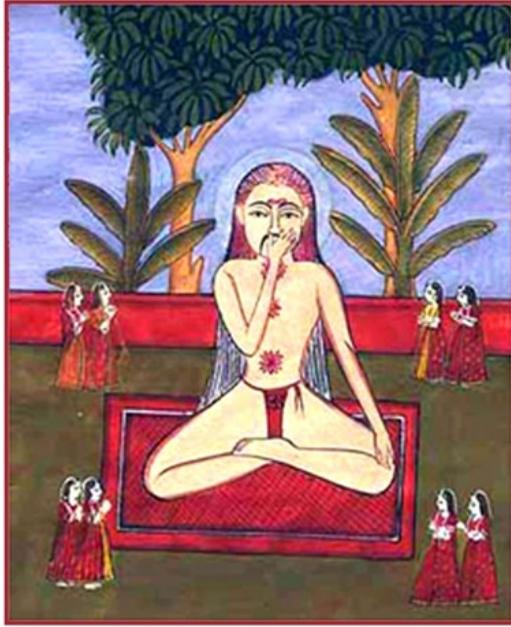


प्राण चन्ता Pranic Awareness

The practice to eliminate the imaginary boundary of an individual life force, in order to realise the boundless, limitless, vital power that IS



*Pran is the cause of the world,
For all beings merge in Pran alone
and from Pran they arise.*
The Chhangodya Upanishads. 1-11-4.

REBECCA

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PART I

Pranic Awareness

Pran is a Sanskrit word constructed of the syllables 'pra' and 'an'. 'Pra' means constant, indestructible, and 'an' means movement or dynamism.

Pran is the inexhaustible source of all life, from where manifests all that is seen and known. *Pran* is the power with which a person breathes. *Pran* is our life force.

Breathing continues moment to moment throughout our lives. It is the most vital and therefore the most valuable aspect of our lives. But in our day, how much attention do we give to our breath? How aware are we to notice how the breath is responding to every thought, every change in mood, and every response to our environment?

How much do we utilize the breath to enhance our health, to restore our energy, and to work in harmony with the mind? How much is our lack of attention to our breath contributing to the depletion of our energy, turbulence of the mind and deterioration of our vitality?

The aim of *pranayam* (conscious breathing practice) is to open the mind to recognise that *pran* is all-permeating. With awareness, we can practise some gentle breathing techniques to expand our lung

capacity, bringing health, vitality, and wellbeing to the system.

But more importantly, we can expand our capacity to channel the wavering mind to be in harmony with the life force of all beings.

An immense potential power lies within us all. In *yogic* science our potential power is called *kundalini shakti*. *Pranayam* techniques release the *kundalini shakti* to awaken the conscious force within and to assist us to realise our true nature – freedom from worry, sickness, hatred and mental unease.

The manifestation of the *pran* in the individual body is represented by the *kundalini shakti*, coiled at the base of the spine. Releasing our *pranic* potential at our core, the body and mind become aligned with the subtle *yogic* energy, allowing us to meditate and realise the fullness of being.

When the movement of *pran* is suspended, we come to recognise the consciousness that remains dynamic and yet unmoved. This is *pran chinta*. *Pran chinta* is not bound in the body or mind; it is pure consciousness. The practice of *pranayam* opens our *pranic* awareness, in which duality consciousness is dissolved and pure consciousness remains.

Meditation on *pran* is to watch from where the breath arises. It may appear that breath comes from air that is outside of the body and, due to its flow through the nose into our lungs, we breathe. But the nose

and lungs of a dead body do not breathe! Breath comes from *pran*, the life force.

As *pran* is the indestructible existence, it is free and not dependant on the body. Awareness of *pran* is to recognise that the indestructible force is not dependent on the body to exist.

Pran is the governing power, the driver of the mind and body. But without awareness, the *pran* and the mind become mixed. The mind then assumes to be the governing power, and the soul forgets that *pran* is the driver and suffers under the dictates of the mind. When the awareness is brought in union with the *pran*, it works to un-mix the identification with the mind, in order to establish the *pran* as the vital power.

The Science of *Pranic* Awareness

The posterior brain is the instinctive brain, hard-wired to respond to our world for our survival. The frontal brain is the seat of consciousness. When we breathe without awareness, the breath is registered in the posterior brain. When we bring the awareness to the breath, it is registered by the conscious frontal brain.

