CHAPTER - V

PRĀNĀYĀMA

V.1 INTRODUCTION

Prānāyāma, the fourth constituent of Yoga, is what the heart is to the human body. It is interesting to note that it is clearly advised to the Sadhaka to do Prānāyāma only after attaining perfection in Āsana. Prānāyāma is the regulation of the incoming and outgoing flow of breath with retention. Normally the flow of breath is unrestrained and irregular. Observing these variations and conditioning the mind to control the inflow, outflow and retention of the breath in a regular rhythmic pattern is Prānāyāma.

Prāṇa is an auto-energizing force, which creates a magnetic field in the form of the Universe and plays with it, both to maintain, and to destroy for further creation. It permeates each individual as well as the universe at all levels. It acts as physical energy, as mental energy, where mind gathers information and as intellectual energy with a discriminative faculty where information is examined and filtered. This same Prāṇa acts as sexual energy, spiritual energy and cosmic energy. All that vibrates in the universe is Prāṇa: heat, light, gravity, magnetism, vigor, power, vitality, electricity, life and spirit are all forms of Prāṇa. It is the cosmic personality, patent in all beings and
non-beings. It is the prime mover of all activity. It is the wealth of life. Prāṇa is the fundamental energy and the source of all knowledge. Prāṇa and Citta are in constant contact with each other. They are like twins. Prāṇa becomes focussed where Citta is, and Citta where Prāṇa is. In Yogic texts it is said that as long as the breath is still, Prāṇa is still and hence Citta is still. All types of Vibrations and fluctuations come to a standstill when Prāṇa and Citta are steady and silent.¹

V.2 GENERAL MEANING OF TERM AND GRAMMATICAL DERIVATION

The word Prāṇāyāma is very much familiar to everybody. This is the fourth stage of Āṣṭāṅga Yoga² and second stage of Šadāṅga Yoga.³

The ward Prāṇāyāma is formed by combining two words - ‘Prāṇa’ and ‘Āyāma’, which means controlling of vital air.

Now let us see how these two wards are derived :-

I) In the ward Prāṇa ‘PRA’ is falling, so the first meaning of PRAVāṇa is filled or full ⁴,

Now the second meaning of Prāṇa is to breathe in, or to inhale, to blow (as the wind respiration etc.) So one can easily understand that the Prāṇa is related to process of breathing.⁵

Prāṇa is also known as vital organ, vital air and they are three in number Prāṇa, Apāna and Vyāna usually they are accompnied by Samāna and Udāna. So these are basic five vital air called as ‘Panoprāṇa’.⁶

200
Now lets see what \( \text{Ayama} \) means?

II) This word is derived from the root \( \text{Ayam} \) means to stretch or, lengthen out, extend or to hold in or to draw back or to restrain; So \( \text{Ayama} \) means stretching, extending, restraining or stopping.  

So here one can observe that meaning of \( \text{Ayama} \) expresses the process of \( \text{Prayana} \).

i) \( \text{Pranayama} \) means breathing control through various types of breathing exercises and \( \text{Ayama} \) exactly reflects all the meaning like expanding restraining or stretching. After knowing these meaning one can understand \( \text{Pranayama} \) means a breathing technique.

ii) In various Yoga texts \( \text{Pranayama} \) is also called as \( \text{Prana Samyama} \) or \( \text{Prana Samrodha} \) i.e. suppression or suspension of breath which is a religious exercise.

Inhalation and exhalation are natural processes, which start, from mother's uterus and stops only after death. So breathing is natural and uninterrupted continuous processes, which marks without failure. Every living being doesn't have control on this process of breath by its choice but human being is the only animal who has invented this technique of controlling inhalation and exhalation through his intelligence. Which is very difficult to practise and perform. Only
inhalaion and exhalation is not the killed mark but it is genetically programmed in every living being in every species. Nobody teaches how to inhale or to exhale to anybody. So everybody is breathing who is alive and there is nothing special in it, but to understand this process of breathing and get control over it, is not an easy task. Our Indian sages have developed this technique of breath-control while practising Yoga. Therefore Pranayama is not merely means breathing exercise but it is the search of knowing how every living body stays alive through breathing? Why this inhalation and exhalation is important to keep the body alive? So that is the secret of life and therefore our sages are more interested in knowing this secret of life. They thought if they got control over this process there is no danger of death, therefore, Yoga has invented and developed this technique.

V.3 PREREQUISITES FOR PRĀṆĀYĀMA

I) Prāṇāyāma is the fourth stage of Āstāṅga Yoga, which comes after mastering the stage of Āsana. In our Yoga texts it is clearly stated everywhere that one should practise Prāṇāyāma only after one should get control over external limbs through practicing Āsana e.g. in Haṭha Yoga it is clearly stated:

अद्वासने दूरे योगी दशरी हितमिताश्रमः ।
गुरुपविष्टमार्गिणे प्राणायामान् समभ्यस्तातः ॥ ९॥

202
The Yogin having perfected himself in the Āsana-s should practise 
Prānāyāma according to the instructions of his Guru with his senses under control, conforming to a beneficial and moderate diet.

Therefore the fourth stage of Prānāyāma has to have essential background of physical control and flexibility through Āsana; then only one should practise Prānāyāma. Because if one does not get control over his muscles and external body how can he able to control his vital air which is more subtle and hard to be controlled. So once one gets control over the gross-body, then only he will be able to control the subtle body. That is why Prānāyāma comes after Āsana as the fourth stage of Astārīga Yoga.

II) Purification of Nadīs : Nādi-Sōdhana

The Yogi who is now perfect in Asana, can practise Prānāyāma; but before that Hatha Yoga and other text like Yoga Upaniṣads which are based on Hatha Yoga give the details about the purification of Nādi-s which is essential for practising Prānāyāma. But Yoga Sutra doesn’t mention about Nādi-s and allow the Yogi to practise Prānāyāma. Here one must understand the basic difference between these two main branches of Yoga, viz. Rāja Yoga and Hatha Yoga.
In *Hatha Yoga Pradīpikā* it is clearly stated that *Rāja Yoga* starts where *Hatha Yoga* ends. Therefore purification of *Nādi*-s or other Suddhi Prakriyās are necessary to the practitioner who is practising *Hatha Yoga* and not *Rāja Yoga*. One cannot avoid practising *Hatha Yoga* and jumped on to *Rāja Yoga*, but *Hatha Yoga* is the base of *Raja Yoga*. Therefore concept of *Prānāyāma* in *Hatha Yoga* so as in Yoga Upaniṣads is totally different from *Rāja Yoga* though the aim and objectives are the same i.e. *Samādhi*. *Rāja Yoga* excepts purification of a Yogi in wider sense through *Yama* and *Niyama*-s, which is at physical level, but *Hatha Yoga* is the Yoga, which is for mass, which guide one to go towards *Rāja Yoga*. Therefore their techniques and explanation are based on practical aspects, which are physical. Therefore there are various types of Purification processes to clean up the body internally. Yoga Upaniṣads also talk about *Nādi* purification techniques which is very essential for a Yogi to practise *Prānāyāma*. *Nādi* is pathway inside the body, which connects two organs through vital air and this passage of movement in vital air, should be cleaned and purified but for that one should first know these pathways in the body and then try to purify them. This purification technique is called as ‘*Nādisodhan Prānāyāma*’ which is most important for every Yogi to achieve higher stages of *Prānāyāma*.11
Now the question arises why *Nādisōdhan* is important one must find out the reason. There are 72,000 *Nadis* in the body, out of which 14 are most important, amongst them there are two main *Nadi*-s called *Idā* and *Piṅgalā* which are situated in left nostril and the right nostril. There are ten other *Nādi*-s which are situated in various part of the body but *Idā* and *Piṅgalā* are the most important among them. And when they come in the state of equilibrium then the Suṣumṇā arises which is the third and most important *Nādi* which also called as a Marga a path of liberation, the ultimate aim of every human being.  

