva, God, Allah, Zeus, and so on. Yoga describes the essence of Universal Consciousness as Satchitananda, which as described before means existence, consciousness and absolute bliss. The goal of yoga is to merge with this source and experience its descriptive blissful nature as our true essence. The yoga sutra which is a spiritual text written by Patanjali, is the first time the yoga was structured as a series of practices and moral conduct called the yamas and nyamas. Applying these various disciplines would result in an increase of prana in the body and therefore a shift in consciousness for the practitioner, moving closer to the goal of Self-realization.

**Meditation and Brainwaves**

Meditation is a powerful technique that regulates all body functions and provides peace and clarity to the mind. We can induce the state of meditation using breath techniques that involve alternate nostril breathing to balance both atmospheres of the brain and using the three-part breathing also called the full yogic breath. Meditation is simply a state of consciousness where our frequency is more closely aligned with Universal Consciousness.
The brainwaves of a person in meditation have been measured by the Monroe Institute using an EEG (Electroencephalogram). The brainwaves measured were between eight to four cycles per second, which are theta waves, and sometimes were in alpha and with rare people in delta. Beta, alpha, theta, and delta are the four main brainwaves (see Figure 5):

- Beta waves occur when you are in fight-or-flight response or waking state. These are fourteen cycles per second and above;
- Alpha waves occur when you are in a relaxed state. These waves measure between twelve and eight cycles per seconds;
- Theta waves occur in the flow state or meditative state where great enlightened ideas may come to you or in a dream state. These are between four and eight cycles per second;
- Delta waves occur in a state of deep sleep and measure four cycles per second and less.

*Figure 5: the Different Brainwave Frequencies Measured With EEG*
The state of Samadhi, which is the experience of merging with the Universal Consciousness, is the highest form of meditation. I have been meditating for 17 years. During this time I have experienced the inner bliss coming from the deep silence of my inner being.

Coming out of such deep state of meditation I experienced radical shifts in my life where everything seemed to flow perfectly. Meditation not only affects you for the duration of the practice; the meditation energy stays with you as you go into your daily activities. Meditation is the practice that aligns you with the zero point field.

While all the different brainwaves and Prana Vayus in the body may remain active, your Individual Consciousness may be at one with Universal Consciousness and experience infinite stillness even while being in action. The ultimate state of meditation is not dependent on stilling fluctuations of the mind.

Meditation is the absorption into Divine Consciousness; observing the mental and physical activities without any disturbances from them. Classical yoga teaches that the attainment of Yoga, or Samadhi, is the complete cessation of all mental activities. The tantric translation of the same yogic aphorism, from the Yoga Sutra, offers a new perspective where the goal is really to embrace all manifestation as an expression of the highest reality. It is my experience that the transcendental
state, such as Samadhi, is not influenced or limited by anything including the thoughts called Vrittis in Sanskrit. In fact, the brainwaves described above can still be active in meditation. When the energy works on purifying the body, you may feel a sense of great inner peace even though the mind may flash rapid images that seem to be separated from you as if they are being projected on a movie screen. This is a very healing state of meditation. Although the mind may be active, your awareness is established in the deep inner silence like a witness, totally detached from all mental activities. Coming out of such meditation, you feel deeply relaxed, rejuvenated and grounded.

The breath is the bridge to such a state of meditation. The zero point field can easily be experienced when focusing on the space between the inhalation and the exhalation. The practice of retention of the breath in Chapter V is a powerful gateway to higher states of meditation. When meditation is practiced regularly, you will experience a greater connection to your intuition and creative power. As your energy realigns with the Universal Consciousness, you will experience synchronicity, which is what happens when you are in the flow state, where you may think of someone and suddenly they call you on the phone. This is a magical way to go through life and know that in that place everything is always provided to you on all levels.
The Etheric Body

The Etheric Body may be described as the energetic body and is filled with subtle channels called Nadis. There are 72,000 Nadis in the subtle body according to an ancient yogic text called “Hatha Yoga Pradipika” (see Figure 6). As you see in the picture, the Nadis are channels that connect us beyond the limitation of our physical body.

![Figure 6: Representation of the 72,000 Nadis](image)

The Sushumna Nadi is the central channel of the Etheric Body that is a vertical channel along the spine. When this channel is open through breathing techniques, it can stimulate a latent spiritual
energy that is coiled at the base of the spine in the spiritual center called the Mulhadara Chakra. This energy, called Kundalini Energy or Kundalini Shakti, is often represented metaphorically as a coiled serpent at the base of the spine waiting to be awakened to begin its ascension up through the Sushumna Nadi.

In her ascension, she pierces all 7 energy centers called Chakras, along the Sushumna. The awaken Kundalini rises up through the Chakras, and supercharges all the Nadis and equalizes Ida and Pingala which regulates all the body functions (see Figure 7). Ida Nadi is represented in pink and Pingala Nadi in blue; crossing back and forth across the central channel, the Sushumna Nadi. The 7 Chakras are represented by the 7 spheres along the Sushumna Nadi.

Figure 7: Sushumna, Ida and Pingala Nadi
Once Kundalini Energy pierces all the chakras or energy centers along the Sushumna Nadi, it takes the spiritual seeker into completion of his/her journey back to Self Realization of Oneness Consciousness with the Absolute. Pranayama are techniques designed to awaken the seeker’s Kundalini Shakti. Kundalini Shakti is often viewed as the feminine creative power.

Once she opens all the Chakras and reaches the 7th chakra at the crown of the head, called the Sahasrara, she merges with the Universal Consciousness or Shiva, the masculine aspect of Shakti. The goal of Kundalini Energy’s ascension through the seven chakras is often viewed in yoga as the dance of Shiva and Shakti, the beloved and her consol merging back into oneness. According to yoga this is the completion of the final attainment of Self Realization. The spiritual seeker experiences the ultimate bliss as the source of all and happiness within, free from all external substances.

Interestingly, many cultures have used this mystic symbol of Kundalini rising up the Sushumna. The representation of the Caduceus (see Figure 8) used in our medical field has an interesting parallel. The Sushumna Nadi along the spine is like the staff of the Caduceus. The wings are a clear representation of ascension and the serpents are moving up like the serpent Kundalini creating the same spiral shapes as the Ida and Pingala Nadis. Although it is not an exact representation of the Etheric picture in figure 7, we certainly see an interesting
comparison with the Caduceus which originated in ancient Greece.

![The Caduceus](image)

**Figure 8: The Caduceus**

As mentioned before, one powerful way the Kundalini Energy can be awakened is with breathing techniques. So as you see, the breath not only brings health to the physical body, it also provides access to the most powerful and mystical states of consciousness. Practitioners can attain this state of total self mastery, including the control of involuntary body functions like the heartbeat or the breath and have mystic powers, such as psychic ability, that some people call miracles. Kundalini Shakti is the same power or energy that holds the planets and the galaxies in place within the entire universe. Its power is unlimited. That same energy dwells within us and our breath is the bridge that connects us to it.
Breathing Techniques
“Breath is life, and if you breathe well you will live long on earth.” ~Sanskrit Proverb

We breathe on average 21,000 times a day. Most people use only a third of the lungs capacity due to stress, tensions, lack of self awareness, bad habits and lack of proper knowledge. Some ancient yogic scriptures suggest that we were given a specific number of breaths for this lifetime. Once this amount is exhausted, the Prana will leave the physical body and death will follow. The yogis who know this secret have developed the ability to expand the length of their breath even beyond the full yogic breath described below. In my experience, after 17 year of practice, it is now natural to me to breathe longer and deeper. I often use it to calm myself, sleep deeper, or get more energy and insights. Sometimes, when I hug people, I am often surprise as I hear how fast they breathe. Their breathing is an easy assessment of their inner state, the activity of their mind and their overall health. Using the law of entrainment, I can take them into a deeper breath without them even knowing so. This is why group practice of breathing techniques is extremely powerful. The power of entrainment will help the group rise to a higher place thereby benefiting the breathing techniques. A new life affirming habit of breathing the whole breath is gradually adopted and eventually you will breathe that way all the time. Breathing the whole breath all day will insure great health,
Breathing Techniques

vitality, peace and a higher quality of life.

Breathing Techniques

BKS Iyengar, author of “The Light on Yoga”, suggests that pranayama should be practiced only until perfection in asanas (yoga postures) has been attained. I have been practicing and teaching Hatha Yoga for many years and recognize that only a very few yoga practitioners are actually in perfect alignment. This is because in the West, the postures are taught from the outside rather than from the inside out. YogiS discovered these postures a long time ago through meditation. It is the inner Kundalini movements that first placed the physical body of these yogis into powerful and healing positions to help open all the energy channels in the body. Therefore, Hatha Yoga postures come from the inside out and the outer form of the pose becomes the bi-product of a deep alignment of inner energy flow. The perfect yoga pose is achieved when the physical alignment reflects the perfect dance: the loop and spiral energies in the body combined with the power of deep spiritual intention.

Hatha Yoga practice is challenging with this level of understanding and perfect alignment. I would not recommend waiting until you achieve perfect alignment in your practice of yoga before beginning Pranayama. The breathing techniques described in this book are safe to perform as long as you are in good alignment spiritually (attitude) and physically (seated or lying down).
Pranayama consists of two words: pran(a) and aya-
ma. Prana is energy or Vital Force. Ayama means
stretch, extension, expansion, length, regulation,
prolongation, restraint, control and describes
the action of pranayama. Pranayama, in this
method, is not about the control of Prana which
truly controls us. It would be arrogant to decide to
control the source of power that sustains our life
and this entire universe. As you know the breath
has its own agenda. You may try to stop the
breath as an attempt to control it; however, you
will eventually faint and the breath will promptly
return.

Pranayama is about choosing to align with some-
thing bigger than us and allow that vital force to
guide us to higher places of well-being and con-
nection to our divine essence. Ayama really in-
vokes the whole purpose of yoga which is storing
of Prana in the body so that not only the breath
expands in length but also the Vital Force within
the body expands through regular practice and ac-
cumulates Prana within. This results in radiating
life, light, longevity, vitality health and experience
the magic of being in alignment with our divine
nature of infinite potential.

These breathing techniques are extremely help-
ful when you are troubled, restless, or confused.
These conditions are induced by a lack of Prana
in the body. When Prana is lacking you may feel
stuck, restricted, or experience decreased motiva-
tion to do anything. You may feel depressed,
agitated or angry and may suffer from physical ailments. Blocks, tensions, impurities and poor air quality can cause a depletion of Prana. For that reason, certain breathing techniques suggested in this book are meant to create intense purification to prepare for deeper intake of Prana.

Our state of mind is also closely linked to the quality of Prana within. The more content a person is and the better he or she feels, the more Prana is stored. The more disturbed a person is, the greater the loss of Prana. Therefore Pranayama can influence the way you feel and vice versa. Pranayama is also a powerful modality to enter states of meditation such as theta brainwaves or to be in a flow state even while remaining conscious. This is known for causing an increase in creativity and mental sharpness.

**Mindfulness**

As you practice these techniques, keeping your attention on the breath is essential. You may focus on where the breath enters and leaves the body through the nostrils or listen to the breath. You may keep your awareness on your posture, the condition of your mind or any feelings that may arise. If your mind takes you away from the present moment, bring your attention back.
What ever you focus on, that point of focus will expands. Focus on your daily concerns and there goes the Prana, focus on the NOW and the quality Prana will magnify. Relaxing music may induce the practice of mindfulness. Attention is love in action. The power of these practices is greatly intensified with your intention to give yourself the gift of self healing, self mastery and self respect. Our lack of self love is the cause of many issues. Expressions of active self-love and connection to Source combined with breathing techniques are powerful as a healing method.

**Posture**

When we are born we have a natural ability to breathe the whole breath, into the belly, chest and clavicle. Tensions and past impressions, saturated in the physical body, combined with toxins and mind agitation create a shallow breath. The best way to begin to re-introduce the whole breath is to lie down on your back on a solid surface (not on a soft mattress). Make sure that the bottom of the shoulder blades are tucked under and that the body is fully relaxed. You may use a low pillow as long as this maintains the natural curve of the cervical vertebrae. The best alignment for your head is when the bottom of your chin is neither tilted

*Figure 9*
back nor forward and the tip of the chin bone points straight up. Both body and mind associate lying down with relaxation. Therefore, it is easy to relax while lying down. Also, it is easy to feel the belly breathing in this position as there is no muscle contraction. However, you may prefer to sit. If so, when seated on the floor, make sure that you maintain the natural curve of your lower back (see Figure 9).

![Figure 10: Seating on a chair can help achieve proper pelvic alignment](image)

If the lower back is rounded, the Prana will get stuck and the practice will result in back issues and limited benefits. Very few people have their hips open enough to sit cross-legged. The lower back must tilt as shown in Figure 10 and the knees must be even or below hip level. If you are unable to create such alignment, sit on the sitting bones on the edge of a chair without resting on the chair back, which would completely collapse the spinal alignment (see Figure 10).
If you are open enough to sit on the floor, make sure you elevate your hips by sitting on enough blankets to lift and tilt the pelvis. I am insisting simply because Prana moves through the Sushuman Nadi along the spinal cord. With good alignment the flow of Prana is not interrupted. This supercharges your body with a wellspring of vital energy.

The Whole Breath

The “Whole Breath” is also called “Three-Part Breathing” and the “Full Yogic Breath”. This is the way we should normally breathe all the time. If you were breathing this way all day long, you would be so saturated with Prana that the quality of your life and health would be at the optimal level. I had the great fortune to meet great masters who breathe this way. My teacher Gurumayi is one of them. The energy level of these masters is so high that they only sleep a couple of hours per day without ingesting stimulants or sugar during the day. Their vibrations are so soothing that the condition and breath of others shift to more optimal and conscious places while in their presence. This attainment can be achieved by anyone who applies a little dedication and commitment to the practice.

If you have difficulty sensing the three different parts, you may explore one part at a time and place your hands flat on the designated part. Feeling your hands rising and lowering with the movement of the breath will give you a kinesthetic
Breathing Techniques

awareness of it. Where you have more challenge expanding the breath is usually where the Prana is stuck and where you need it the most. Breathe in that area only, to help release tensions. Belly breathing only is very calming and soothing to the nervous system. You can utilize this simple technique whenever you are feeling stressed or overwhelmed. Make sure that you are breathing through the nose, unless you have a medical condition preventing the use of the nostrils.

So let’s begin... the whole breath begins with filling the lower part of the lungs first, your belly, then you fill the middle, the mid-chest, and upper part, the upper-chest or clavicle. With each part make sure you breathe slowly, evenly and at full lung capacity in each section, bottom of the lungs, middle and top. At the top of your inhalation, become aware of the natural pause, holding the breath in for a very short time without any contractions or tensions. Make sure that when inhaling in all three parts, the breath fills up the respective parts in a three dimensional way. Often the intercostal muscles are extremely tight because of past trauma and also the back body is not properly inflating. You may place your hands by the side of your ribcage and invite the breath to expand more laterally. You may also focus on breathing into the back of your body.