Unconscious breathing sustains the body, whereas conscious breathing enhances the *pran*, which stimulates latent capacities of the brain and initiates the evolution of higher consciousness.

A gardener prunes the branches of a fruit tree to inhibit development of external growth in order to enhance the productive energy at the tree's core to maximise fruit yield. Similarly, *pranic* awareness re-channels the natural energy, so that over the duration of one's life, energy is reversed to flow towards vitality, strength, positivity and brilliance.

Kumbhak (retention of the breath) is the king of *pranayam* techniques. By retaining the breath in *kumbhak*, the nervous impulses are redirected in the brain to override our natural impulses that lead us towards the outwardly oriented and ultimately exhausting nature of the senses. When the breath is held, the gap between the nervous impulses and their response in the brain is prolonged, thus mental and nervous agitation is calmed.

The Benefits of *Pranic* Awareness

The benefits of *pranic* awareness and *pranayam* practices are cumulative; they build up strength and subtlety over time. It is more beneficial to do a little practice daily rather than intense periods of practice sometimes.

The benefits of *pranic* awareness are felt on three levels – physically, psychologically and spiritually, enhancing our general wellbeing. By practising *pranayam*, our mind and body become stronger and, more importantly, lighter and more sensitively tuned

into subtle energy. Such a refined body and mind becomes a fine instrument for meditation, which enables one to tune in to an expanded consciousness, resulting in a greater ability to cope with life's situations and fulfil our life's purpose.

Physically, *pranayam* strengthens our lungs and nervous system. It does this through purification and by expanding the capacity of the lungs, thereby improving the body's ability to absorb *pran* and oxygen and eliminate toxins such as carbon dioxide. The functioning of the inner organs and their systems – the digestive, endocrine, respiratory, nervous and circulatory systems – all coordinate in harmony to support health at a holistic level.

Pran is so subtle that it cannot be coerced. Never force or strain in your practice. The most important aspect of *pranayam* is awareness, *pran chinta*. Watch and wonder like a curious child, and the higher intelligence of *pran* will reveal itself to you through your practice.

Pranayam is one of the great gifts of the ancient *yogis* who, like us, sought perfection, peace, love, truth, harmony and above all, the Vision of Oneness in their lives.

***Pranamaya Kosh* – The Vital Body**

For thousands of years, *yogis* have perceived that beyond the physical body is a more refined subtle

body, the *pranamaya kosh*, or vital body. The vital body, or *pranic* body, is a subtle frequency of energy, which is affected by our thoughts, moods, what we eat and our surroundings.

According to *yogic* science, *pranamaya kosh* forms the fine network through which *pran* flows. Through *pranayam* and meditation, our energy body can be strengthened, calmed, vitalized and balanced, to align with increasingly subtle frequencies of *pran*. When our perception is finely attuned to our *pranic* body, we can perceive and subtly ‘feel’ our energetic body for the purpose of realising our limitless source, our true boundless and free nature.

The Rhythm of the Breath

There is a rhythmic force of nature: day, night, seasons, tides, planetary influences, etc. There is also a rhythmic force within the body of which we are often unaware. Tune in to the rhythm of your heartbeat, muscle tension, mental and emotional rhythms, sleep and wakeful rhythms, all of which have varying frequencies and intensities.

Observe! A smooth, slow, rhythmic breath indicates a relaxed state. Irregular breathing indicates tension. Shallow, rapid breathing indicates anxiety. Short and forceful breathing indicates anger. A gasping, arrhythmic breath indicates grief. Sighing indicates depression.

Naadi – Subtle Energetic Channels

Naad means flow or channel. Our *pranic* body is made of thousands of subtle channels that conduct the flow of energy. According to *yog* science, there are three main channels, aligned with the subtle energy of the spine, through which *pran* travels: *ida*, *pingala* and *sushumna*. Mental energy originates from the *ida naadi*. Vital energy originates from *pingala naadi*. Spiritual (subtle) awareness originates from the *sushumna naadi*.

The *ida* and *pingala naadis* can be compared to the two hemispheres of the brain. *Pingala* is the active, solar energy of the left (the rational, object-oriented) brain. *Ida* is the introspective, lunar energy of the right (the intuitive, subject-oriented) brain. The relationship of *ida* and *pingala* corresponds to the interplay between intuition and rationality.