Therefore to achieve this equilibrium of *Idā* and *Piṅgalā* *Yogi*, has to purify these passages through inhalation, exhalation and retention of vital air called *Nādisōdhan*. And that is why *Prāṇāyāma* becomes a very important stage of Yoga. This is the philosophy of *Prāṇāyāma* according to *Haṭha Yoga* but in *Rāja yoga* nothing is described about *Nādisōdhana*. (*Vide. Table No. VI*)
<table>
<thead>
<tr>
<th>Kṣurikā</th>
<th>Darsāna</th>
<th>Yogacūḍāmaṇi</th>
<th>Śāṇḍilya</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Idā</td>
<td>Idā</td>
<td>Idā</td>
<td>Idā</td>
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<tr>
<td>2. Pingalā</td>
<td>Pingalā</td>
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<td>3. Suṣumṇā</td>
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<tr>
<td>4. Hastijihvā</td>
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<tr>
<td>5. Gāṃdhāri</td>
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<td>Gāṃdhāri</td>
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<td>6. Pūṣā</td>
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<tr>
<td>7. Yaśasvini</td>
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<td>Yaśasvini</td>
<td>Yaśasvini</td>
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<tr>
<td>8. Kuhū</td>
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<td>Kuhū</td>
<td>Kuhū</td>
</tr>
<tr>
<td>9. Śāṅkhinī</td>
<td>Śāṅkhinī</td>
<td>Śāṅkhinī</td>
<td>Śāṅkhinī</td>
</tr>
<tr>
<td>10. Alambusā</td>
<td>Alambusā</td>
<td>Alambusā</td>
<td>Alambusā</td>
</tr>
<tr>
<td>11. Sarasvatī</td>
<td>Sarasvatī</td>
<td>Sarasvatī</td>
<td>Sarasvatī</td>
</tr>
<tr>
<td>12. Vāruṇī</td>
<td>Vāruṇī</td>
<td>Vāruṇī</td>
<td>Vāruṇī</td>
</tr>
<tr>
<td>13. Payasvini</td>
<td>Payasvini</td>
<td>Payasvini</td>
<td>Payasvini</td>
</tr>
<tr>
<td>14. Viśvodarā</td>
<td>Viśvodarā</td>
<td>Viśvodarā</td>
<td>Viśvodarā</td>
</tr>
</tbody>
</table>

There are 72,000 Nādis.
III) The view of Patanjali regarding Pranayama:

Patanjali explains Pranayama only in three Sutras where Yoga Upanisads explain Pranayama in detail because that Pranayama is more related to practical. In definition of Pranayama, Patanjali uses the ward Svasa and Prasvasa and not Prana and Apana, so the technique is not related to vital air. It is the control over the suction power of the body i.e. Prana and expulsion power i.e. Apana. These are not merely vital airs.\textsuperscript{13} Patanjali doesn’t expect it at the level of physiology but at the level of intelligence. He expects the control over breathing intellectually. Breathing is a simple technique which is based on the rule of demand and supply when the rate of demand increases the rate of supply also increases; and that is controlled through brain. There is a center in the brain where there are different departments for the control of inhalation and exhalation. When one inhales and suckers the vital air inside lungs get filled up; when that Oxygen is sufficient then brain orders to stop the inhalation and start exhalation, when one fully exhales again brain give orders for second inhalation in this way the processes of breathing takes places. These are the involuntary actions, which don’t take place as per our wishes but the work goes on and on automatically. But Yoga teaches one how to achieve this skill also and that is called as Pranayama.
Human being has overcome this problem and has learned how to control inhalation and exhalation and restrain the vital air and do breathing as per his wish. Therefore Prāṇāyāma is not so easy skill of anybody who can achieve; one needs the healthy body and mind. So as to concentrate within and therefore holding or restraining of breath is the basic skill behind it. And holding breath is called as Kumbhaka which is most difficult. One can easily experience why holding the breath is difficult; for that one should shut both the nostril with two fingers for longer duration, Within few seconds one gets suffocated and if one does it forcefully it may cause a death also. Therefore Prāṇāyāma is important which teaches how to hold the breath as per one’s wishes and how one should do it skillfully. Then the Heighest State of Pranayama can be achieved where the Yogi neither inhales nor exhales; that is the state of Keval Kumbhaka, the last achievement of Prāṇāyāma where Yogi stops his breathing but he still stays alive.
V.4 THE DESCRIPTION OF PRĀNĀYĀMA IN YOGA UPANIṢADS:

As it is stated earlier in the introduction of this chapter Yoga Upaniṣads are more based on Ṣaṭṭha Yoga. Yoga Upaniṣadas are mainly described in dialogues between the Guru and Śisya. And the pupils are learning Yoga to achieve Mokṣa. Guru as the seer advised him to practice Yoga, which is explained through those Upaniṣadas. They are more based on practical aspects. In various Upaniṣads there is detail discussion about Prānāyāma. Because according to them Prānāyāma is the base of further stages like Pratyāhāra, Dharāṇā, Dhyāna and Samādhi. In various Ṣaṭṭha Yogic texts it is clearly stated that when the practice of Prānāyāma increases and duration increases the further stage of Pratyāhāra and Dharāṇā and Dhyāna and Samādhi will be achieved by the Yogi, e.g.

सर्वेऽयोगवधेन प्राणायामो मुख्य: तत्सिद्धां प्रत्याहारादीनां सिद्धे: ।

YogaCintāmaṇi says:

प्राणायाम एवाभ्यासक्रमेण वर्धमान: प्रत्याहाराद्वरणाध्यानसाधिशिष्टकैच्चते।

Therefore Prānāyāma is most important factor according to Yoga Upaniṣads also. In Yoga Upaniṣads there is one common stage Prānāyāma which is described in every Yoga Upaniṣad. That means every Yoga Upaniṣad gives the same importance to the technique of Prānāyāma, which is also called as ‘PrānaSamīyama’ or ‘PranaSanrodha’.