When you exhale, simply release the breath evenly with the same length and rhythm as your inhalation. The classical way teaches to exhale emptying
first the upper part of the lungs, then the middle, and finally the lower part. However, this is contrary to nature’s way. When you blow air in a balloon, the air fills up the bottom and the balloon expands all the way to the top. When the balloon deflates, notice that the bottom will deflate first. So, if exhalation in this technique were to be done sequentially, I suggest you exhale belly, mid-chest then upper-chest. However, this is so subtle that an even exhalation of all three parts will be just as efficient and powerful. Watch a baby breathing. Babies demonstrate are demonstrating perfectly the whole breath just like nature intended. At the end of the exhalation, become aware of a natural pause, holding the breath out effortlessly.

The Golden Pause

One of the most efficient ways to access a higher state of consciousness and energy frequency is to focus your attention on one particular thing with a one-pointed mind. This is called dharana and has the ability to take you to a very deep state of meditation where spontaneous healing and powerful transformation occur. Focusing between the thoughts and even more so, focusing between the breaths is very conducive to meditation. The transition between the inhalation and the exhalation is the gateway to Universal Consciousness, our divine nature. So the technique of pausing between the in-breath and the out-breath is the golden doorway to some of the most exquisite experiences
Breathing Techniques

of transcendental states of consciousness. This pause, in Sanskrit, is called Kumbhaka.

**Pause After Inhaling**

Retaining the breath after inhaling is called Abhy-antara Kumbhaka. Kumbhaka consists of deliberately holding the breath while staying mindful and relaxed. Certain energy locks called bandhas can be applied during this holding period. However, this is not the purpose of this book to teach these locks as they are much more elaborated and require great awareness of the body in relationship to energy movements within it. It is completely fine to hold the breath without using these locks and much more beneficial than doing them improperly by gripping muscles in the body or being out of alignment.

**Pause After Exhaling**

Retaining the breath after exhaling is called Bahya Kumbhaka. Similarly, this consists of holding the breath out of the lungs deliberately while remaining alert, mindful and relaxed. You may notice that holding after inhaling may be easier or vice versa. Generally the holding that is most challenging for you is the one you may have to focus on more.

Years ago I used to be anemic. At that time I remember that I was so exhausted that when doing my breathing techniques, I could hold the breath
out for a very long time effortlessly, however, holding the breath in was challenging. I noticed that if I would follow my natural tendency, I would get into states of deep relaxation, but never feel refreshed or energized from them. I would sometimes feel even more tired afterward. So when I began to practice the exact opposite from my out of balance tendency, I started to accumulate and store Prana and gradually regained all my energy and strength. We may not always be in touch with what is best for us, which is why it is important to keep balancing the length of the holding phase unless you are learning with someone who is an expert in these techniques.

Physiologists claim that the air breathed in should remain in the lungs for ten to twenty seconds to maximize the gaseous interchange in the lungs. In order to take maximum advantage of the air inhaled, I suggest that you gradually hold to your maximum capacity which is unique to each individual. Again, you need to hold the same length after the inhale and exhale without tensing your body or straining. Some particular holding techniques may be uneven in length, however, I don’t recommend these unless you are being supervised by an expert.

**Benefits of Breath Retention**

1. It provides the optimum supply of oxygen to the body greater than jogging and other aerobic exercise that involve more shallow breath with no
retention of oxygen,
2. It cleanses the air which has remained in the lungs from previous inhalations,
3. It increases blood oxygenation therefore, benefits the hemoglobin and transport of nutrients through the blood stream,
4. It cleanses the blood and helps remove toxins,
5. It stretches the lungs and increases their elasticity and capacity and become more powerful. This allows greater lung capacity all day long, therefore, greater vitality,
6. It allows a deeper connection to your intuitive Self.

**Technique of Breath Retention**

Use the same exact breath technique as the whole breath or the full yogic breath. Then add the holding phases. A very powerful way to gain balance is to breathe in 6 seconds, hold 4 seconds, breathe out 6 seconds and hold out 4 seconds. You may count silently and gradually expand the breath to a ratio of 6:6:6:6 and build up to 16 seconds in a few months. Start breathing for 5 minutes and build up a few rounds with a time of assimilation in between, returning to the natural breath.

The even ratio is a safe way that will work with anyone in balancing the nervous system whether you are agitated and need to calm down or are zired and need to be energized. Some more advanced techniques suggest different ratios. A classic ratio is that exhalation should be twice that of inhalation, and retention should be four times that
of inhalation; that is, a ratio of 1:4:2 or 2:16:8 (order: inhale, hold, exhale).

**Nadi Shodhana (Alternate Nostril Breathing)**

If you don’t do anything else, do this simple breathing exercise that can be done virtually anywhere, anyplace. You will be glad you did. It is simply dynamic!

The name alternate nostril breathing is due to the fact that we alternate between the two nostrils when we do the breathing exercise. Yogis believe that this exercise will clean and rejuvenate your vital channels of energy, thus the name nadi sodhana (purification of nadis or channels).

With this exercise, we breathe through only one nostril at a time. The logic behind this exercise is that normal breathing does alternate from one nostril to the other at various times during the day. In a healthy person the breath will alternate between nostrils about every two hours. Because most of us are not in optimum health, this time period varies considerably between people and further reduces our vitality. According to the yogis, when the breath continues to flow in one nostril for more than two hours, as it does with most of us, it will have an adverse effect on our health. If the right nostril is involved, the result is mental and nervous disturbance. If the left nostril is involved, the results could be chronic fatigue and reduced brain function. The longer the flow of breath in one nostril, the more serious the illness will be.
Benefits of Alternate Nostril Breathing

1. The exercise produces optimum function to both sides of the brain: the right & left hemisphere
2. This brain balancing results in balancing of the hormones the brain secretes and therefore induces happy moods,
3. It creates a sense of peace and mental clarity,
4. Relaxes the nervous system and as a result prepares you to handle challenges in a more optimal way,
5. It increases brain capacity,
6. Allows good functioning of the glands in the body that are connected to our nervous system and particularly the adrenal glands,
7. It induces a state of meditation,
8. It balances the Ultradian system (The 2 hour nostril cycle).

Scientists discovered that the nasal cycle corresponds with brain function. The electrical activity of the brain was found to be greater on the side opposite the less congested nostril. The right side of the brain controls creative activity, while the left side controls logical verbal activity. The research showed that when the left nostril was less obstructed, the right side of the brain was predominant. Test subjects were indeed found to do better on creative tests. Similarly, when the right nostril was less obstructed the left side of the brain was predominant. Test subjects did better on intellectual skills.
Technique of Alternate Nostril Breathing

1. Close the right nostril with your right thumb and inhale through the left nostril. Inhale in all three parts of the full yogic breath slowly & evenly.
2. Immediately close the left nostril with your right ring finger and little finger, and at the same time remove your thumb from the right nostril, and exhale through this nostril. Exhale in all three parts of the full yogic breath slowly evenly emptying the lungs completely. Choose either the even ratio breath or the 1:4:2:4 as explained in breath retention. In the beginning skip the holding phase.
3. Inhale through the right nostril. Close the right nostril with your right thumb and exhale through the left nostril. This completes one full round. Continue in that same way (see Figure 11).

Figure 11: Hand position for Alternate Nostril Breathing
Breathing Techniques

Do three rounds of this exercise to start and gradually increase. I practice it for ten minutes sometimes and I feel completely centered afterward. Alternate nostril breathing should not be practiced if you have a cold or if your nasal passages are blocked in any way. When practicing nostril breathing make sure the nose is unobstructed. Using the neti pot as mentioned in chapter II is a good way to prepare for these breathing techniques.

Surya-Bhedana (Right-nostril breathing)

This technique implies using the same hand gesture as shown in alternate nostril breathing. This time inhale through the right nostril and exhale through the left, holding the inhaled breath as long as possible before exhaling. The word Surya from Surya-Bhedana is the sun which is sign of masculine energy and action. This should be used to rebalance the left hemisphere of the brain or the intellectual energy considered masculine.

Chandra-Bhedana (Left-nostril breathing)

This technique implies using the same hand gesture as shown in alternate nostril breathing. This time inhale through the left nostril and exhale through the right, holding the inhaled breath as long as possible before exhaling. The word Chandra from Chandra-Bhedana is the moon which is sign of receptivity and the feminine. This should be use to rebalance the right hemisphere of the brain or the creative and intuitive energy consid-
Kapalabhati (Cleansing Breath)

Kapalabhati is a breathing technique used specifically for cleansing. In this practice we deliberately breathe faster, and at the same time use only abdominal (that is, diaphragmatic) breathing, not chest or clavicle breathing. In kapalabhati the breath is short, rapid, and strong emphasizing on the exhalation. The diaphragm as it releases naturally invites the air into the lungs inflating the belly only. Then you must expel the air fast and strongly out of the nose as if you were blowing dust out of it. Then relax to let the diaphragm pull the air back into the lungs through the nostril into the belly and expel the air out strongly again. It is important to really clean your nostril prior this technique to avoid flying objects expelled from the nose (technical description!). Kapala means “skull,” and bhati means “that which brings light-ness.” Kapalabhati is a good thing to do when we feel heavy or foggy in the head. If we have problems with the sinuses or feel numb around the eyes, kapalabhati can help to clear this area as well. You feel dizzy when breathing rapidly; for this reason we always conclude the practice of kapalabhati with some slow breaths. It is important not to breathe rapidly too many times, but after a few rapid breaths take several slow ones in which we emphasize the long exhalation.

You may start with one round of twenty-one fast cycles of kapalabhati breath and hold after the last inhale for as long as you are comfortable.
Breathing Techniques

Then breathe normally for a few breaths taking time to assimilate the benefits of the exercise. Then increase gradually to repeat this set up to 3 to 5 times. Always return to the natural breathing in between sets. It will help you if you feel dizzy and you may refresh your posture and relax any tension during this phase.

**Benefits of Kapalabhati**

1. This breath is very cleansing and detoxifying,
2. It is also great for energy,
3. Helps digestion,
4. It is a perfect preparation for meditation combined with other techniques.

There are many more breathing techniques. This is just a short introduction to some of the main techniques for you to explore and receive immediate benefits. You may do these exercises first thing in the morning, as it is better on an empty stomach or you may do them at night to induce relaxation and prepare for a deeper more rejuvenating sleep.

**Mouth Breath**

There are many other breathing techniques that are not associated with pranayama. One of the most common for removing emotional blockages is the fast pace mouth breath similarly as re-birthing breath and breath work. When I lead workshop with this technique I call it Emotional Freedom Breath because of its intense emotional
release ability. The purpose of using the mouth to breathe is to have immediate access to the emotional body through hyperventilation. Although I think highly about the power of pranayama, I realized over years of practicing and teaching yoga that most yogic disciplines do not address the emotional body. People practicing yoga for years may attain great self mastery and meditative states however, their emotional body is not really shifting and they are not expanding at that level. It is as if they step above a whole range of their human emotions and miss out on the crucial need for emotional healing. Emotional Freedom Breath - EFB, is done in groups and is not taught in a book because of a need for supervision. This is very powerful and every participant who tried it has had tremendous breakthroughs.

So there are many ways the breath can be used to improve health and wellness. However, we are not practicing the breathing exercises to feel the buzz that is usually associated with them. We practice to move toward optimal health and develop conscious contact with Source. From that conscious connection life flows and doors open to new possibilities at all levels. Celebreath combines the breath with movement. It is very important to strengthen the physical body to create a stronger vessel for the breath.
Chapter 6

The Practice
CHAPTER 6. – THE PRACTICE

Pranayama & Meditation: 30 day Challenge

After reviewing chapter 5, pranayama techniques, you should now be familiar with the main yogic breathing which when used regularly can help you create boundless energy and emotional freedom. This section contains the most important part of this book: the practice. As you may already know, you can read about how to swim and become an expert in explaining the concept of swimming, but until you get wet and truly experience the effort and technique of propelling your body through water, you are not a swimmer. In this same way, pranayama is a practice. This means you have to actually do it in order to experience the benefit of it. And like all practices, it’s not by doing a lot of it once in a while that you will provide you with the best results but rather by practicing for a short period of time every day you will achieve the greatest benefit. Since its benefits are cumulative, I encourage you to give yourself a 30-day challenge of practicing pranayama and meditation every day followed by daily journal entries documenting your exploration and the benefits you experience. Recording your experience will help fight the mind’s negative tendency that keeps us from committing to that which is beneficial to us. Reading your experience when you feel the urge to procrastinate will encourage you to continue your practice. Begin with this challenge of 30 consecutive days
of practicing pranayama and see for yourself the quality of change that occurs in your life. Every practice will culminate with meditation. Just as when you do a Hatha Yoga practice you always end with savasana, the relaxing posture, in the same way when you do Pranayama you have to spend a little bit of time on assimilation by practicing meditation.

**Quantity and Quality of the Air We Breathe**

As we have learned, pranayama has a lot to do with the quantity of air we breathe. It is also about quality. Breathing a greater quantity of air will expend naturally over time as you become more relaxed and more familiar to the various pranayama practices. However, the quality is as important as the quantity. If you live in a big city chances are that the air is stagnant, which we call “tamasic energy” in Sanskrit; defined as “a quality of air that has not been refreshed and is not conducive to healing.” In this situation, upon beginning your practice each day, the first thing you want to do is to open your window. If it is winter and cold outside, just open the window for a few minutes before your practice to change the air of your room. This is important. If you live in a big city, which is more polluted, there are other ways in which you can purify the air. You can purchase an air purifier. This appliance needs to only be plugged in and running a few hours each day for a noticeable change to occur in your environment as well as to the way you breathe. Your nostrils will be cleaner
and you will feel the difference in the quality of your breath. You may also want to use a humidifier; especially if you have to heat your house. The heating systems in our modern homes tend to dehydrate the air causing it to be less than optimal for breathing, as it dehydrates the lungs. Simply using a humidifier for a few hours each day will make a big difference. Last but not least, if you can purchase a salt lamp or any device that brings negative ions, you will feel more relaxed. The negative ions generated from a salt lamp provide an experience similar to when you go out in nature after the rain, when the air smells so pure and you feel grounded. Those negative ions help you to connect with your self and to be more grounded.