These three *naadis* originate in *mooladhar chakra*, situated at the perineum (between the anus and the genitals) in men and behind the cervix in women. *Pingala naadi* flows to the right from the *mooladhar chakra* and *ida naadi* flows to the left. They cross each other at each *chakra*, like the double helix of our DNA, until they make their way to *agyaa chakra* at the third eye point.

The *ida* and *pingala naadis* are accessed through the left and right nostrils respectively. The right channel relates to the sun (*ha*) and the left channel relates to the moon (*tha*) realising their unity in the

sushumna naadi.. The combination of the two Sanskrit syllables 'ha-tha,' makes *Hatha*, as in *Hatha Yog*,

When awakened from the *mooladhar chakra*, *kundalini shakti* rises through the *sushumna* channel to reach the *sahasrar chakra* at the crown of the head. *Sushumna naadi* is also called the *sukhman naadi*, which is the combination of the two Sanskrit words, 'sukh', meaning happy, and 'man' meaning mind. Through *pranayam*, the mind finds unity with its true nature, peace and happiness.

***Kundalini* – Awakening the Subtle Power**

Breathing without awareness, one remains in the cycle between inhalation and exhalation, merely providing energy for the functioning of the mind and body. The practice of *pranayam* awakens a hidden potential, from which the body's energy is activated, concentrated, strengthened and purified, in order that the consciousness that rides on the *pran* may rise higher towards the knowledge of its true nature, health, freedom and delight.

The Sanskrit word *kundalini* is a combination of two syllables, 'kund', meaning the source, and 'li', meaning to be dissolved in. From the root word *kund* comes the word *kundle*, meaning coiled, representing that which is in potential form. The *kundalini shakti* is associated with the image of the cobra, who, until provoked, lies in a passive, coiled

position. When aroused, he awakens and raises his head to be extremely alert and poised for action.

The *kundalini* is our potential, subtle power. Its quality is lightness, intelligence, joy and peace. The result is that the inner being opens to merge with the infinite space, which is neither *ida* (left) nor *pingala* (right), neither cooling nor heating, neither receptive nor assertive, neither in time nor in space.

The rising of the *kundalini shakti* is its own state of well-being, known through direct experience. When the consciousness and the *pran* become one, the *kundalini shakti* awakens and rises through the *sushumna* channel, the transcendental pathway, reaching the crown of the head, the receptivity to universal consciousness.

PART 2

Pranayam Practice

Dirgh Pranayam – Yogic Breath (Belly Breath)

We begin with the *yogic* breath because it establishes the essential building block of all *pranayam*.

Yogic breath is a conscious and complete way to breathe. When breathing is an unconscious action, the inhalation is active and the exhalation is passive. In *yogic* breath this direction is reversed, i.e. that which is natural (unconscious) becomes supranatural (conscious).

The diaphragm is an umbrella-shaped muscle that sits between the lungs and the abdominal organs. On the inhalation, it draws down, expanding into the abdominal cavity to create a vacuum that draws the air into the lungs. On the exhalation, it moves back up, pushing the air out, to be expelled.

Inhalation in *Yogic* Breath

As you inhale, imagine a valve opening in your throat that draws the breath down from the crown of your head to the base of your spine. The sensation of expanding allows the *pran* to flow unimpeded throughout your body, and awakens the subtle energy at the base of your spine.

Inhaling in this way, your diaphragm, the space between your ribs, your upper chest, and your lower belly will all expand without altering your body's position, i.e. expansion will be imperceptible in the body. If you inhale in a forced manner, your chest will artificially rise causing your belly to tighten rather than to open.

Breathing in yogic breath expands your energy on the inhalation, releasing any tension or contraction you may be holding in your body.

Exhalation in *Yogic* Breath

On the exhalation the breath is guided upwards in the reverse direction. Gently draw your lower belly inwards, slightly contracting your pelvic core, concentrating the energy to then direct the breath upwards to meet the crown of your head at the full exhalation.

Regulating the downward and upward direction of the breath is used as a means to tune in to undivided, all-permeating *pran*. Using the mind to envisage the breath in this way, you will be able to breathe using all three portions of your body – lower belly, diaphragm and upper chest – and thereby, the *pran* is regulated in such a way as to bring the body and the mind into alignment.