208
V.5 DESCRIPTION OF TEN VITAL AIRS – DASA VAYU

In Darsan and Sāndilya Upaniṣads there is detail description about Naḍī-ś and ten vital air called as ‘Dasāvāyava’ which has different work for each of them.

They are:

प्राणायामसमानोदानव्यास नागकूर्मकृत कर्मभवत्तात् धनंजय एते
ब्व वायव। सर्वासु नाधीशु चरनिति ॥¹⁷

So there is importance to these ten vital airs to perform various activities in the body.

(Vide. Table No. V.II)

(and Diagram V.1 of the position of five vital airs in human body)
**Table No. V.II**

**DESCRIPTION OF VĀYUS**

<table>
<thead>
<tr>
<th>Name</th>
<th>Colour</th>
<th>Position in the body</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRĀṆA</td>
<td>Blood Red gem</td>
<td>In the Heart</td>
<td>Expiration, Inspiration and coughing</td>
</tr>
<tr>
<td>APĀṆA</td>
<td>Indrakopa Insect</td>
<td>In the region of the Anus</td>
<td>The evacuation of the faces Urine</td>
</tr>
<tr>
<td>SAMĀṆA</td>
<td>Milk-White</td>
<td>In the region of the navel</td>
<td>The work of nourishment of the body etc.</td>
</tr>
<tr>
<td>UDĀṆA</td>
<td>Pale-White</td>
<td>In the middle of the throat</td>
<td>The carrying aloft and other such acts of the body.</td>
</tr>
<tr>
<td>VYĀṆA</td>
<td>Flame of fire</td>
<td>In the entire body</td>
<td>The act of giving up, seizing etc.</td>
</tr>
<tr>
<td>NĀGA</td>
<td></td>
<td></td>
<td>Belching etc.</td>
</tr>
<tr>
<td>KURMA</td>
<td></td>
<td></td>
<td>Shutting the eyelids etc.</td>
</tr>
<tr>
<td>KRKARA</td>
<td></td>
<td></td>
<td>Producing hiccup</td>
</tr>
<tr>
<td>DEVADATTA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DHANANJAYA</td>
<td></td>
<td>Yawning</td>
<td>Producing s'lesma or phlegm etc.</td>
</tr>
</tbody>
</table>

**Note:**

1) *Amṛt Nādopanisad* describes colour of five vital air

2) *Saṁdilya Upanishad* describes the position of *Udāna* in all the joints and *Darśanopanisad* describes it in legs and hands.

3) The position of *Vyāna* *Darśanopanisad* describes it in the two wrists and in the throat and *Samāna* in all parts of the body.
Diagram No. V.1.

POSITIONS OF FIVE VITAL AIRS

- PINEAL GLAND
- PITUTARY GLAND
- JĀLANDHARA BANDHA
- UDĀNA
- PRĀṆA
- ANTARAHAKARAṆA STHĀNA
- VYĀṆA-SARVĀVYĀPAKA
- UDIYĀNA BANDHA
- SAMĀṆA
- APĀṆA
- MULA BANDHA
- SUPTA KUNDALINI
V.6 DESCRIPTION OF PERFORMING PRANAYAMA

In Śāṅḍilya Upaniṣad there is a definition of Prāṇāyāma:-

प्राणायामसमायोजः प्राणायामो भवति ||

The coming together of Prāṇa and Apāna becomes the Prāṇāyāma.

And to achieve this state of equilibrium there are three basic types of Prāṇāyāma, which are commonly stated in every Yoga Upaniṣad i.e. Puraka, Recaka and kumbhaka. (Inhalation, exhalation and retention.) And the technique of inhalation exhalation and restrain the breath is called as Prāṇāyāma.

Now lets see how it takes place. In Yoga Tattvapaniṣad the seer says:

‘After blocking up all the doors (exits) of the body slightly lifting his chest, face hip and neck as also his heart, he should hold therein the vital air passing through the nostrils, having there by Piṅgalā (Nādi), he should full in the vital air little by little, through the Idā (Nadi). Then he should perform Kumbhaka without intermission as far as it lies in his power. Again should he expect the vital air gradually and by no means with force. Again drawing in through the Piṅgalā he should full his belly gradually. Holding the vital air as far as it lies in his power, he should expect it through the Idā gradually. Then fulling in through that Nādi where with the expelled the vital air he should
hold the vital air without detriment.'

Here one can observe that the detail procedure is given by the seer; but it is very difficult to perform it only by reading it because any art cannot be performed only by reading respective books of that art, One needs a teacher to guide him and teach how to perform. Yoga Upaniṣadas are the description written on the basis of the dialogue between the seer and the pupil but at that time the pupil has to practice in front of him; it is not like that the seer told him the process and then performed it; One has to practice Prāṇāyāma under the observation of a right teacher; then only one gets good results out of it. Therefore though there are various types of Prāṇāyāma described in Yoga Upaniṣad one cannot understand the exact technique behind it, but that description may help the common man to know about Pranayama. The Yoga Sutra does not do so, only by reading few sutras of Prāṇāyāma one cannot understand the hidden meaning of those sutras. But if he knows about the Prāṇāyāma technique from other Yoga text then he may understand the sutras, so in that sense Yoga Upaniṣads are essential for a common man to guide the right path of Prāṇāyāma. Here one must admit the fact that though the breathing is a natural continuous process, Prāṇāyāma teaches us how to breath through intelligence, and for that, body mind and conscious must work together;
then only it becomes a intellectual process.

V.7 VARIOUS TYPES OF PRĀṆĀYĀMA

There are various types of Prāṇāyāma described in Yoga Upaniṣads.

I) ‘Prāṇavātmaka Prāṇāyāma’

i) AmṛtNād Upaniṣad says:

सत्यावति सप्रणवां गायत्री विरसा सह ।

त्रि: पदेवात्मप्रण: प्राणायाम स उच्यते ॥ २०

Prāṇāyāma is performed where one with elongated breath thrice recites the Gāyatri with the Vyāhṛtis and with the Prāṇava (prefixed) along with the Śiras thereafter.

ii) In Śāndilya Upaniṣad the seer says:

प्राणायामसमायोज: प्राणायामो भवति । रेचकपूर्वकम्भक भेदेन स ज्ञिविद: ॥

ते वणात्मका: । तस्मात् प्रणव एव प्राणायाम: ॥ २१

Puraka, Recaka and Kumbhaka they are of the character of three letters (Akāra, Ukāra and Mākāra) constituting the Prāṇava. Hence the Prāṇava alone becomes the Prāṇāyāma.

iii) Darśanopaniṣad also describes that Recaka, Puraka and
*kumbhaka* are said to be of the form of the triad of *Varnas*
(letters). Of such form said to be the *Pranava*. The
*Prāṇāyāma* is made up of that *Prāṇava.* These three letters
are 'A', 'U' and 'M'. The *Upaniṣad* describes *Prāṇāyāma*
remembering these three letters. The seer says: Drawing
the vital air through the *Idā* and filling up the air standing in
the abdomen with it, slowly one should remember 'Akāra'
or the letter 'A' there, for the duration of sixteen *Mātrā*-s.
The filled up air should be held thereafter for the duration
of sixty-four *Mātrā*-s.