30 Day Pranayama Challenge

As I mentioned in this introduction, in order to get the benefit of these pranayama techniques you need regularity. Challenge yourself to thirty consecutive days of ten minutes of Pranayama and ten minutes of meditation daily. This is only twenty minutes per day for thirty days. A bit of extra discipline may be required for some of you; such as going to bed twenty minutes earlier and waking up twenty minutes earlier to incorporate your practice into the start of each day. There is always a way, even when you feel that there is no way. Everyone has 24 hours in each day. Some people find time to practice because they know the power
Also, as you practice daily during your 30 day pranayama challenge, notice the feeling of a shifting inside you. This is part of a beautiful alchemy called spiritual awakening. Pranayama awakens the Kundalini energy I talked about in earlier in this book. As this awakening takes place, a shift occurs, such as behaviors and habits that are no longer serving you begin to melt away. Sometimes this can become a little uncomfortable emotionally, mentally, physically and spiritually as our minds tend to resist change and hold on to the status quo, which is more comfortable. Understand the process of transformation as you do these practices.

One of the universal principles that may help you understand this spiritual awakening is the cycle of opposites: life, then death, then life again; darkness and light; etc. Since this principle is based on a cycle, sometimes the changes seem to be worse before they get better. You may find this a little bit scary, so I will provide you with an changes and no longer resist them. You begin to look forward to those changes knowing that they will take you to what you really want to be and what you want to achieve.

**Practice Meditation after Each Pranayama Session**

Every time you practice pranayama, take time to meditate after. As you go deeper in this state of meditation and assimilate, you will experience the
full fruit of your practice. As I mentioned earlier, the different frequencies of brain waves depend on the state and activity of your mind. As you still the mind through the process of meditation, you may experience a deeper frequency that is more aligned with the universal consciousness energy or the zero point field. This is a very serene, very calm state, especially around the delta phase like the deepest state of meditation. In that place you are tapping into a source of infinite possibility, deep healing and power. Meditating daily especially after pranayama which is a perfect technique to prepare for meditation, you will connect with the creative power within you and begin to really be able to steer your life in the direction you want to go. You will begin to heal at many levels and feel more energy.

Practice Moderation

Everyone is on a different step on this journey. You will achieve the most from pranayama exercises when you practice with moderation. There are signs that help us know when we are pushing ourselves in our practice: When practicing pranayama, never breathe so deep that your body tenses up. This may be a sign of trying too hard. Practicing the basic routine lying on your back can be a profound experience until you are ready to explore the other routines I offer. Until you have totally mastered the basic pranayama I advise you to keep doing the same routine again and again and again.
Be patient with yourself. Some people have had tremendous past trauma or have a lot of tension that built up over long periods of time. I have clients that can’t even breathe into their belly. They need to lie down on their backs and just learn to breathe into their belly, to feel the support of mother earth, and to understand that they are safe now. Wherever you are in your journey, intend to access the perfect higher level that is unique for you.

**Basic Pranayama Practice**

**Yogic Breath:**

If you are new to practicing pranayama, begin with the basic pranayama practice. This provides the foundation needed to move to other practice routines that add more elaborate techniques. Until you master this foundation, practice it daily. Even more experienced practitioners can benefit greatly from this routine. At any level, breathing at full capacity and slowing down the pace of the breath is extremely powerful.

We will begin with the yogic breath, also called the whole breath or the three part breath. Please review the information about proper posture in the chapter: Breathing Techniques. As mentioned in that chapter, if you are sitting on a chair make sure that you are upright and your feet are parallel to each other and touching the ground. If you are sitting on the floor, make sure your back is straight. If you feel tight and challenged due to
breathing fully in the lower part of the abdomen, feel free to lie down on your back. Lie on a hard surface, even if it is padded. A soft mattress will keep your muscles from fully relaxing on that type of support underneath the body.

Set an intention for this practice. Your intention may change every day. Breath is another word for Spirit. Wayne Dyer once said: “You are not a human being having a spiritual experience; you are a spiritual being having a human experience.” So why not enjoy the blessing of this embodiment fully. This begins with the recognition of the breath as a gift, a supreme blessing. With this realization, natural gratitude arises from within. Being able to breathe and smell the air, experience life through our senses; watching, touching, feeling, is such a blessing. Recognize that blessing and be thankful for the gift of the breath. The beauty here is that you can never be grateful and be in your head, gratitude is an experience that comes from the heart. Pranayama is also a practice of the heart. Yes, you can practice pranayama and be completely disconnected from your heart and still get tremendous benefits. However, when you align mind, body & heart by keeping it open, you will experience the full transformative power of pranayama.

Let us begin. Become aware of the natural flow of your breath. As you are seated upright, draw the waistline back, the shoulders back, and the throat back as if you are resting on a cosmic pillow behind you. Feel that sense of safety, as you
being held by this magical life-force that sustains you entirely; your breath. Feel the sitting bones grounded heavy and steady as the spine lengthens all the way up through the crown of the head. Find the right amount of effort to keep your posture alert and balanced. Close your eyes if you wish, and feel the breath moving in and out effortlessly. The ability to be totally mindful of your breath every moment is a powerful technique of meditation in itself. You may begin to be more aware of your surroundings, more sensitive and perhaps less mentally agitated. If your mind feels restless, it is totally fine. Be patient. The benefits of this practice accumulate with daily practice. Give yourself at least 30 days and you will see results.

Begin your practice with the yogic breath. If you are new to this exercise, you may place your hands on the three different parts of you torso from the lower belly, the mid-ribscage and the upper chest to feel these parts inflating gradually as you breathe in and out. Both inhalation and exhalation are nostril breathing. So every time you inhale, the breath first fills up the lower belly and you may place your hands there to feel the expansion, then the mid-ribscage expands and you may slide your hands on the side of the ribs to feel the lateral expansion, and the upper chest fills up last. You may also slide your hands up right below the clavicle and feel this part inflating.

The tendency for beginners is to hunch up the shoulders to get more air in. Instead, the
shoulders need to stay relaxed and the focus is kept on expanding the ribcage. The capacity of our lungs is greater than our ability to breathe deep. What is preventing us from breathing deeper most of the time is the tension in the intercostals muscles. These muscles are completely related to any past trauma we had in our lifetime. For instance when you were a child and something happened that was very frightening, you held your breath and tightened up the muscles surrounding the lungs. All of the emotions that resulted in contracted muscles created an imprint in the muscle tissues. Just like when you contract your muscles when you exercise, they get tighter if you don’t stretch afterward. In the same way, the intercostals muscle, which are not being stretched back through deep breathing and lateral stretches, become tighter. As you consciously relax, the muscles will soften over time and the ability to breathe deeper will naturally increase. When you exhale you may place your hands moving gradually from the top of the chest, down to the mid-ribs and then to the belly. Exhaling from top to bottom is not as obvious as the inhalation from bottom to top.

Beginners often try too hard to feel the three parts when breathing out and lose their state of relaxation. For this reason I often suggest to exhale all the air out evenly without focusing on the three parts. There also have been some disagreements about whether the exhalation should be from top
to bottom or vice versa. Pour water into a glass and you will fill up the bottom first and continuing filling all the way up to the top. Then pour the water out of the glass and the water from the top will pour out first, and then empty all the way down to the bottom. It is just a natural law that we align with when doing the three part breath in the same order of breath intake as nature intended. However, the exhalation’s main focus is to exhale all the air out evenly and let nature take care of the three parts for you. When you are comfortable you may place your hands on your lap, palms down, with the thumbs and index finger touching in chin mudra. Mudra means seal in Sanskrit. You are literally sealing within you the powerful energy you generate with those practices. Most of the time we let our energy dissipate. Chin mudra is the mudra used for meditation and spiritual practices to keep the spiritual energy within. For the basic practice, you can breathe with the three part breath for four minutes, followed by thirty seconds of mindfulness. Then breathe Ujjayi breath for five minutes followed by thirty seconds of mindfulness that leads into meditation.

Ujjayi Pranayama:

Ujjayi means victorious or triumphant; referring to the triumph of sadhana (spiritual journey) of which the ultimate goal is to merge with universal consciousness while being in our body as a Jivan-mukti, (a living liberated soul). That goal culminates with the experience of Sahaja Samadhi.
(permanent merge with the blissful Universal Consciousness within and without). So Ujjayi is the most used and most common pranayama technique. It is used while performing hatha yoga or other spiritual practices and is a great tool to calm the mind and prepare for meditation.

Ujjayi breath can be taught easily when identifying the process of muscular action in the throat when whispering. As you whisper “HHHHHAAAA”, without using your vocal cords, the throat contracts. Ujjayi breath is performed by breathing through the nose with the exact same action in the throat as when whispering. The sound is identical in both the inhalation and the exhalation and originates from your throat and not from your nose. Ujjayi, produces the same murmuring sound in the throat and this is why it is sometime refers as “ocean breath” or “ocean sounding breath”. The purpose of this technique is to balance your inhalation with your exhalation. Balance the sound, quality, and length of the breath. When done mindfully, Ujjayi rapidly calms the mind, which results in a peaceful feeling and greater mental clarity. This practice is a time for you, a time to cherish yourself, a time where you choose consciously to close the door to human worries and challenges and embrace the peace and inner wisdom that is always available in the present moment when we clear our thoughts to receive the deeper insights within. Thoughts, worries, frustration, etc, are energy frequencies that are only relevant on a very superficial level of
existence. If you have a lot going on in your life at this time, you need more than ever to cultivate mindfulness which will give you the strength needed to cope with life challenges. Ask your mind to give you a ten minute break; those thoughts will be right back in ten minutes. Giving yourself the opportunity to take a daily mental break is vital for your health. By connecting with a higher energy frequency in alignment with Spirit, you’ll be able to discover the true secrets of manifestation and create what you want from a place of connection with the source of creative power.

For this basic practice routine, five minutes of Ujjayi, breathing is enough. Beginners may start breathing on four to six very slow counts, being aware of the slight pause between the inhalation and the exhalation and expand the breath when comfortable keeping the in-breath and the out-breath equal. Lying on the back may help relax tension; however, reclining tends to result in falling asleep. Find the posture that supports a relaxation state without being too relaxed. Mindfulness is a state of total awareness. At the end of your Ujjayi practice the mind should be quiet and is the ideal time to slide right into meditation.

You may practice meditation for ten minutes or more. For meditation, make sure you always refresh your posture and become aware of the natural breath first then add Ujjayi breath. The ocean wave sound created inside the throat helps monitor and expands the breath. Ten minutes of daily
meditation is a great length for beginners; however, if you have been practicing meditation for a while you may meditate up to an hour after each pranayama practice. You will notice that your meditation is deeper when preceded by a mindful breathing technique. You may choose to lie down on your back for meditation as long as you remain alert. If you chose to lie on your back and you feel that you may fall asleep, you can incline your torso slightly. Make sure you are not putting too much padding behind your head so the cervical spine maintains its natural curved alignment. Feel free to use your own meditation technique or if you are open, you may experience this meditation using a mantra. Mantra in Sanskrit literally means “that which protects the one who repeats it”. The mantra that we will use in this meditation is “Om Namah Shivaya”, which means, “I bow to my highest inner Self”.

Shivaya is the inner Self; it describes the part of you that is auspicious as essence and intrinsic goodness at the source of everything that dwells within you as you for you. In saying “Om Namah Shivaya” you are honoring the best part of yourself. Om is the primordial vibration at the source of all vibrations that creates this universe. As you know this world is an energy vibration that has come into form. “Namah” means I bow, I honor; it is a humble gesture of recognition of your own greatness. Shivaya is the inner Self, the auspiciousness and goodness within you, which are unconditional love, peace and pure joy. To that part of yourself, you bow, “Om Namah Shivaya”.

THE POWER OF BREATH
This meditation is done with the eyes closed. When you shut one of your senses the other sense of perception is allowed to increase. You may hear more, feel more and get a better connection with the “inner spiritual realm”. The breath is only happening in the present moment; therefore, one of the simplest yet most powerful techniques of meditation is to watch your breath going in and out. The silent repetition of “Om Namah Shivaya” helps the mind become more centered. The Sanskrit energy frequency of this mantra vibrates at a similar frequency as our highest Divine nature, so as we repeat it, its vibration draws us gradually into deeper and deeper states of meditation. This mantra is a joyful recognition of your essence as free. Repeating the mantra silently does not mean free from any feeling of joy or gratitude. You can be very quiet and very aesthetic. However, if you are going through a lot of challenges in your life currently, be true to your experience. Sometimes tears may come as well as anger or all kinds of emotions. If that is the case, allow yourself to feel these emotions fully while learning to detach from what you believe caused these emotions. This world is an illusion, or “Maya”. Maya dwells within the mind. It’s a construct of all your ideas and thoughts about the way things are. Most of the time, it is not the optimal Truth. Many times negative feelings related to our present life are unhealed emotions from the past that are being re-experienced in the present in order to be released. Feel these emotions, while allowing you to let go of the
THE POWER OF BREATH

story related to them and return to the mantra repetition “Om Namah Shivaya” for each in-breath and out-breath. “Om Namah Shivaya” is charged with the Divine life force. One really high practice is to repeat it with the understanding that you, the mantra and God you are One.

Understand the healing process occurring through this meditation. If your mind becomes active and you stop the repetition, simply become aware of it and bring awareness back to the repetition of the mantra. Be patient with you. Meditation teaches meditation. By practicing regularly and being mindful, you will get into deeper states of meditation which will bring great benefits physically, mentally, emotionally, and spiritually. You will begin to notice that your day flows with greater ease when you take the time to meditate in the morning. There are not such things as good or bad meditation. The moment you seat with the intention to meditate and ask for grace, whatever arises is part of the meditation process.

Pranayama Practice for Serenity

Various pranayama techniques can results in various benefits. Any pranayama used with moderation is beneficial. In today’s modern lifestyle, most people are so busy chasing their dreams or simply trying to keep up with their life that they may never feel a sense of profound peace. They go through life in a hectic way and sleeping often is not enough to rejuvenate and find true inner
peace. What is serenity and calmness? You may think you have already experienced it, but what if there was a deeper experience of it?

It is difficult to imagine something we don’t know. The fact is that most people have never experienced true inner peace to the degree that is accessible with pranayama and meditation. Would it be valuable especially if you were facing some challenges in your life to be able to access a state of total serenity despite the outer circumstances? Of course it would. Over time the breath can surely help you master your mind and emotions and help you feel calm no matter what. If you are able to master your breath, you will be able to master your emotions. However, this is a cumulative practice. It doesn’t happen overnight. It is gradual. It is a tool that is easily accessible when you need to center yourself. For instance, when you start to feel challenged and you are agitated, you may retreat from the situation and use these practices for a few minutes.