The result of the *yogic* breath is grounding, stabilising, balancing and sensitizing. It brings calmness to the mind and much needed grounding and nourishment to our emotional system. On the

physical level, the *yogic* breath enables a conscious and efficient absorption of oxygen and an elimination of carbon dioxide, improving overall health and vitality and thus eliminating disease.

***Ujjiai Pranayam* – Ocean Breath or Channelled Breathing**

Ujjiai means victory and is used as a tool for the *yogi* to attain subtle *pranic* states. *Ujjiai* is also sometimes referred to as the snoring breath because it is the spontaneous breath in deep sleep, a state in which the external mind has withdrawn. *Ujjiai* is also known as the psychic breath, as it leads to subtle states of consciousness.

Ujjiai breath is the slow, rhythmic, channelled breathing from the back of your throat. It is an extension of the *yogic* breath, further concentrating the inhalation and exhalation.

Inhalation and exhalation are both done through the nose. Channelling the breath through your narrowed throat passage creates a ‘rushing’ sound, hence the name, ‘Ocean Breath’.

Ujjiai down-regulates the sympathetic nervous system and is therefore one of the most grounding and relaxing *pranayam*. You can first practise *ujjai* breath while lying down and then when you feel ready, sit up in a comfortable posture to continue *ujjai*.

Ujjai Technique

Initially, to get the technique of the *ujjai* breath, take a breath with your mouth open and exhale into the palm of your hand as if you are steaming up a mirror. Do this a few times and observe the feeling and the position at the back of your throat.

Then, close your eyes and mouth and exhale keeping your throat in the same position. By narrowing the throat you channel the breath as if you are breathing through a tiny straw. This will make a rushing kind of sound, as if you are snoring.

It is the same technique for the inhalation. When you inhale, breathe from the back of your throat, as if you are drawing the breath down from the crown of your head. You will feel the air stroking the back of your throat, making the sound like the waves of the ocean.

Continue breathing in a continuous, gentle flow, and you will observe that your breath naturally becomes longer and slower.

This technique is the ‘queen of *pranayam*’ for grounding and thereby releasing anxious or nervous energy.

When you combine the *yogic* breath with *ujjai* breath, it is extremely beneficial in anchoring scattered and disordered energy. Once you are familiar with *ujjai*, then when you expand your belly on the inhalation, it will act like a vacuum – drawing

the breath downwards, as if scraping the air down the back of your throat.

As you draw your belly in on the exhalation, it will act as a force driving upwards – generated from your pelvic core and meeting the gentle resistance at your throat as you channel the breath very finely in a slow, conscious and full exhalation.

Anulom – Vilom Pranayam – Alternate Nostril Breath



Anulom – with the current, the natural order.

Vilom – against the current, the reverse order.

The state of division is in all aspects of nature. A seed divides to allow the tree to sprout. A river flows between two banks. Day is separate from night. A baby separates from the mother. Male is separate from female. Love is separate from hatred. The whole perception of our world is based on separation and division, and therefore imbalance is

inherent in the divided human state of consciousness. When we become aware of the natural law of imbalance, it begins an enquiry into the state of balance, which is the opposite of nature. The practice of *anulom-uilom* balances the imbalance in the physical, energetic and mental system.

Notice a natural alternation that occurs in breathing in through your left and right nostrils. At different times throughout the day you can check to determine which nostril – left or right – is open. If the difference is not obvious, close one nostril and then the other and see which one is more open.

The dominant *pranic* current of energy shifts from left to right and from right to left throughout the day. If the *Ida* (left) is more open, you will observe it is at a time when you are less active, cooled down and more introspective. If the *pingala* (right) is more open, you may feel more active, energetic and warmer.

By shifting the flow of air back and forth through your left and right channels, alternate nostril breathing works to bring about balance of these opposing energies in your system, with the aim of bringing union between the separate channels and an opening of the *sushumna* channel, which is experienced as balance and stillness at the centre.

The alternate nostril breathing corresponds with the fire element, associated with the body's solar plexus. When a flame is directed downwards, it spreads its

destructive power to scorch and burn. But when the flame is directed upwards, it is illuminating. *Anulom-vilom pranayam* establishes balance, so that the fire of the intellect may become an illuminating power.