Here also he should remember the form of *Ukāra* or the
letter 'U' and mutter the *Prāṇava* mentally. Intent on prayer
he should hold the air as long as it is possible for him to do
so. Thereafter the wise man should expel the filled in air
with the remembrance of *Makāra* or the letter 'M' through
the *Piṅgalā*; for duration of thirty-two *Mātrā*-s therein, slowly
again. This will be only *Prāṇayama*. Thus he should practice
thereafter also. If one does so in this manner for six months,
one will become a man of knowledge. From a year's practice,
he will gain knowledge of the *Brahman*. And if one takes
delight in practice of *Yoga* always and is intent on the
discharge of his duties, becomes released from bondage by
the control of the breath alone and from knowledge gained therefrom. The seer describes that through this practice of ‘Pranavātmaka Pranāyāma’ one should be released from bondage and become ‘JivanMukta’. Here it is observed that as Patañjali describes the attainment of Samādhi in the second stage of Aṣṭāṅga Yoga i.e. Niyama throughĪsvara Pranidhāna. Similarly in YogaUpaniṣad the seer describes the way of attaining the state of JivanMukta through Pranāyāma. There is no need to practice further stages of Yoga to attain Samādhi.

iv) Yoga Cūḍāmanyupanisad describes the same description of Pranāyāma of Praṇava but in addition to that describes the meaning of Mātrā. The word Mātrā which is also used in above discussion in Darsāna Upaniṣad. Similarly one of the Haṭha Yogic text, like Yoga Cintāmanī describes the meaning of Mātrā as: a Mātrā is defined to be the time taken for circling the knee three times, filliping the fingers once, the third definition is the time taken for the breath to go in and come out in the case of a man who is at sound asleep. It is also said that the time occupied by clapping the hands thrice (as in Atatāla).
II) In *Yoga Cudamani Pranayama* is described with the preliminary regulation of *Matra-s*. He says that as long as the *Prana* (vital air) remains in the body the *Yogin* should regulate the *Apana*. *Matra* i.e. the unit of measurement of the breath is the time occupied by a single breath inspiration and expiration in the normal manner. Occupying the *Gagana* or *Akasa* upwards and downwards. The *Recaka*, the *Puraka* and the *Kumbhaka* are of the character of *Pranava*. According to this computation, the *Pranayama* is made up of twelve *Matra-s*. The sun and the moon (coursing through their respective *Nadi-s*) for a period of twelve *Matra-s* in duration, throughout the day and night without rest, should always be clearly understood by the *Yogin*, as only with such clear knowledge could the alternation of *Puraka* and the *Recaka* with the *Kumbhaka*, as well as the even flow of vital air through the *Nadi-s*, be regulated by him. Then he should perform *Puraka* for duration of twelve *Matra-s*. The *Kumbhaka* would be of the duration of sixteen *Matra-s*, the *Recaka* of ten *Matra-s* and the *Omkara* as well of ten *Matra-s*. That is known as *Pranayama*. There are three stages of practice of *Pranayama*: *Adhama* inferior type of, *Madhyama*-middle type, and *Uttama*-the superior type. In every type of practice the duration increases. In the practice of inferior type the *Pranayama* is twelve *Matra-s*
in duration, in one of the middle type it is considered to be twice as many and in superior type it is said to be thrice as many. In this manner is the determination of the Pranayama. In the inferior type there is profuse perspiration generated, in the middle type there is tremor experienced and in the superior type the Yogin attains the right position i.e. Brahmarandhra. Therefore one should control the vital air. Prānāyāma is very important stage of Yoga. According to YogaUpaniṣads the further stages of AṣṭāṅgaYoga are also based on the duration Prānāyāma. They are only progressions in Prānāyāma.

V.8 DESCRIPTION OF TIME AND DURATION FOR THE PRACTICE OF PRANAYAMA

The Yoga Upaniṣads also describe the time and period of Prānāyāma.

1) In Yogatattvopaniṣad the seer describes that:

प्रातमध्यायंदे सायमधरामेच कुम्भकान् ।
शैनरशीतिपर्बं चतुर्वर्णं समब्लेत् ॥ 28

One should practice well Kumbhaka-s four times a day in the early morning, midday, evening and midnight – gradually till they number eighty each time. This comes about 320 Kumbhaka-s daily. But as it might be inconvenient to practice at midnight, it might amount to 240 Kumbhaka-s ordinarily. After describing
the time and period of *Kumbhaka*-s he says: if one does so for three months regularly then purification of *Nādi*-s takes place and some external symptoms arise in the body of the Yogin e.g. lightness of the body, luster, the rousing of the *Jāthāragni* (increase of digestive power) and slimness of the body.

II) *Yogakundalayupaniṣad* describes some rules regarding the number of times of *Kumbhaka* practice. The seer says:

प्रथम विवेकं कार्यं कुम्भकाना चतुष्ठयम् ।
प्रत्येकं दशासंख्यांकं द्वितीयं पद्ध्ठितं ॥
विद्यत्यलं तृतीयं मदि पृष्ट्वृत्त्या दिने दिने ॥
कर्तव्यं: कुम्भको नित्यं बन्धनात्मकसमनवित: ॥ ॥

On the first day should be practiced the four kinds of *Kumbhaka*-s, at the rate of ten of each several kind. On the second day in the same way, but with the number increased by five. On the third day, twenty of each kind will do. Everyday by increasing the number by five progressively per day, the *Kumbhaka* should be performed everyday along with the three *Bandhas*.

V.9 OBSERVANCES DURING THE PRACTICE

I) In *Yogatattvopanisad* some observances are described regarding diet during the practice of *Yoga* and also some restriction on
some activities of the Yogan. Such as proximity to fire, sexual intercourse and travel. He should also desist from early morning baths, fasting and all kinds of bodily exertion. What this all means that after the vigorous practice of Āsana and Prāṇāyāma purification of body takes place. And when the internal organs of the body purified and all impurities are gone away to maintain this purity one must be careful about food and other activities; because now body will not accept any type of harshness. Therefore the rules and regulations are described in Yoga Upaniṣads for the practice of Yoga and for the development of Yoga.

II) Yoga Kuṇḍalyupaniṣad describes some obstacles in practice of Prāṇāyāma. Those obstacles are similarly described in Yoga Sūtra but they are treated as CittaVikṣepa-s while practicing Samādhi and not described in relation with Prāṇāyāma. In Yogakuṇḍalyupanisad those obstacles are termed as ‘Vighna-Daśaka’.