Only after you have mastered the basic Pranayama practice as taught prior with the practice of Ujjayi breath can you move to this routine. Always begin by refreshing your posture and breathe with Ujjayi breath, hands placed on your lap with the thumb and index finger touching in “chin mudra”, which keeps your energy within. Take a moment to bring yourself back to that place of gratitude for the gift of life: your breath. This is the time to remember your true essence as free.
Happiness is not a birthright; happiness is something that you can cultivate. True happiness is the ability to feel content whatever arises in your life. This awareness begins with the recognition of all that you are given in your life as true miracles. Make sure you are still breathing using the three part breath as taught in the basic practice. Continue using Ujjayi for a couple of minutes. Then add a holding phase after the in-breath and the out-breath. The holding phase can be shorter than the length of the breath, and then progressively have the holding phase be the same length in time as the breath.

The key is to remain relaxed, mindful and alert during the holding phase. Keep an upright posture; waist line back, shoulders back and pallet back. Finish the last round with holding the breath after an inhalation and hold it for as long as you feel comfortable keeping the jaw relaxed. When you are ready, you return to the natural breath. Breathe naturally. Notice the difference in your state. If your mind is highly active it will be quite difficult to breathe with an expansion because any contraction in your head or in your process of thinking creates a contraction in the body because of the mental agitation called vrittis in Sanskrit. Vrittis, or mental fluctuation, create contraction in the body. The more you think, the more contracted your body becomes. The more you master your breath resulting in a calmer mind; you will be more relaxed and connected to the present moment. Mindful thinking related to your
experience of the present moment such as: “I am breathing”, “I feel the air on my skin”. These types of thought do not create tension as they are simply mindful observations; however, our thinking process is mostly about past and future. The place where you can achieve anything is now for this is the only place that is truly real, the only place that you can experience spirit and you as one creative power. Allow your mind to move away from those past and future thinking patterns and bring it back to the awareness of breathing. Ujjayi breath with the holding phase can be practiced for about four minutes.

Nadi shodhana is the second pranayama practice for this routine and you may do it for four to five minutes, followed immediately by meditation. First, it is important to clear your sinuses and nasal passages before this practice. Make sure you blow your nose or use a netti pot. Use your right hand and place the peace fingers which are the index and middle fingers at the base of the thumb. The last two fingers are going to close the left nostril. You will start with the exhalation through to right nostril closing the left with the fourth and fifth finger, and then you will close the right nostril with the tip of the thumb to exhale out through the left and keep alternating like this. Make sure you always inhale with the same nostril from which you just exhaled, and then switch sides. This breath is paramount to balance the right and left hemisphere of your brain so that you can come to peace with yourself balancing both the creative
power within yourself (which is the feminine energy) and the more intellectual part of yourself (which is the masculine energy). Continue breathing in that way for up to five minutes. In the last inhalation on the left side, hold the breath as long as you can, releasing the hands and placing them on your thighs with the thumbs and index fingers touching. When you are ready to let the breath out, you may do so and return to the natural breath. Notice the quality of energy within the shifts inside you. With this quality of serenity, dive straight into meditation. Refresh your posture. In this meditation, I suggest repeating the mantra “Om” silently. “Om” is the pure primordial sound which has a low frequency (promoting a meditation state by lowering the brain waves as shown page 45) and, therefore, is very powerful and healing. Silently you can repeat within yourself “Ommm...” as you inhale “Ommmm...” as you exhale. The sound Om constantly resonates in the entire universe including within your body. It resonates in the Sahasrar, which is the seventh chakra at the crown of the head. In deep states of meditation you can hear Om resonating inside. Let the silent vibration of Om heal whatever needs healing within you at any level and meditate for ten minutes or more. Let your heart be open to the beauty of your inner light.

**Pranayama Practice for Boundless Energy**

The life force or “prana” is the very power beyond everything and, therefore, the source of boundless
energy. Most Pranayama provide energy. For this practice we will specifically use two types of breath techniques. One of the main points to understand related to energy using the breath is that you want to focus more on the inhalation so you get more life force. However, this is a generalization. Sometimes, depending on the causes of fatigue, for instance if too many toxins are in the body then focusing on the exhalation is appropriate. For that reason, we will begin this practice with kapalbhati, or the breath of fire, which consist of very fast out-breath, expelling through the nostrils and inhaling naturally. This will cleanse the body and help with the digestive process. Now you are familiar with Ujjayi breath and the three part breathing, so every time you learn a new breathing technique, make sure that you incorporate the three part breathing, the posture, Ujjayi breath whenever it is appropriate as well as keeping your mind present to the experience.

Refresh your posture and begin with Ujjayi breath on 4 to 6 seconds of very slow counting. The breath constantly comes in and goes out reminding us that we are all connected; that in essence we are One - one breath, one spirit, many expressions. None are inferior and none are superior. Take a moment to come to that understanding of everything being connected with everything else. When you know you are connected there is no fear anymore. Have you ever been afraid of your own limbs? Of course not, because you know they are part of you. In the same way, once you experience
the interconnection of everything, there is not fear. From that place of fearlessness; control, power, and manipulation vanish, as those behaviors are created by fear. This practice is about energy but it is also about offering peace and forgiveness to all that is. As you inhale, listen to the sound of Ujjayi, the victorious breath, and when you exhale send peace and forgiveness to all that is. You may include the holding phase and breathe that way for a couple of minutes.

**Kapalabhati Pranayama:**

Kapalabhati pranayama begins with a natural inhalation letting the diaphragm pull the air inside effortlessly followed by a forced exhalation expelling the air out of the nose, while pulling the naval in toward your spine strongly (squeezing the lower belly in). It is an excellent abdominal exercise. You may want to make sure that your nostrils are clear by blowing your nose or using a netti pot. Start very slowly. Practice for a minute or two. Then, in the last inhalation, hold the breath for as long as you can. Keep a nice posture as you ground down to your sitting bones, keep your shoulders back, lift your heart, and draw your chin in slightly. Return to the natural breath, and then do two more rounds of kapalabhati pranayama with the holding phase in between sets. You may feel dizzy or hyperventilated, which happens to many people, especially beginners. Imagine that you have been breathing in the upper ribcage most of your life, which provides a very small
amount of oxygen intake. Suddenly you are receiving all this oxygen through deep breathing. This can be a little bit overwhelming to your body. It alters your metabolism and activates the purification process, which sometimes can be strong. Remember from the introduction of this chapter, you must understand the process and practice with moderation. The process of healing crises may be uncomfortable at times, so don’t push too far. If you set the thirty day Pranayama challenge as your goal, make sure that you practice every day. You can always switch to the basic practice routine.

**Viloma Pranayama:**

Viloma Pranayama is a very particular breath that brings a lot of vital energy. As you practice it regularly, you will feel a shift and the cumulative benefits will bring you boundless energy. Seeking balance, we practiced breathing with the same inhale:exhale ratio. Now viloma pranayama has an uneven ratio. Counting silently, the ratio is 1:4:2 which can expand into 2:8:4: or 4:16:8. For instance, using the 2:8:4 example; you inhale for 2 counts, hold the breath for 8 counts, exhale on 4 counts and inhale again in the same way. When you are comfortable with this you may try: 4:16:8, which is the same ratio but twice as long. Breathe that way for a few minutes, holding the breath at the end of the last inhalation and then returning to the natural breath. Take a moment to feel what is happening inside you and glide straight into
meditation. This time we will meditate in Yoga Nidra. Although Yoga Nidra is often described as a meditation technique or relaxation technique, it is rather not a technique but a state. There are various states of meditation. Yoga Nidra is the first very easily accessible state of transcending the mind and the senses. Most people practice Yoga Nidra lying on their back. I personally love practicing it that way because I can go a lot deeper; however, some people tend to fall asleep easily, so again, you must find the balance. At times sleeping during your meditation may be very healing, especially if you are sleep deprived. You will not access a very deep state of meditation until you have a healthy lifestyle which includes good sleep and an optimal diet. So practicing Yoga Nidra on the back is very good to relax all the tensions.

Yoga Nidra refers to a state of meditation that feels like you are dreaming yet you are fully aware and conscious during the experience. The difference between it and dreaming is that you usually wake up in the morning and remember that you were dreaming but during the dream you were not conscious. In Yoga Nidra a lot of visual things happen to you while you are being an observer, as if you are watching a movie. It is tremendously healing for your body and mind.

Lie down on a surface that is hard enough that your muscle can release, but padded so that you are comfortable. Make sure that you are not creating too much padding behind your head so
that you keep the cervical spine properly aligned. You may put a bolster or folded blanket under your knees. This time, we will be using the mantra “Ham Sa”. “Ham” means “I am”. As we continue using the theme of being connected in this practice, realize that every single human being on this planet uses the same “I am” when they relate to themselves. You and I share the same experience of being: “I am”, this is the mystery of Oneness Consciousness. The state of being “I am” is the state before all the appearing super-imposition such as “I am this” or “I am that” or “I do this” or “I am a part of this social group”, etc. So we are going back to the source of pure being: Ham. “Sa” means “that” and “that” refers to “Everything that exists including you”. When you repeat, “Ham Sa”, “I am that” you are inhaling “Ham,” your pure being, and exhaling “Sa”, the entire manifestation. Inhale repeating “Ham” silently; exhale repeating “Sa” silently. The power of repeating these syllables in Sanskrit is tremendous. Sanskrit is not a conventional language; it contains the energy frequency of what it describes. As you hear and use Sanskrit, you re-align yourself with your highest expression. The mantra, “Ham Sa”, resonates within you constantly. You are simply matching that spontaneous repetition called ajapa japa (spontaneous repetition). Meditate in the mantra Ham Sa for ten minutes or more.
Pranayama for Healing and Balance

When seeking balance, there are two main factors to incorporate in your practice. Look for balance by creating the equal length in the inhalation, the exhalation, and the holding phase. Create balance between the right and the left nostril, which will balance the right and left hemisphere of the brain; however, that is a generality and there are always exceptions.

In reality, finding balance is individual to all of us. For that reason this routine should be different depending on your needs. I will give you a couple of techniques that offer flexible choices. Balancing the left and the right nostrils depends on your emotional and mental states. If you feel agitated, a little nervous, or unable to sleep at night most of the time it’s because there is too much sun energy. We will practice Chandra Bhedana (left nostril breathing) to calm down. If the reverse is true for you; you are always tired, slightly depressed, and not much fire to go about your purpose in life, and then practice Surya Bhedana. So every time you do this routine understand what your needs are and make the right assessment to use one or the other. If you have difficulty sleeping, you probably want to activate more of the moon energy, which is calming with Chandra Bhedana. If you don’t have enough energy and are always tired, you may want to practice Surya Bhedana (the sun energy) to get more fire.
Begin with Ujjayi Breath. The Divine presence, which everyone longs to experience, is as close to you as your own breath. It is pulsating inside you as the breath. It is alive. It is full of energy and full of peace. As you begin to breathe a little deeper, become aware of your state of mind, give yourself permission to put aside any challenges related to your current life or your past or your future; empty your cup so you can be refilled with the magic of Consciousness, the creative power that wants to give you everything you need and more.

In this routine, practice Ujjayi for three minutes, Nadhi shodana for four minutes adding a holding phase after both the in-breath and the out-breath and either Surya Bhedana or Chandra Bedana for three minutes assessing which one will be most effective for balancing purposes. For Surya Bedana, inhale right, closing the left nostril, then exhale left, closing the right nostril and continue in that way. For Chandra Bedana, inhale left, closing the right nostril, exhale right, closing the right nostril and continue in that way.

Choose to meditate either on your back or seated. If you are fatigued or restless, you may have some adrenal exhaustion; in which case I encourage you to lie down on your back to get the best out of your meditation experience and trust the healing process. Meditate with the practice of mindfulness. Simply be present to your experience and all the sensations that are happening inside you. Feel the breath going inside the lungs and moving out.
mindful that there is no limit in the expansion of your awareness. It consumes any activities of your mind into the beautiful magic of being alive. Just like clouds passing by in the sky, the thoughts come and go; you don’t have to be attached to them. Enjoy the effortless pulsation of Spirit within you in the form of breath.
Chapter 7

Conclusion
CHAPTER 7 – CONCLUSION.

“When the breath wanders the mind also is unsteady. But when the breath is calmed the mind too will be still, and the yogi achieves long life. Therefore, one should learn to control the breath.”

Svatmarama, Hatha Yoga Pradipika

The Need for Oxygen

Oxygen is the most vital nutrient required by our bodies. It is essential for the integrity of the brain, nerves, glands and internal organs. The brain requires more oxygen than any other organ. If it doesn’t get enough, the result is mental sluggishness, negative thoughts and depression and eventually vision and hearing decline.

Poor oxygen supply affects all parts of the body. As we get older, the oxygen supply is reduced to all parts of the body. A poor lifestyle will also contribute to a diminished supply of oxygen. When an acute circulation blockage deprives the heart of oxygen, a heart attack is the result. If this occurs in the brain, the result is a stroke. For a long time, lack of oxygen has been considered a major cause of cancer. Similar research has been done with heart disease. It showed that lack of oxygen is a major cause of heart disease, stroke and cancer.

Thus, oxygen is highly critical to our well-being. Any effort to increase the supply of oxygen to our body and especially to our brain will pay rich
dividends. Yogis realized the vital importance of an adequate oxygen supply thousands of years ago. They developed and perfected various breathing techniques. These breathing exercises are particularly important for people who have sedentary jobs and spend most of their day in an office. One of the major secrets of vitality and rejuvenation is a purified blood stream. The quickest and most effective way to purify the blood stream is by taking in extra supplies of oxygen from the air we breathe.

Scientists have discovered that the chemical basis of energy production in the body is a chemical called Adenosine Triphosphate (ATP). If something goes wrong with the production of ATP, the result is lowered vitality, disease and premature aging. Scientists have also discovered that oxygen is critical for the production of ATP; in fact, it is its most vital component. Pranayama breathing techniques help us to tap into this vital nutrient.

Importance of Healthy Breathing

As discussed above, scientists have known for a long time that there exists a strong connection between respiration and mental states. Improper breathing produces diminished mental ability. The corollary is also true. It is known that mental tensions produce restricted breathing. Breathing fully will calm and clear the mind. Thoughts will control emotions. Emotional distractions are diminished.
Unhealthy stress responses are recognized and replaced with healthy coping strategies. Anxiety will dissipate. Relationships will improve. Modern science agrees with the ancient yogis on the subject of shallow breathing. An editorial in a Medical Journal suggested that fast, shallow breathing can cause fatigue, sleep disorders, anxiety, stomach upsets, heartburn, gas, muscle cramps, dizziness, visual problems, chest pain and heart palpitations. Scientists have also found that a lot of people who have heart disease are really suffering from improper breathing.

**Breathing through the Nose**

The first rule for correct breathing is that we should breathe through the nose. This may seem obvious, but many people breathe principally through the mouth. Mouth breathing can adversely affect the development of the thyroid gland. It can retard the mental development of children. The nose has various defense mechanisms to prevent impurities and excessively cold air entering the body. At the entrance to the nose, a screen of hair traps dust and other particles that may injure the lungs.