***Kumbhak Pranayam* – Holding Breath**

Kumbhak is the effortless suspension of your breath for a short period of time. *Kumbhak* comes from the word *kumbh*, an open necked water jug. Traditionally in India, it is the women's duty to collect water from the well and carry it home in the *kumbh*, a clay jug they carry on their heads. There is no lid screwed on the jug to keep the water from spilling, but being perfectly balanced, they walk long distances in a steady rhythm, without spilling a drop. This is the symbol of the perfect balance and endurance in life that the *kumbhak* breath offers.

The *kumbh*, poised on the head of the woman walking with evenness and grace, is a beautiful image to indicate that there need not be any strain in the practice of *kumbhak pranayam*. One can achieve effortless *kumbhak* by connecting, centring and balancing the *pran*.

Just as the women collect water from the well, the *kumbhak pranayam* draws from the well of inner power and stillness. When you have connected through the *yogic* breath, concentrated the breath in *ujjai*, and established balance through alternate nostril breathing, you will be able to retain your breath in *kumbhak*, free from any struggle. Then the

full *pranic* force will flood every cell in your body and awaken the *kundalini* to rise up from the *mooladhar chakra*, to reach the *sahasrar chakra* at the crown of the head. This will powerfully align your *pranic* field to reveal the non-separation (oneness) of body, mind, *pran* and Self.

When we inhale and retain the breath, our body – like the water jug – should be open, receptive and balanced. During the retention period the *pran* assimilates in the cells. But it is the exhalation that is most important in utilizing that assimilation. One may think that holding the *kumbhak* longer would be more advantageous, but it is not! It is more beneficial to resume the breath without increasing the amount of air you inhale or altering the rhythm and pace of your breath.

When you begin your *pranayam* practice, I suggest you hold *kumbhak* only three to five seconds. Once you feel more established in your practice, you can hold *kumbhak* until the urge arises to breathe again, but only as long as you can exhale slowly and consciously, without collapsing your chest or disturbing the rhythm of your breath.

During *kumbhak*, the awareness is to be held in the stillness of the gap between inhalation and exhalation. Watch the pure space behind your closed eyes. At this point, the nervous impulses are stopped for a moment between the brain wave patterns, creating space to allow the dawning of a higher awareness.

Kumbhak Technique

Sit comfortably. If you are particularly uneasy or wound up, you can also practise *kumbhak* while lying down on your back.

Lighten your breath. Then slightly reduce your breath so you are taking at least 5% less than your usual inhalation.

When you observe your breath settling down, becoming more gentle, steady and light, then in your own time count four slow, rhythmic breaths – then hold your breath for four counts (seconds). Then resume another four light breaths – and again hold your breath for four counts.

Repeat this technique for five – ten minutes.

During *Kumbhak*, you may feel air-hunger, but try to resist the urge to yawn, sigh, cough or take a sudden gasp of air. If you are feeling uncomfortable, it is better to increase your air intake back to your normal amount, and then when you feel settled again, try again to reduce your breath, and then hold your breath.

Once you are in a settled rhythm, expand your attention to the all-permeating *pran* during the *kumbakh*, to release any contraction gripping the body and mind.

You can hold *kumbhak* at any point in the breath cycle, but once you have begun your session, hold *kumbhak* at the same point each time.

There are three places in the breath cycle where you can hold *kumbhak*,

- *Antar kumbhak* – *kumbhak* after inhalation.
- *Madhya kumbhak* – *kumbhak* at the mid-point of an inhalation or exhalation.
- *Bahya kumbhak* – *kumbhak* after exhalation.

I suggest that you initially start practising with *antar kumbhak*. Then, when you feel comfortable, hold *kumbhak* in the middle of your breath. Initially, *bahya Kumbhak* may be more challenging, but being the most beneficial, it is ultimately the practice that should be cultivated.

***Kumbhak* with Mantra**

Once you are confident in *kumbhak pranayam*, you can practise while silently repeating mantra within:

This is one cycle; totalling four breaths followed by one *kumbhak*.

Inhale while slowly saying inside ‘*Amaram*’,

Exhale while slowly saying inside ‘*Hum*’.

Repeat a total of four times, i.e. four breaths.

Then hold *kumbhak* and slowly say inside, ‘*Amaram Hum, Madhuram Hum.*’

Then gently resume the four breath cycle again. Repeat the full cycle for ten minutes for maximum benefit.