They are as follows :

i) Roga : When the practitioner with due restraint holds his breath and disease is very soon produced and when he complains in this manner : “Disease has been generated in me because of the practice of Yoga”; therefore he should
refrain from such practice. This is said to be the first obstacle.

ii) *Samśāyākhyam*: The second is what is known as doubt as to its efficacy.

iii) *Pramattatā*: The third is the state of confusion.

iv) *Alasyākhyam*: The fourth is called sloth, physical laziness leads to lack of practice.

v) *Nidrārupam*: The fifth is of the form of sleep.

vi) *Virati*: The sixth is cessation.

vii) *Bhrānti*: The seventh is said to be delusion.

viii) *Viṣayam*: Concern with worldly affairs is the eighth.

ix) *Anākhyam*: What could not be adequately described is the ninth.

x) *Alabdha Yogatattva*: The tenth is the non-aptitude for the understanding of the truth of Yoga.

According to *Yoga Sutra* there are some difference in three obstacles. 

i) The first one is *Virati*; *Yoga Sūtra* describes it as *Avirati* i.e. incontinence, or lacking in moderation or control, or sensual gratification. *Virati* means stopping; it may be
stopping the practice of Yoga and not related to any uncontrolled activity like sex etc.

ii) The second one is *Alabdha Yogatattva* that means non aptitude for the understanding of the truth of Yoga and Yoga Sūtra describes it as ‘Alabdhabhumikatva’ that means missing the point or inability to hold on to what is achieved, or disappointment in one’s desired object.

iii) The third one is *Pramattatā*; that means the state of confusion; but Patanjali describes it as *Pramadā* that means intoxication or carelessness or negligence towards the knowledge one is acquiring or towards the practice of Yoga. The *Upaniṣad* describes the obstacle confusion, which may be confusion of what one is practicing whether it is right or wrong. Or there may be confusion in attainment of knowledge of Yoga that may cause untrust towards the practice of Yoga. Therefore Patañjali describes that one should practice Yoga having faith in it.

**V.10 ATTAINMENT OF KEVAL KUMBHAKA AND ATTAINMENT OF SIDDHI-S**

*Yogatattvopanisad* describes that after he will acquire power to hold the breath as long as desired, by holding the breath as long as desired, the *Keval Kumbhaka* is successfully accomplished. *Keval*
Kumbhaka is devoid of the Recaka and the Puraka i.e. the yogi neither inhales nor exhales and this is the final stage of Prāṇāyāma. Then the Upaniṣad further describes about the indications of attaining Keval Kumbhaka.

I) The indications of attainment of Keval Kumbhaka are as follows :-

i) At first there will be profuse perspiration where with one should massage the body.

ii) Even after that, as a result of the gradual holding of breath, there the tremor will arise of the body in the usual course, in the Yogin who has assumed his posture.

iii) With further increase of practice thereafter, a hollow of itself is caused. When there is this state of hollowness, the yogin moves by leaps and bounds.

iv) The yogin sitting in the Padmāsana will move on the surface of the earth in the same posture.

v) With further increase of practice thereafter, there will be the giving up of the movement on the surface of the earth.

vi) He will even while in the Padmāsana posture, leave off the surface of the earth and move.

vii) In the same manner skill to perform superhuman feats and
the like will arise in him; but the seer warns that he will not make a display of his skill or show out his robust frame bespeaking increased vigor.

viii) He will then become one passing a small quantity of urine and Purisa and sleeping for a short period.

ix) Rheumatic affections of the joints, rheum of the eyes, spittle, sweat and bad smell in the mouth, will not arise by any means in him thereafter.

x) With further increase of practice thereafter, there arise prodigious strength in him, where with he attains Siddhi-s.

II) After attaining Keval Kumbhaka the Yogi achieves various Siddhi-s (powers) which are super human.

i) Bhucara (wondering over the earth at large without restraint)

ii) The aspirant becomes fit enough to conquer all creatures on the face of the earth. Whether it be a tiger or a Sarabha or an elephant or a wild bull or a lion all these meet with their death when receiving a blow with the Yogi’s hands.

iii) The Yogi’s form will then become similar to Manmathas in point of beauty. Attracted by his beautiful form, women seek intercourse with him. If he should have intercourse there will be wastage of semen for him. Avoiding intercourse
with women, he should earnestly betake himself to the practice of Yoga. On account of the retention of semen there will be generated agreeable smell in the body of the Yogin. 36

When this Keval Kumbhaka has been mastered there is nothing unattainable by him in these three worlds. This stage Keval Kumbhaka when achieved the Yogi obtains even the stage of Rāja Yoga. Through Kumbhaka the Kuṇḍalini is aroused through arousing kundalini the Suṣmna is free of all obstacles and perfection in Haṭha Yoga is obtained. One cannot obtain perfection in Rāja Yoga without Haṭha-Yoga nor perfection in Hāṭha Yoga without Rāja Yoga; So both should be practice till perfection is obtained. So this is practice of physical body along with philosophy. There are some types of Kumbhaka-s, which are beneficial for curing disease.

V. 11 TYPES OF PRĀṆĀYĀMA CURING DISEASES

Now let see different types of Pranayama curing different diseases. In Śāndilya Upaniṣad there is a description about various types of Prāṇāyāma e.g. Ujjayi Sitali etc. And the seer has given the benefits of practicing these processes, which are the most attractive part for every human being. He talks about these types of Prāṇāyāma and then how they are helpful to cure various diseases. 37 Similarly in Yogakundalyupanisad one gets the same description about these types
of Pranayama and it is said that these Ujjayi, Sitali are the types of Sahita Kumbhaka. In Yoga Upanishad as it is stated earlier are two types of Kumbhaka - Sahita and Keval and this Sahita has got four branches called; Ujjayi, Sitali, Bhastri and Surya. And it is similarly described in detail about them in Yogakundali as described in Śāndilya. Here there is one similarity both these two above Upaniṣads. Both of them describe the same diseases regarding the abdominal cavity but gives different ways of curing them.

I) Yogakundalupanisad says :-

गुर्म्यं जलोदरपलीहरे चायये तुन्दमध्यगः।

सर्वं ते शक्तिचालनं रोगो जन्मतिन्तमिन्ययम्। ॥

Garma (Abdominal affections) Ascetic disease of spleen, and other such diseases affecting the middle of the belly all these perish of a certainty by rousing of the Sarasvati. Along with this description the seer also describes about the above disease in Sitali Kumbhaka and says that that will remove the deases of abdominal cavity. In Śāndilya Upaniṣad the seer has given four types of Prāṇāyāma such as Kapālsodhana, Ujjayi, Sitkar, Sitali. There is a difference in the Yogakundalupanisad description of above types of Pranayama as Kumbhaka and called them the parts of Sahita Kumbhaka. But Śāndilya Upaniṣad describes them as Prāṇāyāma.
but not the part of Sanhita Kumbhaka. It also describes Sahita and Keval Kumbhaka after the description of Kapalabhati, Ujjayi, Sitkar, and Sitali Prānāyāma. There is also one important observation that these above names of Prānāyāma are given by Upaniṣad Brahmayogin commentator of these Yoga Upaniṣad but they are not specifically mentioned in the description in the original text of ŚāndilyaUpaniṣad. This description of Prānāyāma is similar to Yogakundalupaniṣad where these names are mentioned in the description Prānāyāma. Therefore though these types of Kumbhaka-s which are part of Prānāyāma in Śāndilyopaniṣad mentioned by commentator, they describe about Kumbhaka Prānāyāma like Yoga kundalypanisad.