**Benefits of Deep Breathing**

1. Improvement in the quality of the blood due to its increased oxygenation in the lungs. This aids in the elimination of toxins from the system,
2. Increase in the digestion and assimilation of food. The digestive organs, such as the stomach, receive more oxygen, and operate more efficiently. This increases nutrient absorption,

3. Improvement in the health of the nervous system, including the brain, spinal cord, nerve centers and nerves. This is due again to the increased oxygenation and hence nourishment of the nervous system. This improves the health of the whole body, since the nervous system communicates to all parts of the body,

4. Rejuvenation of the glands, especially the pituitary and pineal glands. The brain has a special affinity for oxygen, requiring three times more oxygen than does the rest of the body. This has far-reaching effects on our well being,

5. Rejuvenation of the skin. The skin becomes smoother and a reduction of facial wrinkles occurs,

6. The movements of the diaphragm during the deep breathing exercise massage the abdominal organs - the stomach, small intestine, liver and pancreas. The upper movement of the diaphragm also massages the heart. This stimulates the blood circulation in these organs,

7. The lungs become healthy and powerful, a good insurance against respiratory problems,

8. Deep, slow, breathing reduces the work load for
the heart. The result is a more efficient, stronger heart that operates better and lasts longer. It also means reduced blood pressure and less heart disease. The full yogic breath reduces the work load of the heart by using the full lung capacity to oxygenate the cells so the heart doesn’t have to work as hard to deliver oxygen to the tissues,

9. Deep, slow breathing assists in weight control. If you are overweight, the extra oxygen burns up the excess fat more efficiently. If you are underweight, the extra oxygen feeds the starving tissues and glands. In other words, yoga tends to produce the ideal weight for you,

10. Thoughtful, conscious breathing, improves emotional awareness. Unhealthy coping strategies can be identified and corrected. Repressed emotions can be acknowledged and released. Emotional stability can be established, increasing self-control and maintaining inner peace,

11. Relaxed and thoughtful responses are offered in stressful situations. When the breath is the focus of the mind in the midst of stress, the physiological stress response of shallow breathing, increased heart rate and blood pressure are bypassed, and rational, positive outcomes occur,

12. A controlled, balanced emotional life is achieved. When breath and thoughts control emotions, rather than emotions controlling the breath and thoughts, full attention can be given to other
aspects of life without the interference of emotional distractions,

13. Work performance and interpersonal relationships improve. When emotional balance is achieved through the practice of thoughtful conscious breathing, a chain reaction occurs throughout your social relationships. As your countenance and personality project peace, vitality, and positivity, others receive your positive energy and also begin to adopt a more positive attitude.

14. Relaxation of the mind and body. Slow, deep, rhythmic breathing causes a reflex stimulation of the parasympathetic nervous system, which results in a reduction in the heart rate and relaxation of the muscles. These two factors cause a reflex relaxation of the mind, since the mind and body are extremely interdependent. In addition, oxygenation of the brain tends to normalize brain function, reducing excessive anxiety levels.

**In Summary**

I hope this book, *The Power of Breath*, will give you the information and inspiration necessary to begin a daily breathing practice and breathe the whole breath as often as you are mindful to throughout the day. Also, it is important to go to places with high Pranic energy. Nature is a phenomenal way to fill you with Prana. The best time is very early in the morning, taking a walk
in nature. High quantity of Prana is received near streams, oceans, and other natural bodies of water. I live near Encinitas, California in an area which is famous for surfing. We hear about the surfer buzz and their addiction to surf. This has a lot to do with the oxygen created when the waves crash. It is a human tendency to have certain addiction or dependency at least until you become completely connected to Source. By practicing Pranayama daily, living outside, breathing fully and consciously at full lung capacity, living your purpose, maintaining a healthy diet, exercising daily, thoughtfully maintaining a balanced emotional life, you will feel fully alive and will experience boundless energy, emotional freedom and deep inner peace.
Abhyantara; 63: Retaining the breath after inhaling (Internal).

Addiction(s); 41, 82: a devotion or surrender to something habitually or obsessively; compulsive need for and use of a habit-forming substance (as heroin, nicotine, or alcohol) characterized by tolerance and by well-defined physiological symptoms upon withdrawal; broadly: persistent compulsive use of a substance known by the user to be harmful.

Adrenaline (levels); 33: (Life Sciences & Allied Applications / Biochemistry) a hormone that is secreted by the adrenal medulla in response to stress and increases heart rate, pulse rate, and blood pressure, and raises the blood levels of glucose and lipids. It is extracted from animals or synthesized for such medical uses as the treatment of asthma. Chemical name: aminohydroxyphenylpropionic acid; formula: C9H13NO3 US name epinephrine.

Alignment; 2, 41, 55-60, 63: the proper positioning or state of adjustment of parts (in this case the physical body) in relation to each other. Versus Misalignment; 41: the improper positioning or state of adjustment of parts (in this case the physical body) in relation to each other.
Ananda; 1, 44: Supreme Bliss. State of bliss: in Sanskrit language, a state of bliss that is considered the highest state of being and results from a release from all sense of the body and its demands.

Anemia/Anemic; 63: – A condition in which the blood is deficient in red blood cells, in hemoglobin, or in total volume. (adj.) – Relating to or affected with anemia. – Lacking force, vitality, or spirit. – Lacking interest or savor; insipid. – Lack- ing in substance or quantity.

Animate; 1, 7: – Possessing or characterized by life; alive. – Full of life. – Of or relating to animal life as opposed to plant life. – Referring to a living thing.

Aphorism, Yogic; 46: A concise statement of the principle of a Yogic theistic philosophy.

Arteries; 13, 15: The tubular branching muscular- and elastic-walled vessels that carry blood from the heart through the body.

Asanas (yoga postures); 55: - Yogic postures. Sanskrit āsana manner of sitting, from āste he sits; akin to Greek hēsthai to sit.

Attachment(s); 41: Affectionate regard. In the context of the book the term relates to holding on and the challenges in letting go. In yoga this is an
obstacle in the path and so is its contrary complement: Aversion.

**B**

Bahya; 63: Retaining the breath after exhaling.

Bandhas; 63: Energy locks. (Sanskrit: binding, bond, arrest, capturing, putting together etc.) is a term often employed in relation to yogic discourse and instruction. The term denotes a binding, lock or bondage that may be either internal or external to the body. Bandha may be defined as a particular focused and intentional action involving pressure, contraction or force on the muscles or some other bodily or sensate phenomena. In yogic traditions, bandha are to be studied, maintained and held principally whilst engaged in pranayama.

Bhedana, Chandra 69: Left-Nostril Breathing corresponding to the feminine energy in the body: Chandra is the moon considered feminine.

Bhedana, Surya 69: Right-Nostril Breathing corresponding to the masculine energy in the body: Surya is the sun considered masculine.

Body, Etheric / Body, Subtle; 38, 48: a name given by neo-Theosophy to a supposed vital body propounded in esoteric philosophies as the first or lowest layer in the “human energy field” or aura.
It is said to be in immediate contact with the physical body, to sustain it and connect it with “higher” bodies. A subtle body is one of a series of psycho-spiritual constituents of living beings, according to various esoteric, occult, and mystical teachings. Each subtle body corresponds to a subtle plane of existence, in a hierarchy or great chain of being that culminates in the physical form.

Brainwaves; 44-47, 57: Rhythmic fluctuations of voltage between parts of the brain resulting in the flow of an electric current. There are four main types of brainwaves:

**Alpha;** 45: An electrical rhythm of the brain with a frequency of 8 to 13 cycles per second that is often associated with a state of wakeful relaxation.

**Beta;** 45: An electrical rhythm of the brain with a frequency of 13 to 30 cycles per second that is associated with normal conscious waking experience.

**Delta;** 45: A high amplitude electrical rhythm of the brain with a frequency of less than 6 cycles per second that occurs especially in deep sleep, in infancy, and in many diseased conditions of the brain.

**Theta;** 45, 57: A relatively high amplitude brain wave pattern between approximately 4 and 9 cycles per second that is characteristic especially of the hippocampus but occurs in many regions of the brain including the cortex.

Brain hemisphere (activity); 8, 25: Either of the two lobes of the cerebellum of which one projects laterally and posteriorly from each side of
the vermis (the region of the cerebellum lying between and connecting the two hemispheres).

Breath; 1, 2, 6-9, 12-25, 28-35, 38, 39, 41-44, 47, 48, 51, 54-72, 76-82: Spirit, from the Latin root spiritus that literally means: breath.

Breath Retention; 64, 65, 68: Holding breath, systematically, both before inhalation and exhalation is called Kumbhaka. Before exhaling, holding the breath for few seconds is known as Antara Kumbhaka and before inhaling, holding the breath for few seconds is knows as Bahaya Kumbhaka.

Breath, The whole; 7, 20, 28, 31, 35, 54, 58, 60, 61, 62, 65, 81: Synonymous to the three part breath, the whole breath is a technique that utilizes the full lung capacity. When babies are born it is their natural way of breathing. Traumas, even minor, cause stress to the nervous system which contracts our physical body and our capacity to naturally breathe with the whole breath. To return to this natural way of breathing one must re-learn by doing it as a technique.

Three-part breath; 23, 44, 60: Synonymous to the Whole breath, the whole breath is a technique that utilizes the full lung capacity. When babies are born it is their natural way of breathing. Traumas, even minor cause stress to the nervous system which contracts our physical body and our capacity to naturally breathe with the whole breath. To return to this natural way of breathing
one must re-learn by doing it as a technique.

Yogicbreath; 22, 44, 54, 60, 65, 68, 80: Synonymous to the three part breath and the whole breath, the whole breath is a technique that utilizes the full lung capacity. When babies are born it is their natural way of breathing. Traumas, even minor cause stress to the nervous system which contracts our physical body and our capacity to naturally breathe with the whole breath. To return to this natural way of breathing one must re-learn by doing it as a technique.

Caduceus; 50, 51: - The symbolic staff of a herald; specifically: a representation of a staff with two entwined snakes and two wings at the top. - An insignia bearing a caduceus and symbolizing a physician. Latin, modification of Greek karykeion, from karyx, kēryx herald; akin to Sanskrit kāru singer. First Known Use: 1577.

Capillary(ies); 13, 14: A minute thin-walled vessel of the body; especially: any of the smallest blood vessels connecting arterioles with venules and forming networks throughout the body.

Carbonic acid gas; 13: Carbon dioxide: A heavy colorless gas CO2 that does not support combustion, dissolves in water to form carbonic acid, is formed especially in animal respiration and in the
decay or combustion of animal and vegetable matter, is absorbed from the air by plants in photosynthesis, and is used in the carbonation of beverages.

Cell(s); 8, 12, 13, 22, 42, 80: - A small compartment or bounded space. - A small usually microscopic mass of protoplasm bounded externally by a semipermeable membrane, usually including one or more nuclei and various nonliving products, capable alone or interacting with other cells of performing all the fundamental functions of life, and forming the smallest structural unit of living matter capable of functioning independently.

Cellular nutrition; 8: Cellular nutrition provides all nutrients (the antioxidants along with the supporting B vitamins and antioxidant minerals) to the cell at optimal levels.

Cessation; 46: A bringing or coming to an end; a ceasing

Chakra(s); 49, 50: Sanskrit word, translates as “wheel” or “turning”. Those seven spiritual centers along the central channel of energy (the sushuman nadhi) which begins at the base of the spine and ends at the crown of the head are hidden powers in the human body according to yoga philosophy which all have a particular function.

Chaos/Chaotic; 31, 32: State of things in which
chance is supreme; especially: the confused unorganized state of primordial matter before the creation of distinct forms; compare cosmos – The inherent unpredictability in the behavior of a complex natural system (as the atmosphere, boiling water, or the beating heart). – A state of utter confusion.

Chi (Chinese); 6, 21, 39: Vital energy that is held to animate the body internally and is of central importance in some Eastern systems of medicine (as acupuncture) and of exercise or self-defense (as tai chi).

Chin Mudra; 83: A Mudra is an energy seal. It is a gesture or posture that allows us to control the flow of our energy or life force (prana). Chin Mudra is one of many mudras. This gesture symbolizes the connected nature of human consciousness. The circle formed by the index finger and thumb represents the true goal of yoga – the merging of the individual soul with the universal soul, or the soul of God. The tips of the index finger and thumb are placed together. The last three fingers always face down towards the earth in this mudra. When the finger touches the thumb a circuit is produced which allows the energy that would normally dissipate into the environment to travel back into the body, and up to the brain.

Chit; 1, 44: Sanskrit term for Pure Consciousness: That which is at the source of all creation. Chit is pure awareness, and infinite knowledge.
Clarity; 9, 21, 32, 44, 67: The quality or state of being clear: lucidity.

Cognitive recognition; 30: Knowledge or feeling that someone or something present has been encountered before, relating to, being, or involving conscious intellectual activity (as thinking, reasoning, or remembering).

Combustion; 13, 14: - An act or instance of burning. – a usually rapid chemical process (as oxidation) that produces heat and usually light; also: a slower oxidation (as in the body). – Violent agitation: tumult.

Confound; 35: Baffle; frustrate; to throw (a person) into confusion or perplexity; to fail to discern differences between; mix up; to increase the confusion of.

Consciousness; 1, 2, 38-41, 43, 44, 46, 47, 50, 51, 62, 63: 1a - The quality or state of being aware especially of something within oneself - In yoga when Consciousness is written with a capital letter: C, it refers to “Pure Consciousness or the ultimate reality at the source of everything that dwells within everyone.

Consciousness, Pure; 1, 2, 39, 40: In Yoga, It is the ultimate reality synonymous as Universal Consciousness, the ground of being that manifests as the totality of creation.
Consciousness, Universal; 2, 40, 41, 43, 44, 46, 47, 50, 62: In Yoga, it is the ultimate reality synonymous as Pure Consciousness, the ground of being that manifests as the totality of creation.

Correlation; 33: The state or relation of being correlated; specifically: a relation existing between phenomena or things or between mathematical or statistical variables which tend to vary, be associated, or occur together in a way not expected on the basis of chance alone.

Dependency(ies); 41: The quality or state of being dependent upon or unduly subject to the influence of another.

Detachment; 30: In yoga, this word refers to non-attachment as non clinging to things or people. It is part of the evolution of spiritual seekers to let go of all limited notions, or who and whatever do not serve their goal of attaining the state of spiritual liberation beyond all attachments to worldly things.