II) Sandilya Upaniṣad describes two types of inhalations for curing different diseases. 40

i) First is : close month inhalation, i.e. Kapalabhati kapalsodhan inhaling from right nostril and exhaling from the left nostril with close mouth, and

ii) Second is : Ujjayi Prānāyāma, it is a continuous inhalation, these two Prānāyāma, the text says cure the diseases of Kapha, Pitta, Vāta, Tridoṣa-s. Since there is not much research being carried on the benefits given by these
YogaUpaniṣads it is very difficult to say objectively to what extent it works.

iii) The third type of inhalation is described which is open mouth inhalation: this is of two types - Sitali and Sitkar. They have said that by practicing these one can cure practically all elements in the abdominal cavity – kṣudhā, Trṣnā, Ālasya, Nidrā by Sitkar and Gulma pliha Pittakṣudha by Sitali

a) In Sitali one should draw in the air through the tongue and should slowly expel it through the two nostrils.

b) The Sitkar Prāṇāyāma is sucking in the air through the mouth with the Sitkar (hissing sound) holding it in Kumbhaka as long as possible, the YOGIN should expel it through the nostrils, so these are the open mouth inhalations.

Here one must consider this fact that though the description and benefits are given by these text one should not try those without proper guidance. Because it is clearly stated in Haṭha Yoga Pradīpika in the second chapter of Prāṇāyāma at the beginning that one should practice Prāṇāyāma after mastering Āsana instructed by proper teacher and it also says that if one performs
without guidance one will have to face the problems like headache, pain in ears, eyes hiccup, asthma, bronchial diseases and various other diseases. So one must be very much careful about these applications of Prāṇāyāma. Similarly Dr. Karandikar, who is a well-known medical practitioner, practicing Yoga for last twenty years and also running Yoga Institute as Yoga therapy center for various diseases in Pune for last ten years warns that nobody should try these types of Prāṇāyāma without guidance. He says that probably in open mouth inhalation like Sītka and Sītali, it has got a specific action on the contraction of a diaphragm is definitely different from close mouth inhalation like Kapālabhāti and Ujjāyī. The open mouth inhalation that probably drains out the stagnated fluids in this organs and cleansing physiologically all these organs and systems in the abdominal cavity; but if it is not done correctly it may cause ones life in danger. So as the medical professional’s advice one must learn the lesion and not to try these types of Prāṇāyāma without practice of Āsana in presence of proper teacher.

III) In Yoga Upaniṣad the second group are describing about retention Puraka Sahita Kumbhaka and Recaka Sahita Kumbhaka i.e. Abhyantarkumbhaka and Bāhyakumbhaka and Apurṇākumbhaka in Puraka and Recaka. Secondly they have discussed about the
keval Kumbhaka; so the term Kumbhaka either internal or external or keval means the total suspension of the activity of the respiratory system, there by they say that one can understand the rate of Kuṇḍalini in the personality development of human being. Well, again there is no much research has been done of this subject in the medical field one has to accept it as Āgama Pramāṇa and not as Pratyakṣa Pramāṇa.

i) In Darśanopaniṣad they have mainly talked about the lecage of Prāṇic energy informing through different doors about the neck namely the eyes, ears the mouth cavity. So they say that if one holds the breath at these different doors which are called as Navadvāra in Kṣurikopniṣad also which are mainly in the head-region of the body, one will be able to cure diseases pertaining to various organs of the body like ear, eyes, and head. 41 Again this is to be accepted as Āgama Pramāṇa.

ii) In AmṛtNādopaniṣad it is clearly stated that one can cure all his defects through holding the breath.

यथा पर्यत्थातृत्वां दन्तन्त्रे धम्मता मला:  I
तथेवन्द्रियकृता दोषा दन्तन्त्रे प्राणधारणात्  II 42
Even as the blowers burn the impurities of the mountain ores away, so also, the results of misdeeds committed by the organs of sense are consumed by the holding of the breath (vital Airs).

iii) In YogaCūḍāmāṇī Upaniṣad the seer gives clear indication about the precaution while practicing Prāṇāyāma. The seer says:

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत्।
प्राणायाम वियुक्तेभ्यः सर्वरोगसमुभवः॥ ४३

Through the proper practice of Prāṇāyāma (along with right food and proper Bandha-s) there is freedom from all diseases; By a mistaken course of Yoga the practitioner brings upon himself all diseases. By a wrong course of Prāṇāyāma are produced hiccup, asthma, bronchial disease pains in the head, ears and eyes and various types of other diseases.

So though the texts explain and advice many types of Prāṇāyāma one should not try them without proper guidance. But now a days nobody bothers about these instructions and practice Prāṇāyāma wrongly and when it goes wrong they say Yoga is not beneficial and helpful for diseases; but that time they forget about the prerequisites described in the texts; they are only concern about the process which
removes the disease but not interested in knowing exact meaning of it. In so many Yoga Institute they used to teach Prāṇāyāma without mastering themselves in Āsana, which causes very dangerous effects. So this has to be stopped somewhere; the society should be aware of these facts otherwise few wrong people will ruin the very precious technique of removing diseases through Yoga. Everybody should be aware of these facts and should try to avoid the defects.

V.12 THE DESCRIPTION OF PRĀṆĀYĀMA IN YOGA SŪTRA

I) The first Sūtra in Pātañjala Yoga is described as: -

तत्स्मिन् सतिः व्यासप्रवासयोः नातिविषयं: प्राणायामः ॥ ४४॥

This the definition of Prāṇāyāma. Gati is the state the Kṣaṇa and Vicheda the sequence of Kṣaṇa the movement of moments is Kṣaṇakrama; so if one can understand the state of body in Kṣaṇa-1 and state of body in Kṣaṇa-2 and try to understand the transition of body mind from kṣaṇa-1 to Kṣaṇa-2 is Gati. Now Sutra says Śvāsa and Praśvāsa, Śvāsa is Puraka the inhalation and then one talks about Prāṇa and Praśvāsais Recaka exhalation then talks about Apāna.