Dharana; 62: Dharana is the sixth stage of Ashtanga Yoga. Dharana means keeping the mind steady and concentrated. When the body has been tempered by Asanas, when the mind has been refined by the fire of Pranayama, the Yogi reaches the sixth stage of yoga which is Dharana.
The Yogi is concentrated wholly on a single point or on a task in which he is completely engrossed.

Ecstasy; 28, 31: A state of being beyond human conditioning that could be associated with feeling of joy, love and overwhelming rapturous delight. Saints, particularly in the yogic tradition, who have transcended their temporary identity with their body and ego, are known as ecstatic beings.

They have reached the state of spiritual liberation and experience mystic and prophetic trance. Anyone on the spiritual path can experience ecstasy, drug free, when they let go of the mind constant inner chattering and enter the depth of their spiritual essence.

EEG (Electroencephalogram); 45: The tracing of brain waves made by an electroencephalograph. Effect, Ripple; 34: A spreading, pervasive, and usually unintentional effect or influence.

Ego; XII, 38-41: – The individual self especially as contrasted with another self or the world. Ego in Yoga is the package of: temporary identification with the individual (personality, character, background, conditioning...) and the mind (limited notions of oneself, the whole world and the universe).

EKG (electrocardiogram); 19: The tracing made by an electrocardiograph;
Also: the procedure for producing an electrocardiogram.

Emotion(s): 1, 8, 16, 17, 28-35, 38, 71, 72, 77, 80-82: A strong feeling usually directed toward a specific object and typically accompanied by physiological and behavioral changes in the body. E-motion, energy in motion; everything is energy and emotions are various expressions of energetic reaction to thought patterns in relationship to circumstances.

Esoteric; 38: Spiritual or the inner part of us. Relating to the inside.

Exoteric; 38: The outer part of us. Relating to the outside.

Free will; 41: 1 – Voluntary choice or decision. 2 – Freedom of humans to make choices that are not determined by prior causes or by divine intervention.

Genesis; 39: Genesis, the first book of the Old Testament in the Bible, is so named because it opens with an account of the creation of the world. The first 11 chapters, which are heavily indebted
to Mesopotamian tradition, trace the gradual expansion of humankind and the development of human culture. But they show the ambiguity of this development by incorporating stories about the sin of Adam and Eve and about the Deluge, both of which illustrate humankind’s growing alienation from God and one another.

Genesis, author of; 39: Although Moses has traditionally been considered the author of Genesis, modern scholars generally agree that the book is a composite of at least three different literary strands: J (10th century BC), E (9th century), and P (5th century).

Golden doorway; 62: In this book, the author uses the term “golden” as a metaphoric idea of treasure or wish-fulfilling tree and the doorway is a gateway.

Golden Pause; 62: In this book, the author uses the term “golden” as a metaphoric idea of treasure or wish-fulfilling tree and a pause is a temporary interruption.

Gravity; 17: - The gravitational attraction of the mass of the earth, the moon, or a planet for bodies at or near its surface. A fundamental physical force that is responsible for interactions which occur because of mass between particles, between aggregations of matter (as stars and planets), and between particles (as photons) and aggregations of matter, that is 10-39 times the strength of the
strong force, and that extends over infinite distances but is dominant over macroscopic distances especially between aggregations of matter.

Gurumayi; 60: Gurumayi Chidvilasananda is a Siddha Guru -perfected spiritual teacher, a master, whose identification with the Supreme Self is uninterrupted. The unique and rare quality of a Siddha Guru is his or her capacity to awaken the spiritual energy, kundalini, in seekers through shaktipat.

H

Hatha Yoga Pradipika; 48, 76: ancient yogic text
Heart; 13, 15, 17, 19, 33, 42, 43, 51, 76, 78-81: A hollow muscular organ of vertebrate animals that by its rhythmic contraction acts as a force pump maintaining the circulation of the blood.
Auricle; 13: An anterior ear-shaped pouch in each atrium of the human heart.
Ventricle; 13: A chamber of the heart which receives blood from a corresponding atrium and from which blood is forced into the arteries.

Homeostasis; 17: A relatively stable state of equilibrium or a tendency toward such a state between the different but interdependent elements or groups of elements of an organism, population, or group.
Hyperventilate; 33: To breathe rapidly and deeply: undergo hyperventilation; excessive rate and depth of respiration leading to abnormal loss of carbon dioxide from the blood.

Inanimate; 1, 7, 39: Not animate: not endowed with life or spirit: lacking consciousness or power of motion.

Individuality; 2, 38: The part of our being that is identified with our temporary embodiment into matter, including our physical body, our senses or perception, our ego/mind and our sense of self as separated from everything else.

Infinite; 1, 40, 46, 56: - Extending indefinitely: endless. - Immeasurably or inconceivably great or extensive: inexhaustible. - Subject to no limitation or external determination. - Extending beyond, lying beyond, or being greater than any preassigned finite value however large. - Extending to infinity. - Characterized by an infinite number of elements or terms.

Inflammation; 24: A local response to cellular injury that is marked by capillary dilatation, leukocytic infiltration, redness, heat, and pain and that serves as a mechanism initiating the elimination of noxious agents and of damaged tissue.
Glossary

Intercostal muscles; 61: Situated or extending between the ribs.

Interpersonal (relationships); 32, 81: Being, relating to, or involving relations between persons.

Intuition/Intuitive; 24, 47, 65, 69: The power or faculty of attaining to direct knowledge or cognition without evident rational thought and inference. Readily learned or understood.

Iyengar, BKS (The Light on Yoga); 55: Bel-lur Krishnamachar Sundararaja Iyengar is the founder of Iyengar Yoga. He is considered one of the foremost yoga teachers in the world and has been practicing and teaching yoga for more than 75 years. He has written many books on yogic practice and philosophy, and is best known for his books Light on Yoga, Light on Pranayama, and Light on the Yoga Sutras of Patanjali. He has also written several definitive yoga texts. Iyengar yoga centers are located throughout the world, and it is believed that millions of students practice Iyengar Yoga. He was awarded the Padma Shri in 1991, and the Padma Bhushan in 2002. In 2004, Iyengar was named one of the 100 most influential people in the world by Time Magazine. In 1966, “Light on Yoga” was published. It gradually became an international best-seller and was translated into 17 languages. Often called “the bible of yoga,” it succeeded in making yoga well known throughout the globe. This was later followed by titles on pranayama and various aspects of yoga philosophy. Mr. Iyengar has authored 14 books.
J

Jivanmukti; 83: A Jivanmukta is one who has merged their individual consciousness with the universal consciousness. Therefore they are liberated from the bondage of worldly existence while living in a body.

K

Kapalabhati (Cleansing Breath); 70, 71: Benefits of; 71: in the Gherand Samhita, is an important part of Shatkriya, the yogic system of body cleansing techniques. It is intended mainly to the cleaning of the cranial sinuses but has many other effects, according to the Gherand Samhita and other sources. The Technique of Kapalabhati involves short and strong forceful exhalations and inhalation happens automatically.

Kinesthetic (awareness); 60: A sense mediated by receptors located in muscles, tendons, and joints and stimulated by bodily movements and tensions; also: sensory experience derived from this sense.

Kumbhaka; 63: Deliberately holding the breath while staying mindful and relaxed. This consists of holding the breath out of the lungs deliberately while remaining alert, mindful and relaxed. Certain energy locks called bandhas can be applied during this holding period.
Kundalini Energy; 78: kundalinī means coiled in Sanskrit. In yoga, it is the Shakti (energy/power) that, lies coiled at the base of the spine. It is envisioned either as a goddess or else as a sleeping serpent, oftentimes referred to as “serpent power”. When awakened through shaktipat, the spiritual awakening, the Kundalini’s begins to ascend in the sushumna nadi, the central energy channel along the spine. Kundalini pierces all seven chakras and merges with Shiva in the sahasra (crown charka). This sets the state of spiritual liberation.

L

Larynx; 15: The modified upper part of the trachea of air-breathing vertebrates that in humans, most other mammals, and some amphibians and reptiles contains the vocal cords.

Law(s), Universal/ Natural; 41: Law(s), Universal/ Natural; 41: Universal laws are a series of principles whose content is set by nature and therefore has validity everywhere They are universal and absolute.

Liberation (spiritual); 40: In yoga, liberation is the culmination of one’s spiritual journey and the secession of “samsara”- the cycle of repeated death and reincarnation associated with the experience of pleasure and pain. The sanskrit term for liberation are: moksha or mukti, literally means “release” (both from a root muc “to let loose, let go”).
It is the end suffering created by the false identification with the ego/mind.

Life-affirming; 31, 32, 35, 54: Expressing oneself in a way which doesn’t cause harm enhances and protects the life in everything through thoughts, feeling and actions.

Life, Quality of; 9, 55: The ability to appreciate the gift of life through the instrument of our body when it is functioning in an optimal way on the physical, emotional, mental and spiritual.

Lila; 40: Sanskrit word - The dance or the play of Universal Consciousness. This is the enfoldment of this entire creation from the ultimate source which creates out of its own freedom and unlimited potential like a spider creates a web out of itself. Consciousness then delight in its creation cloaking itself in the heart of all living form. This dance is the dance of concealment and revelation. The Lila is God’s way of playing “peekaboo”, hiding deep within us.

Longevity; 9, 56: The word “longevity” is sometimes used as a synonym for “life expectancy” in demography or to connote “long life”, especially when it concerns someone or something lasting longer than expected.

Lourdes, France; 43: Village that is famous for its miraculous healing. Lourdes is a small town lying in the foothills of the Pyrenees, famous for the
Marian apparitions of Our Lady of Lourdes that are reported to have occurred in 1858 to Bernadette Soubirous. Following the reports that Our Lady of Lourdes had appeared to Bernadette Soubirous on a total of eighteen occasions, Lourdes has developed into a major place of Catholic pilgrimage and of alleged miraculous healings. Today Lourdes has a population of around 15,000 but is able to take in some 5,000,000 pilgrims and tourists every season.

Malas; 42: A Japa mala or mala (Sanskrit: mālā, meaning garland) is a set of beads commonly used by Hindus, Yogis and Buddhists, usually made from 108 beads, though other numbers, usually divisible by 9, are also used. Malas are used for keeping count while reciting, chanting, or mentally repeating a mantra or the name or names of a deity. This practice is known in Sanskrit as japa (repetition).

Manifestation; 1, 7, 39, 40, 46: A perceptible, outward, or visible expression – The ability to make ones thoughts or desires come into reality.

Mantra, 85: Mantra in Sanskrit literally means “that which protects the one who repeats it”. A mantra is a sound, syllable, word, or group of words that are considered capable of creating spiritual transformation. The energy vibration of
a mantra is at the same frequency as the ultimate reality. Therefore as one repeats mantras, their consciousness rises to a higher level of reality, and heals the body, mind and soul.

Medicine, integrated/preventive; V: Medicine that integrates the therapies of alternative medicine with those practiced by mainstream medical practitioners. with those practiced by mainstream medical practitioners.- A branch of medical science dealing with methods of preventing the occurrence of disease.

Meditation; 48-50, 66: Meditation is both a process and a state. – the process: It is the act of engaging oneself in an state of awareness and concentration on one’s breathing, present moment or repetition of a mantra which results in reducing and/or stopping all mental activities for the purpose of reaching a heightened level of spiritual awareness.

Metabolism; 1, 16, 19: the sum of the processes in the buildup and destruction of protoplasm; specifically: the chemical changes in living cells by which energy is provided for vital processes and activities and new material is assimilated.

Mindfulness; 57, 58: To be aware of what is in the present moment. At first the state of mindfulness is limited to our personal experience and what our senses can perceive, within and around us. As the practice of being mindful progresses, one can
develop the ability to experience the present

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As the practice of being mindful progresses, one can develop the ability to experience the present moment beyond the scope of the physical sense and the limitation of space and time into subtle dimensions.

Monroe Institute; 45: The Monroe Institute is a spiritual center which provides experiential education programs facilitating the personal exploration of human consciousness.

Mucous membrane; 15, 23: A membrane rich in mucous glands; specifically: one that lines body passages and cavities which communicate directly or indirectly with the exterior (as the alimentary, respiratory, and genitourinary tracts), that functions in protection, support, nutrient absorption, and secretion of mucus, enzymes, and salts, and that consists of a deep vascular connective-tissue stroma which in many parts of the alimentary canal contains a thin but definite layer of nonstriated muscle and a superficial epithelium which has an underlying basement membrane and varies in kind and thickness but is always soft and smooth and kept lubricated by the secretions of the cells and numerous glands embedded in the membrane—called also mucosa.

Mystic(s)/Mystical; 1, 41, 50, 51: – Having a spiritual meaning or reality that is neither apparent to the senses nor obvious to the intelligence. – Involving or having the nature of an individual’s
direct subjective communion with God or ultimate reality.

**N**

Nadis; 48-50, 66: In addition to the seven chakras of the subtle body, tantric scriptures have described a network of subtle channels known as Nadis. According to yoga, Nadis are a complex network of pathways or channels through which prana (life energy) passes through the physical body. Several yoga postures, pranayama techniques, and sounds are employed to open and balance the energy flow through the nadis. There are 72,000 Nadis in the subtle body according to an ancient yogic text called Hatha Yoga Pradipika.

Nadi, Ida; 49, 50: Ida Nadi is associated with lunar energy. The word ida means “comfort” in Sanskrit. Idā has a moonlike nature and female energy with a cooling effect. It courses from the right testicle to the left nostril and corresponds to the Ganges river. Ida nadi controls all the mental processes while pingala nadi controls all the vital processes.

Nadi, Pingala; 49, 50: Pingala Nadi is associated with solar energy. The word pingala means “tawny” in Sanskrit. Pingala has a sunlike nature and male energy. Its temperature is heating and courses from the left 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 the left hand side of the brain. Ida is the introverted, lunar nadi, and refers to the right hand side of the brain.

Nadi, Sushumna; 48-50: is the central channel of the Etheric Body that is a vertical channel along the spine. Sushumna (alternatively known as Susumna) Nadi connects the base chakra to the crown chakra. It is very important in Yoga and Tantra in general. Alternative medicine also refers to Sushumna sometimes. In Raja Yoga or Yoga of Patanjali, when the mind is quietened through Yama, Niyama, Asana and Pranayama the important state of Pratyahara begins. A person entering this state never complains of Dispersion of Mind. This is characterised by observing the movements/jerks in Sushumna, the central canal in the subtle body. The movements indicate the flow of Prana through the central canal and in the process, the sushumna makes the way for the ascent of Kundalini.

Negativity; 30, 35: Lacking positive qualities. One’s tendency of perceiving reality by superimposing mental concepts linked with emotions that are related to past conditioning resulting in having a negative emotional response.