Śvāsa-Puraka-Prāṇa: Prāṇa word is made up of Pra+āna, āna is aspiration or suction and is the direction of suction. The inhalation is from out side into the body. So from the rare stata
of universe to the solid stata of the universe. And that is why it is to be sucked. The reason is air being light so it cannot enter ones body unless one prepares his body for its entrance. So what Prāṇa or Puraka means on create a negative pressure in the body mainly in the ribcage, the lungs etc. So that air will enter. So what is an art or what is Gativichheda is an art of creating a negative pressure in the body. So how this negative pressure increases as the inhalation extends from state zero to state 10 that is the final stage. So one should able to understand the state of body i.e. suction power of body which creates a negative pressure in the chest. That the air which has got the positive pressure will enter into the body. So that is called as Stambhana and that becomes kṣaṇa and kṣaṇakrama. So this is the state of Svāsa. In Prasvasa one creates a positive pressure in the body that is more than the atmospheric pressure then only one can throw the air out, so that is expeltion power of the body. In other words I can say that in Svāsa one stretches his muscles which are responsible for respiration so that the air enters into lungs and in Praśvāsa one contracts his muscles so that the air exists. Now this state of inhalation followed by expeltion and expeltion followed by inhalation is completely controlled by autonomous nervous system i.e. the sympathetic and parasympathetic system,
which is governed by a principle called as demand and supply. If the demand increases, the supply also increases by quantum and rate. The quantum of air inhaled will be more; the number of respiration will be more. So this is the first sutra which talks about the Gati. Gati is not a speed but the meaning of Gati is Awasta. So to understand the Gati of Prāṇa and Gati of Apāna i.e. Śvāsa and Prasvāsa is Prāṇāyāma; when that state of Śvāsa or Prasvāsa is interrupted, called as Viccheda, then only one can understand what Prāṇāyāma is. Prāṇāyāma is not only the breathing exercise but to understand the technique of inhalation and exhalation

II) The second Sūtra talks about the quantum and number of breaths are related to the Stambhavṛtti.

स तु बायाभ्यन्तरस्मभवल्चितिर्गाकालसंख्याभि: परिवृष्टो दीर्घसूक्ष्म: ॥ ४५

Stambhana is to stop. When wants to stops the wants to stare, when one wants to complete the action one stops otherwise it would be incomplete evacuation, or incomplete succession. So the total Puraka state is Abhyantara Kumbhaka; that is inside the body and the end result is the gap between the completed state of inhalation and beginning of exhalation that is called as Abhyantara Kumbhaka. But Abhyantara Kumbhaka really starts
right from the first stage of inhalation when one takes a breath, then one holds the breath within and then exhale the air out though inhalation after exhalation which is an uninterrupted process. One has to hold the breath for a fraction of seconds inside the body then only he will be able to expel the air out; therefore Abhyantara Kumbhaka happen every time when one takes breath. Abhyantara Kumbhaka is internal Kumbhaka, which starts from state of beginning of the inhalation i.e. Puraka. As one inhales, whatever is inhaled is no exhaled, so it is Stambhana. So gradually the Stambhana increases the layer’s one after the other when it is totally completed then it is held for sometime, then it is Abhyantara Stambhavrtti, i.e. Antarakumbhaka (the internal retention of breath). Then the process of exhalation starts; when one exhales he develops the positive pressure in the chest and slowly throws air out. When one throws the air out it means he is achieving the state of Stambhana, layer by layer, degrees by degrees when it is totally completed then it is suspension of procession of breathing but outside the body and that is called as external retention of breath i.e. Bahya kumbhaka. So Puraka and Recaka are the states of Kumbhaka in transition and Bāhya and Abhyantara are the complete state of suspension of breathing. Bāhya kumbhaka is the suspended state of breathings outside the body. There is
no air entry into the body. *Abhyantarakumbhaka* is the suspended state of breathing inside the body the complete state where air is hold inside the body. So *Puraka Recaka* are the transitional stages, this *Kumbhaka* is stage one, *Antarakumbhaka* that is stage-two i.e. after complete inhalation before beginning exhalation, the third stage is *Bāhyakumbhaka* that is after complete exhalation before inhalation which is outside the body.

III) The third sūtra of *Prānāyāma* says

\[ \text{भात्त्वाभ्याम्याल्पमन्निष्ठयाक्षोषी कुल्ध्य} : 11^{46} \]

The *Keval Kumbhaka* i.e. suspended state respiration of the body, where one neither inhales nor exhales. The *Pārthiva* state, the state of a cops; so one must learn to store that much energy inside the body where one can stays without inhalation and exhalation. So the *Yogi* filled in a cave and still survives. So this is *Kevala Kumbhaka*.

Here in *Prānāyāma* one learns *Prayatnasāithilya* in respect of involuntary musculature, which is controlled by the autonomous nervous system, while in *Āsana Prayatnasāithilya*, it is achieved by controlling the voluntary nervous system. When these two nervous system are under control of the intelligence (*Buddhi*) the *Vijñāmaya Kosā* is effective to learn the oneness
i.e. Samāpatti.

IV) In second sūtra of Prāṇāyāma Bāhya Abhyantarstambhavṛtti now they have given the parameters. The parameters are Desā, Kala, Sankhya and types are Dīrga and Sukṣma.

i) now one has to learn the state of Kumbhaka i.e. Stambhavṛtti in respect of Desā. Desā is the gravitational force, it means whether one is practicing Prāṇāyāma on seashore or in Himalayas above 14,000. If it is on seashore exhalation should be more and if it is at the Himālayas inhalation should be more. Because rarity of air one requires more prolonged inhalation and prolonged retention of breath inside the chest Abhyantara Kumbhaka practice is required at the Heights of Himālayas, while exhalation is required on seashore because exhalation is difficult; that is why the asthmatic patients, one finds at seashore and asthmatic patients can not exhale the power of expelion in the muscles is so poor that they cannot expel, hence the next inhalation is not possible. So there, one should practice of Bāhya Kumbhaka i.e. prolonged exhalation and retention.

ii) Now let us talk about Kāla. One will find that the high tide and low tide of the fluids in the universe i.e. seawater are at
four different times the sunrise, and the sun sets, mid afternoon and midnight. In our country around 60’clock in morning and evening 12 o’clock noon and night at these four times the 1dā and Pīṅgalā automatically come to equal state and which may open the Suṣmnā. That is why they advised the Prāṇāyāma to be practised at these four times. According to the nature of tide one has to select the Stambhavṛtti.

iii) Bahya or Abhyantara and type of Pranayama Dirgha or Sukṣma - Dirgha on grass will be at the seashore and Sukṣma subtle will be at heights because the variety one can not take a Dirgha svass what one has to do is to keep on sucking the air for longer duration so that adequate air will enter into the lungs.

On the above parameters about the practice of Kumbhaka Sāṇḍilya Upaniṣad and Yoga Tattvapaniṣad states: -

प्रातंभौतिष्ठन्ते सायमर्धरात्रे तु कुम्भकान् ।
शान्तैश्चीरितिपर्वंतं चतुर्वर्तं समस्सेत् ॥ ४७॥

Early in the morning, at noon, in the evening and at midnight, the Yogin should practice Kumbhaka-s gradually increasing the number up to eighty-four times every day. This description which is similar to Hatha Yoga Pradīpika (2.11) gives us the strong
support to the above description about the parameters like Desā, Kāla, Sankhya. They are related to Kumbhaka i.e. Stambhavṛtti.