Neocortex; 41: The neocortex (Latin for “new bark” or “new rind”), also called the neopallium (“new mantel”) and isocortex (“equal rind”), is a part of
the brain of mammals. It is the outer layer of the cerebral hemispheres, and made up of six layers, labelled I to VI (with VI being the innermost and I being the outermost). The neocortex is part of the cerebral cortex (along with the archicortex and paleocortex, which are cortical parts of the limbic system). It is involved in higher functions such as sensory perception, generation of motor commands, spatial reasoning, conscious thought, and language. The most refined ability of the neocortex is the concept of free will unique to human beings. This is the ability to act against the laws and principles of nature.

Neshemet ruach chayim; 39: Referred to in the Book of Genesis as “breath of the spirit of life”, as way to connect back to God or the Source.

Neti pot; 23, 69: Device used for irrigating and cleansing the nasal passages. Typically it has a spout attached near the bottom, sometimes with a handle on the opposite side.

Neutrality; 30: A position of disengagement.

Non-supportive habits; 41: An acquired mode of behavior that has become nearly or completely involuntary characterized by or displaying negation or denial or opposition or resistance; having no positive features.

Nyamas; 44: See definition page 129
Om, 86: Om is a sacred Sanskrit syllable used in yoga and also used in Hinduism, Buddhism, and Jainism. Om is the primordial vibration at the source of all vibrations that creates this universe. It is placed at the beginning of most yogic texts as a sacred incantation to be intoned at the beginning and end of a reading of the Vedas or prior to any prayer or mantra. When spelled Aum, the syllable consists of three phonemes, a, u and m, which symbolize the beginning, duration, and dissolution of the universe and the associated gods Brahma, Vishnu, and Shiva, respectively.

Omnipotent; 40: Having unlimited or universal power, authority, or force; all-powerful. A power without limit that is only possible in the realm of infinite Consciousness (God) according to yoga and many other spiritual paths.

Omniscient; 40: - Having infinite awareness, understanding, and insight. - Possessed of universal or complete knowledge.

Optimal; 8, 19, 28, 31, 40, 42, 60, 67, 72: Most desirable or satisfactory.

Pelvic alignment; 59: The proper positioning or
state of adjustment of parts relating to, or located in or near the pelvis.

Perspective; 40, 46: The interrelation in which a subject or its parts are mentally viewed; also: point of view; the capacity to view things in their true relations or relative importance.

Pharynx; 15: The part of the digestive and respiratory tracts situated between the cavity of the mouth and the esophagus and in humans being a conical musculomembranous tube about four and a half inches (11.43 centimeters) long that is continuous above with the mouth and nasal passages, communicates through the eustachian tubes with the ears, and extends downward past the opening into the larynx to the lower border of the cricoid cartilage where it is continuous with the esophagus.

Philosophy, Eastern; 2, 21, 39: In the West, the term Eastern philosophy refers very broadly to the various philosophies of “the East,” namely Asia, including China, India, and Japan. Most Western universities focus almost exclusively on Western philosophical traditions and ideas in their philosophy departments and courses (with several exceptions). When one uses the unqualified term “philosophy” in a Western academic context, it typically refers to the Western philosophical tradition beginning with the ancient Greeks.

Physics/Quantum physics; v, vii: A science that
THE POWER OF BREATH

deals with matter and energy and their interactions; quantum: a theory in physics based on the concept of the subdivision of radiant energy into finite quanta and applied to numerous processes involving transference or transformation of energy in an atomic or sub-atomic scale.

Physiology/Physiologist(s); 2, 20, 64: A branch of biology that deals with the functions and activities of life or of living matter (as organs, tissues, or cells) and of the physical and chemical phenomena involved. The organic processes and phenomena of an organism or any of its parts or of a particular bodily process. One who studies physiology.

Pleural sac/pleura; 15: Either of a pair of two-walled sacs of serous membrane each of which lines one lateral half of the thorax, has an inner visceral layer closely adherent to the corresponding lung, is reflected at the root of the lung to form a parietal layer that adheres to the walls of the thorax, the pericardium, the upper surface of the diaphragm, and adjacent parts, and contains a small amount of serous fluid that minimizes the friction of respiratory movements.

Posture; 55, 57, 58, 71: The position or bearing of the body whether characteristic or assumed for a special purpose.

Prana; 2, 6, 7, 19, 21, 24, 39-44, 46, 54, 56-61, 64, 81: In ayurvedic and yogic tradition, it is the life force or vital energy, which permeates the body
and is especially concentrated in the nadis and along the midline in the chakras. There are five types of pranas that allow the body to function in an optimal way. When one of those five pranas are out of balance, health and well-being is compromised.

Pranayama (yogic breath); 22, 23, 50, 55-57, 72, 77, 82: Pranayama consists of two words: pran(a) and ayama. Prana is energy or Vital Force. Ayama means stretch, extension, expansion, length, regulation, prolongation, restraint, control and describes the action of pranayama. According to ayurveda, yogic breath techniques or “pranayama”, occurring as one of the eight limbs of yoga are used for monitoring the energy within the body and the mind and acting as a vitalizing and regenerating force to increase oxygen exchange that can be used for physical, mental and emotional healing.

Predominance; 24: - The state of having superior strength, influence, or authority: prevalence. - The state of being most frequent or common.

R

Rationality; 30: Mental state of a rational person characterized by beliefs that are and compatible with the person’s experience within a given context, decision making based on cost versus benefit evaluation.
Reality; 2, 32, 40, 46: Reality is the state of things as they actually exist, rather than as they may appear or may be thought to be. In its widest definition, reality includes everything that is and has being, whether or not it is observable or comprehensible.

Relaxation response; 24: Relaxation response is the counterpart to the fight-or-flight response. The relaxation response occurs when the body is no longer in perceived danger, and the autonomic nervous system functioning returns to normal. During this response, the body moves from a state of physiological arousal, including increased heart rate and blood pressure, slowed digestive functioning, and decreased blood flow to a relaxed condition where blood pressure, heart rate, digestive functioning and hormonal levels return to their normal state.

Rolfing massages; 38: A system of deep muscle massage intended to serve as both physical and emotional therapy.

Sahasrāra: A Sanskrit word which defines the seventh chakra in the crown of the head. Sahasrara is described as the thousand-petaled lotus. Sahasrara chakra symbolizes detachment from worldly illusion and attainment of higher consciousness which results in seeing one essential nature in
everything. When a yogi is able to raise his or her kundalini, energy up to the Sahasrara, the state of Samādhi, or union with God, is experienced.

Salt, Himalayan; 23: a crystalline compound NaCl that consists of sodium chloride, is abundant in nature, specifically extracted from the Himalayan Mountain region.

Salt, Sea; 23: a crystalline compound NaCl that consists of sodium chloride, is abundant in nature, specifically extracted from sea water.

Samsāra; 39: The wheel of reincarnation. The indefinitely repeated cycles of birth and death caused by karma Sanskrit samsāra, literally, passing through.

Samādhi; 46, 47: A non-dualistic state of consciousness in which the consciousness of the experiencing subject becomes one with the experienced object, and in which the mind becomes still, one-pointed though the person remains conscious. In yogic tradition, samādhi can also refer to videha mukti or the complete absorption of the individual consciousness with Universal Consciousness therefore merging with its quality of infinite bliss. Someone firmly establish in the constant state of sahaja samādhi (interrupted absorption) is considered a jivan mukti, a liberated soul still embodied in a human body. At the time of death of a saint or a great yogi, it is referred to as mahasamādhi, the great merging when the individual soul fully
merges with Universal Consciousness.

*Samadhi (Sahaja); 83: In Sahaja Samadhi the mind is no longer controlling our life and the individual is one hundred percent absorbed in the experience of oneness consciousness at all time.

Sanskrit; 39, 47, 54, 63: An ancient Indo-Aryan language that is the classical language of Hinduism and Yoga. According to scientific researches, the Sanskrit energy frequency of the object it describes equals the frequency of the object itself. This makes Sanskrit the most powerful language in term of manifesting materially from the power of sound vibration. the energy vibrations of Sanskrit words are extremely healing for the body and soul.

Salt Lamp; 77: Salt Lamps are made of crystal Salt which has many therapeutic benefits and is high in minerals. As a lamp, the light bulb insides heat the salt which brings healthy negative ions to the air which are very beneficial to our health.

Satchitananda —sat-chit-ananda; 1, 44: Is a compound of three Sanskrit words, Sat, Cit and Ānanda (the ā is of longer vocal length), meaning truth, consciousness, and bliss respectively. The expression comes from Hinduism and yogic tradition and other schools of Indian philosophy to describe the nature of Brahman as experienced by a fully liberated yogi or saint. Saccidānanda may be understood as the state of non-duality, a manifestation of our spiritually natural, primordial and authentic state of Oneness Consciousness.
Science of Breath (author: Swami Rama); 24: Describes the anatomy and physiology of breathing, as well as the subtle yogic science of prana. Author Swami Rama is especially notable as one of the first yogis to allow himself to be studied by Western scientists. In the 1960s he allowed himself to be examined by scientists at the Menninger Clinic who studied his ability to voluntarily control bodily processes (such as heartbeat, blood pressure, body temperature, etc.) that are normally considered to be non-voluntary (autonomic)

Self-control; 30, 32, 80: Restraint exercised over one’s own impulses, emotions, or desires.

Self-healing; 58: Process of recovery of the body without the use of external medical substances - the act or instance of healing oneself. This is the natural body’s ability to heal itself when it is in a state of balance- homeostasis.

Self-love; 58: True Self-Love is a state of expanded personal and spiritual awareness achieved through honest introspection and acceptance of the polarities within the human psyche and life experience. Teachers of Self-Love claim that you can not love anyone else, including any aspect of the life experience until you love the Self. The premise behind this claim is that Self-Love is equivalent to Self-acceptance and when Self-Love is present, the need to control others and the experience is released and love of others is sourced from actual love rather than a need for them to fulfill expectations.
Self-mastery; 9, 18, 57, 58, 72: Command of oneself at all levels, physical, mental and emotional.

Self-realization; 39, 44, 50: In the context of this book, total revelation of the mystery of the source and essence of all things, communication with or understanding of the Universal creative power, profound spiritual understanding associated with a fundamentally changed consciousness whereby the self is experienced as a nonchanging field of pure consciousness - Synonymous as Enlightenment.

Self-respect; 58: A proper respect for oneself as a human being.

Shakti, Kundalini (Kundalini Energy); 49-51: Sanskrit: kundalinī, literally means coiled. In yoga, a "corporeal energy" - an unconscious, instinctive or libidinal force or Shakti, lies coiled at the base of the spine. It is envisioned either as a goddess or else as a sleeping serpent, hence a number of English renderings of the term such as ‘serpent power’. The kundalini resides in the sacrum bone. When awakened through a mystical initiation called “shaktipat”, Kundalini Shakti begins her ascension up through the Sushumna Nadi. She is often viewed as the feminine creative power. Once she opens all the chakras and reaches the 7th chakra at the crown of the head, called the Sahasrara, she merges with the Universal Consciousness or Shiva, the masculine aspect of Shakti granting the state of final liberation.
Shiva; 44, 50: In classical yoga, Shiva is part of the trilogy in the cosmic cycle: Brahma-creator, Vishnu- Sustainer, Shiva- destroyer. Shiva in Hinduism and classical yoga also incarnates as the primordial Sadguru- Spiritual guide and the Lord of Withdrawal, in the beginning of time and reside on the top of the Mount Kailash, in the Himalayas. In tantric philosophy, Shiva is Pure Conscious, which essence is goodness and auspiciousness. He possesses 3 Shaktis or Powers: Iccha (Will), Jnana (Knowledge), and Kriya (Doing).

Shodhana, Nadi (Alternate Nostril Breathing); 66: Nadi Shodhana, or the sweet breath, is simple form of alternate nostril breathing. Nadi means channel and refers to the energy pathways through which prana flows. Shodhana means cleansing -- so Nadi Shodhana means channel cleaning.

Solar Plexus; 20, 21: A nerve plexus in the abdomen that is situated behind the stomach and in front of the aorta and the crura of the diaphragm and contains several ganglia distributing nerve fibers to the viscera.

Spirit; 2, 6, 39: An animating or vital principle held to give life to physical organisms.

Spiritual Awakening; 78: A spiritual awakening what the yogic text call “experience involving a realization or opening to a sacred dimension of reality. Often a spiritual awakening has lasting effects
upon one’s life. The term “spiritual awakening” may be used to refer to liberation or enlightenment.

Spiritual growth; 9: Progressive development of, relating to, consisting of, or affecting the spirit.

Spirituality; v, vii: The quality or state of being spiritual. “Spirituality” comes from its root word, “spirit”. The suffix “-uality” and qualifies the use of “spirit” in this instance. It is the quality of one’s sensitivity to what is related to spirit associated with its qualities and living in alignment with it. This alignment with spirit’s qualities or laws cannot be directly perceived by our senses however, they can be deduced or inferred by our observations, like love, justice, peace, etc.

Stress(ful); 18, 19, 24, 33, 54, 61, 78, 80: 1 - physical, chemical, or emotional factor that causes bodily or mental tension and may be a factor in disease causation- A state resulting from a stress; especially one of bodily or mental tension resulting from factors that tend to alter an existent equilibrium.

Synchronicity; 47: The coincidental occurrence of events and especially psychic events (as similar thoughts in widely separated persons or a mental image of an unexpected event before it happens) that seem related but are not explained by conventional mechanisms of causality.
System, Autonomic; 17, 18, 20: A part of the vertebrate nervous system that innervates smooth and cardiac muscle and glandular tissues and governs involuntary actions (as secretion, vaso-constriction, or peristalsis) and that consists of the sympathetic nervous system and the parasympathetic nervous system.

System, Cardiovascular; 8, 12: of, relating to, or involving the heart and blood vessels.

System, Ultradian; 24, 67: rhythms are recurrent periods or cycles repeated throughout a 24-hour circadian day. In contrast, infradian rhythms, such as the human menstrual cycle, have periods longer than a day. The descriptive term ultradian is used in sleep research in reference to the 90–120 minute cycling of the sleep stages during human sleep.

System, Nervous; 8, 16-20, 61, 65, 67, 79, 81: The bodily system that in vertebrates is made up of the brain and spinal cord, nerves, ganglia, and parts of the receptor organs and that receives and interprets stimuli and transmits impulses to the effector organs.