So Patañjali says that these parameters are to be seen or known i.e. Paridṛṣṭa by the Yogi and understand these Stambhavṛtti by practicing Prāṇāyāma. Then only he will achieve the state of Kevalkumbhaka, which is Bāhyabhyaantara Viṣayakṣepi different from above two where he neither inhales nor exhales then only the understanding or experience of oneness with the universe will be achieved.

V) Then after attainment of Keval Kumbhak Patañjali says :-

ततो क्षीयते प्रकाशावरणं II 48

The clouds of Avidyā will be gone away which cover the light of reality the ultimate truth the total bliss is experience in the state of Keval Kumbhaka and the yogi has reached up to level of Samapatti i.e. oneness with the universe. Then Patañjali says now after attaining state of Kevalkumbhaka, the mind is fit for concentration.

V.13 OBSERVATIONS

I) Here one can observe the basic difference in the description of
Prānāyāma. Because Yoga Upaniṣads follow Haṭha Yoga and not Yoga Sūtra.

II) In both the text keval kumbhaka is the final stage of Prānāyāma but the situations are different. The end result or the benefits are different.

III) As it is stated earlier in the present work that Rāja Yoga starts where Haṭha Yoga ends. Similarly here one can observe that the state of Keval Kumbhaka is on two levels in Yoga Upaniṣad it is on physical level, where as in Yoga Sūtra it is on philosophical level.

IV) Yoga Upaniṣads describe various Siddhi-s achieved by Yogi after the state of Keval Kumbhaka but in Yoga Sūtra Patañjali has not described any Siddhi but he says ‘Tato Kṣiyate Prakāśāvaraṇam’ that means Prānāyāma removes the veil covering the light of knowledge and heralds the dawn of wisdom. Its practice destroys illusion, consisting of ignorance, desire and delusion, which obscure the intelligence, and allows the Inner Light of wisdom to shine ; Prānāyāma removes away the clouds that hide the light of the intelligence.

V) The benefits described in Yoga Upaniṣads are more materialistic or physical whereas in Yoga Sūtra it is more spiritual.
Yogatattvopanisad describes the attainment of Siddhi-s after the attainment of Keval Kumbhaka, which is not at all similar to Yoga Sutra. In fact Yoga Sūtra mentions those Siddhi-s after the attainment of Samyama. But the seer also warns the aspirant not to show those powers in public. Indicates the secrecy or authenticity about the knowledge he is giving to his pupil. The description of the indication after the attainment of Keval Kumbhaka will help to any practitioner of Yoga as the milestone or guidelines on the path of Yoga.

VI) The specifications about place and duration of practice are described in Yoga Upanisads in detail. But that description is also different from the description of Patañjali in that case of Desa, KaLa, and Sankhya.

VII) Yoga Upanisad describe various diseases, which can be cured through various types of Prāṇāyāma, which do not have strong evidence to prove them as a truth. In the matter of fact it very difficult to find out the truth behind the application of these Prāṇāyāma for various diseases.

VIII) It is also essential for everybody who is practicing Yoga to follow the caution or warning Yoga Upanisads describe regarding the application of Prāṇāyāma. It is also guidance for the reader who will have to be aware of those facts; and not try those Prāṇāyāma-s
s in the absence of proper teacher.

IX) The vast description of Prāṇāyāma in Yoga Upaniṣads is easy to understand but one should not try those Prāṇāyāma techniques in day to day life without guidance. The description of Prāṇāyāma in Yoga Sūtra is more difficult to understand for common reader and also hard to follow.

X) Patañjali does not describe about any precaution one should take while practicing Prāṇāyāma. But YogaUpaniṣads describes them in detail. Practice of Prāṇāyāma described in Yoga Upaniṣads is the foundation of the practice of Pranayama in Yoga Sūtra. The State of Prāṇāyāma Patañjali describes is the highest state which results into dissolution of the cover on Avidyā etc. And enlightens the right knowledge. So according to Patañjali Prāṇāyāma is not only an instrument to steady the mind but also the gateway to concentration i.e. Dhāraṇā.

XI) Yoga Upaniṣads describe that Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi are attained through progression in Prāṇāyāma. Therefore according to them Prāṇāyāma is very important stage and foundation of these advanced stages. Thus every Yoga Upaniṣad describes Prāṇāyāma which are based only on practical level and far away from philosophy.
XII) Yoga Kundaḷyupanisad describes many obstacles one has to face while practicing Prāṇāyāma or practicing Yoga. Those ten obstacles are similar to the Citta Vikṣepas described in Yoga Sūtra. But the basic difference is; Yoga Upaniṣad describes them as the part of practice of Prāṇāyāma and Yoga Sūtra describes them as the obstacles in way of attaining Samādhi.

XIII) Yoga Upaniṣads indicate that purification of Nādis is the necessary process before practicing Prāṇāyāma, Patañjali does not even mention about that. Thus Yoga Upaniṣads describe various types of Nādis and their pathways inside the body. Along with that they also describes ten types of Vāyu-s i.e. vital air and their positions and functions in the body. Here also Patañjali does not explain anything about vital air. Even he does not use ‘Prāṇa’ and ‘Apāṇa’ in the description of Prāṇāyāma, but he says that Prāṇāyāma is Gativichheda of Śvaṇa: - Inhalation and Prśvaṇa: - Exhalation.
REFERENCES : PRĀṆĀYĀMA

1. H. Y. P. Chap. II.2.

2. Y. S. II. 29.

3. Y. Cu. Up. vs. 2.


5. Ibid. p. 705.

6. Ibid. p. 705


CF Gorakṣa Sātakam vss. 16-22.

13. Y. S. II. 49.


15. Y. Cu. Up. vss. 11-112.


243
23. Ibid. Chap. VI. vss. 3-11.
24. Y. S. II. 45.
26. Y. Cu. Up. vs. 100.
27. Ibid. vss 101-105.

CF. Gheraṇḍa saṁhitā vss. 41-49.
28. Y. T. Up. vs. 43.

CF. H. Y. P. Chap. II. 11.

33. Y. S. I. 30.
34. Y. T. Up. vss. 49-50.
35. Ibid. vss. 51-58.

CF. Dar. Up. VI. 43.
36. Ibid. vss. 59-62.


42. A. Nā. Up. vs. 7.


44. Y. S. II. 48.

45. Ibid. II. 49.

46. Ibid. II. 50.

47. Śān. Up. Chap. I. 7. 2

CF. Y. T. Up. vs. 43.

CF. H.Y. P. II. Chap. II. 11.

48. Ibid. II. 51.