System, Parasympathetic; 17, 18, 20, 24, 81: The part of the autonomic nervous system that contains chiefly cholinergic fibers, that tends to induce secretion, to increase the tone and contractility of smooth muscle, and to slow the heart rate, and that consists of - A cranial part made up of
preganglionic fibers leaving and passing the mid-brain by the oculomotor nerves and the hindbrain by the facial, glossopharyngeal, vagus, and accessory nerves and passing to the ciliary, sphenopalatine, submandibular, and otic ganglia of the head or to ganglionated plexuses of the thorax and abdomen and postganglionic fibers passing from these ganglia to end organs of the head and upper trunk and - A sacral part made up of preganglionic fibers emerging and passing in the sacral nerves and passing to ganglionated plexuses of the lower trunk and postganglionic fibers passing from these plexuses chiefly to the viscera of the lower abdomen and the external genital organs. System, Respiratory; xi, 15, 16: a system of organs functioning in respiration and consisting especially of the nose, nasal passages, nasopharynx, larynx, trachea, bronchi, and lungs—called also respiratory tract.

System, Sympathetic; 17, 18, 19, 20, 24: The part of the autonomic nervous system that is concerned especially with preparing the body to react to situations of stress or emergency, that contains chiefly adrenergic fibers and tends to depress secretion, decrease the tone and contractility of smooth muscle, increase heart rate, and that consists essentially of preganglionic fibers arising in the thoracic and upper lumbar parts of the spinal cord and passing through delicate white rami communicantes to ganglia located in a pair of sympathetic chains situated one on each side of the spinal column or to more peripheral ganglia or ganglionated
plexuses and postganglionic fibers passing typically through gray rami communicantes to spinal nerves with which they are distributed to various end organs.

T

Tamasic energy; 77: Tamasic energy is associated with a state of inactivity, inertia, heaviness and darkness. When tamas (or tamasic energy) is out of balance, your ability to reason becomes clouded and you might experience heavier emotions such as anger, greed or depression.

Tantric; 46: What is related to Tantra. A system of spiritual philosophy and practices which literally means in sanskrit: - body, related to its emphasis on bodily activities; - stretch, related to extending the faculties of humans; - rope, related to the connection of the devotee to deity; - harp, for the music and beauty of its philosophy; - Interiorliness, for the secrecy of its doctrine; - Loom, suggesting the two cosmic principles or polarity, male and female, that make up the warp and woof of the woven fabric of the universe. There are many misleading information in the West about the Tantric path. Tantra is a non dual spiritual path which essence is about embracing the entire creation as the embodiment of the Supreme reality and celebrating all forms of life as an expression of the singular Source of creation within all forms: “One Spirit in the Many”.

Thich Nhat Hanh; 38: is a Buddhist monk, teacher, author, poet and peace activist now based in France. He joined a Zen (Vietnamese: Thi) monastery at the age of 16, studied Buddhism as a novice, and was fully ordained as a monk in 1949.

Thought(s); 2, 33-35, 38, 47, 62, 76, 77, 80: “Thought” generally refers to any intellectual or mental activity. It can refer either to the act of thinking or the resulting ideas or arrangements of ideas. Similar concepts include cognition, sentience, consciousness, and imagination.

Toxin(s); 14, 29, 58, 65, 78: A poisonous substance that is a specific product of the metabolic activities of a living organism and is usually very unstable, notably toxic when introduced into the tissues, and typically capable of inducing antibody formation.

Trachea; 8, 15: The main trunk of the system of tubes by which air passes to and from the lungs that is about four inches (10 centimeters) long and somewhat less than an inch (2.5 centimeters) in diameter, extends down the front of the neck from the larynx, divides in two to form the bronchi, has walls of fibrous and muscular tissue stiffened by incomplete cartilaginous rings which keep it from collapsing, and is lined with mucous membrane whose epithelium is composed of columnar ciliated mucus-secreting cells—called also windpipe.

Transcendental state; 46, 63: Transcendental
means to go beyond. The state of transcendental consciousness is different from that of the waking, dreaming or deep sleep states of consciousness with which we are all familiar. The experience of the transcendental state is one of great love, peace and bliss. And, it is also characterized by increased energy, intelligence and expanded awareness.

Truth; 40: (archaic) – In this book Truth with a capitalized T, refers to absolute or universal truth which encompasses all the Universal laws and principles beyond which are partially revealed in spiritual scriptures such as the yogic scripture or many others. The Greek philosopher Plato said, “Truth is the beginning of every good thing, both in heaven and on earth.

U

Ujjayi breath; 83, 84, 85: Ujjayi means triumphant or victorious. It is a breath technique or pranayama, the ujjayi breath is typically done in association with asana practice (yoga postures). Ujjayi is a diaphragmatic breath, which first fills the lower belly, rises to the lower rib cage and finally moves into the upper chest and throat. Inhalation and exhalation are both done through the nose. Sound is created by constricting the muscles in the throat to narrow the air passage. As the throat passage is narrowed, so too is the airway, which creates an “ocean wave” sound.
Regular practice of Ujjayi breath brings about the experience of higher consciousness, triumphing over the individual state of bondage.

Ultradian system; 24, 67: See definition page 121

Universal; 2, 39-41, 43, 44, 46, 47, 50, 62: Adj.: - Including or covering all or a whole collectively or distributively without limit or exception; especially: available equitably to all members of a society. - Present or occurring everywhere. - Existent or operative everywhere or under all conditions. - Embracing a major part or the greatest portion (as of humankind)

V

Vayu; 42, 43, 46: Sanskrit: Vāyu; Malay: Bayu, Thai: Phra Pai. As the word for air, (Vāyu) or wind (Pavana) is one of the Panchamahābhuta or five great elements (earth, water, fire, air and ether). The Sanskrit word ‘Vāta’ literally means “blown”, ‘Vāyu” “blower”, and ‘Prāna’ “breathing” (viz. the breath of life, cf. the *an- in ‘animate’). Hence, the primary referent of the word is the “deity of Life”, who is sometimes for clarity referred to as “Mukhya-Vāyu” (the chief Vāyu) or “Mukhya Prāna” (the chief of Life). Vāyu is the Lord of the winds, the father of Bhima (one of the central characters of Mahabharata- Sanskrit epics of ancient India) and the spiritual father of Lord Hanuman (ardent devotee of Lord Rama, a central character in the Indian epic Ramayana). Vāyu is
also known as Vāta, Pavana (the Purifier), and sometimes Prāna (the breath).

The direction or flow of Prāna:
Apana Vayu; 42: is responsible for the downward movements of prana, elimination of Malas which are the waste products from the body via the excretory systems, and the lungs. It also controls menstruation.
Prana Vayu; 42: flows upward. It is responsible for the heart beat, absorption of nutrients and the breath. Prana enters the body through the breath and is distributed to every cell through the blood.
Samana Vayu; 42: is responsible for inward movements of Prana such as digestion of food and cellular catabolism (break down and recycling of old cells) and thermo-regulation. A visible source of the Samana current is the Aura. By meditating on Samana Vayu one can produce a lively aura.
Udana Vayu; 42: flows upward. It is responsible for speaking, singing, and all types of sound like laughing, crying etc…
Vyana Vayu; 43; is responsible for outward movements of Prana, extending muscles and the pumping action of the heart. It governs circulation and the skin.

Veins; 13, 15: The tubular branching vessels that carry blood from the capillaries toward the heart and have thinner walls than the arteries and often valves at intervals to prevent reflux of the blood which flows in a steady stream and is in most cases dark-colored due to the presence of reduced hemoglobin.
Vitality; 1, 2, 7, 22, 43, 55, 56, 65, 66, 77, 81: Physical or mental vigor especially when highly developed.

Vrittis; 47: Sanskrit: Mental activity. In the context of yoga, vrittis is the name given to different tendencies, or psycho-physical propensities, which give scope for the mind to express a variety of feelings and emotions. Yogic texts describe vrittis to be a result of past actions and experiences that have left an imprint on the mind. They are expressed in the forms of desires, predispositions, complexes etc. Yogis endeavor to control and master the expression of their vrittis, leading to the attainment of siddhis (supernatural powers), and giving clear passage for the kundalini (spiritual energy) to rise.

W

Windpipe; 15: See trachea.

Y

Yamas; 44: See definition page 129

Yoga; 8, 20, 22, 30, 39, 43, 44, 46, 48, 50, 55, 56, 71, 72, 76, 80: The Sanskrit word yoga has many meanings and is derived from the Sanskrit root “yuj”, meaning “to control”, “to yoke” or “to unite”.
Translations include “joining”, “uniting”, “union”, “conjunction”, and “means”. Major branches of yoga in Yogic philosophy include Rāja Yoga (the royal yoga, using the practice of meditation), Karma Yoga (acting in accordance with one’s dharma- duty), Jnana Yoga (path of knowledge, study of oneself and yogic scriptures), Bhakti Yoga (the path of love and devotion), and Hatha Yoga (practice of asanas- physical postures). The various yogic schools of philosophy (darshanas) include: the Veda with the Upanishads, Adveta Vedanta, the Bhagavad Gīta, the Hatha Yoga Pradipika, the Śiva Samhita and various Tantric Scriptures such as Vijnana Bhairava Tantra, Kashmir Shaivism, Kularnava Tantra, etc).

Yoga, Hatha; 48, 55, 76, 84: Sanskrit hathayoga, also called hatha vidya, is a system of yoga introduced by Yogi Swatmarama, a sage of 15th century India, and compiler of the Hatha Yoga Pradipika. In this treatise Swatmarama introduces hatha yoga as preparatory stage of physical purification that the body practices for higher meditation. The word hatha is a compound of the words ha and tha meaning sun and moon, referring to prana and apana, and also to the principal nadis (energy channels) of the subtle body that must be fully operational to attain a state of dhyana- meditation or samādhi- absorption. The word “hatha” means forceful or to strike. It is a strong practice done for purification.

Yoga Sutra; 44, 46: The Yoga Sutra is a spiritual
text written by Patanjali is the first time the yoga was structured with a series of practices and moral conduct called the yamas and nyamas.

Nyamas; 44: Sanskrit term describing a set of behaviors codified as “the observances” in numerous scriptures including the Shandilya and Varuha Upanishads, Hatha Yoga Pradipika by Gorakshanatha, the Tirumantiram of Tirumular and the Yoga Sutras of Patanjali. In Patanjali’s Yoga Sutras, the five Nyamas are: Shaucha: purity of being (integrity, authenticity, etc), Santosha: contentment, Tapas: austerity (the fire of transformation ignited when performing yogic practices), Svādhyāya: study of spiritual scriptures and self-study (the art of releasing our limited identities and behaviors). Ishvarapranidhana: self-surrender (aligning with the Universal Consciousness and actively letting go of one’s ego).

Yamas; 44: Yamas, and its complement, Niyamas, represent a series of ethical rules within the path of Yoga. In Patanjali’s Yoga Sutras, there are five yamas: Ahimsa: non-harming (non violence), Satya: absence of falsehood (being truthful), Asteya: non-stealing, Brahmacharya: appropriate use of vital essence (sexual self-restraint), Aparigraha: absence of avarice (non-possessiveness, detachment). The Yamas are a less subtle and more external set of ethics than the Niyamas therefore they are suggested prior to the Niyamas in the Yoga Sutras.
Glossary

Yogi(s); 1, 2, 6, `9, 54, 55, 66, 76-78: Those who practice and study yoga as a spiritual path. Yogini(s) for females.

Z

Zero-point field; 46, 47: In Quantum Mechanics, a field is a physical quantity associated to each point of spacetime. A related term is zero-point field, which is the lowest energy state of a particular field, therefore the ground of that field. Quantum Mechanics definition of the zero point field parallels as the yogic concept of the transcendental state of Consciousness. Both refer to the most subtle essence at the ground of existence.
Sakarena bahir-yati
Hakarena vishet punah
Hamsa hamseti amum mantram
Jivo japati nityashah

Shat shatani diva ratrau sahasrani
Eka vimshatih japa devyah
Samuddhishtah sulabhah durlabhah jadaih

The breath flows out
with the sound sa,
the breath flows in with the sound ha.
Thus thousands of times a day,
Everyone who breathes
is adoring the Goddess.

Know this and be in great joy.
Listen to the ongoing prayer
that is breath.
Life shall dance in you
A dance of ever-renewing delight.

*The Radiance Sutras, a new version of the Vijnana Bhairava Tantra*  
*by Lorin Roche, Ph.D.*
Ishwari Jay, speaker, anusara yoga teacher and founder of yogabhava and Conscious Biz has spent the last decade empowering thousands of people to reach their full potential. Born in France, she studied acting and despite having a very financially rewarding acting and model career she didn’t find true fulfillment in her life. At twenty one she experience a powerful spiritual awakening, retired from her worldly life and began to fully dedicate herself to her spiritual journey immersed in meditation and intense spiritual disciplines.

For the next 4 years, she lived in ashrams including 2 years in India where she studied ancient scriptures, quantum physics, nutrition, holistic medicine, fitness and yoga. She moved to New York in 1996 and has since dedicated her life to teaching individuals how to connect to their infinite inner power to access greater levels of freedom in all areas of life. Ishwari’s unique teachings combine ancient yoga principles with modern science. Ishwari is a certified Anusara yoga instructor, empowerment coach, holistic lifestyle consultant and Conscious Entrepreneur. She is an international speaker and has appeared on various TV and radio shows.
THE POWER OF BREATH

Endorsements

“The Power of Breath is an essential guidebook for everyone seeking to improve their health, vitality and overall quality of life. Ishwari is a brilliant yoga teacher dedicated to helping you reach optimum health while connecting mind and body with spirit. I highly recommend you buy this book and practice often.”

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~ Marie Diamond, Transformational Speaker and Teacher, *featured in The Secret.*
MarieDiamond.com

“Ishwari is clear to the point and very concise. Do the breathing exercises she recommends in this book and it will change your life just the way it changed mine as I now practiced them daily.”

~ Dr. Arthur Anthonisen, Phd
International trustee of the Community College

“An inspiring handbook of the power, practice, and meaning of breathing.”

~Christine Stevens, author, The Healing Drum Kit.
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This book is dedicated to my Dad, who passed this year, October 27, 2010. May the journey of his spirit continue to be held and supported with Divine immortal love.
Ishwari Jay is the founder of Yogabhava. She is recognized nationwide as a Wellness Expert and has spent the last 17 years of her life educating thousands of individuals on how to attain perfect health and longevity using Yoga's ancient principles combined with modern science. Ishwari's research includes the study and practice of meditation, herbal healing, Ayurvedic Medicine, living food vegan diet, Yoga and fitness.

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THE POWER OF BREATH is the ultimate "Breath 101" book. It provides essential information about how the breath can be a medicine for the physical body - the perfect "pill" to relax the mind and calm the nervous system. It is a gateway to emotional balance and spiritual enlightenment. Applying the exercises offered in this book has the potential to take the practitioner into a deeper state of consciousness that results in the experience of spontaneous healing and reclaiming ultimate health and vitality.

"Ishwari is clear to the point and very concise. Do the breathing exercises she recommends in this book and it will change your life just the way it changed mine as I now practiced them daily."

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