As you hold *kumbhak*, a subtle mental tension may arise as you resist the natural impulse to exhale or inhale. Recognise the impulse to breathe, but don't respond to it. The mind can feel a little threatened at that time, but you will build trust that *kumbhak* is actually releasing fear and deep tension.

What is very important for healing is the exhalation out of *kumbhak*. Although you have extended the *kumbhak* slightly beyond the impulse to breathe, hold it only as long as you can resume breathing in a slow, relaxing manner.

***Bhramari Pranayam* – Humming Breath**

Bhramari pranayam is the humming sound produced during slow exhalation. As in *yogic* Breath, *bhramari pranayam* is generated from the connection to your pelvic core. Also like *ujjai* Breath, the exhalation is channelled at the throat, but in an audible humming sound with closed lips.

***Bhramari* Technique**

Take a gentle, slow, long inhalation, expanding your belly. Then draw your belly inward to connect to your centre as you exhale while you make a gentle humming sound at your throat. Continue humming until you have completed a full exhalation and then inhale slowly, gently and consciously. You can hum on each exhalation or you can take a few light breaths without humming in between.

During *bhramari pranayam*, you can explore various tones – high and low, loud and soft. You can also block your ears while doing *bhramari*. Another variation is to block your ears with your thumbs while placing your middle and ring fingers to gently press on your eyes.

Bhramari pranayam is a powerful practice to soothe an over-stimulated nervous system.

***Omkar Pranayam* – Chanting AUM**

The sound AUM is the first wave of manifestation. Ordinary, audible sounds are made by striking one object against another, such as the sound of a bow striking the strings, the crashing of the waves against the shore, the hitting of a stick against the drum, the rustling of the wind in the leaves. However, the sound of the mantra AUM is not a result of the striking of two objects. It is the unstruck, primal sound of the universe that encompasses all the sounds within itself.

AUM covers the range of the *Devnagri* alphabet from the first to the final sound. It is to be sung with attention to the three syllables A-U-M.

‘A’ is sung with open mouth and an open throat. ‘U’ is sounded with the throat in an oval position. ‘M’ is produced by closing the lips and generating a vibration to resonate in the throat, reverberating

throughout the body, and expanding beyond the body to be perceived by your subtle, energetic body.

On your final repetition of AUM, it is a very potent practice to hold *bahya kumbhak* (holding your breath after sounding AUM) for as long as you are able to, and then to inhale as slowly as possible. Then let your breath be free, and observe how fine You are!



A Summary of *Pranic* Awareness Practice

Connect

Yogic Breath (Belly Breath)

Mooladhar, the root *chakra* (earth element)

Ground

Ujjai (Channelled Breath or Ocean Breath)

Swadishthan, the sacral *chakra* (water element)

Align

Anulom-Vilom (alternate nostril breath)

Manipur, the solar plexus *chakra* (fire element)

Rise

Kumbhak (Holding Breath)

Anahat, the heart *chakra* (air element)

Integrate

Bhramari (Humming Breath)

Vishuddha, the throat *chakra* (air/spirit element)

Rejoice

AUM

Agyaa, the third eye *chakra* (space element)

Meditation

Sahasrar, the crown *chakra* (formless, infinite)

PART 3

Pranic Awareness Integrated in Daily Life

Do not impose a rigid system for yourself. Although sitting down to do a full twenty minute *pranayam* session that leads into meditation is wonderful, you can also practise *pranayam* while riding on a train or bus, or for five minutes during your lunch break, or even for a minute while visiting the bathroom!

The demands from everyday activities can wind up the nervous system to feel scattered, disconnected, and, by the end of the day, tired and wired. I have found that the first four *Pranic Awareness* practices are very effective to bring calm, rejuvenating energy, even while you are active.

So during your busy day, take even one minute to connect, ground, centre, and raise your energy.

For example: While rushing to get out of the house, tune in! Make sure you are breathing through your nose and that both the inhalation and exhalation are even.

While stuck in traffic, take five belly breaths in *ujjai*.

If you are feeling frustrated and need to exercise tolerance - breathe with your focus on one point at your solar plexus.

At the end of the day, when you feel your energy is depleted, and yet you may be unable to relax, take ten minutes. Lie down flat on your back with your hands on your belly. First, simply tune in to your breath, and then gradually lighten your breath. When your energy has centred, hold *kumbakh* for four counts after every fourth breath ... and watch the effect! It is something marvellous.

Snatch moments in your day to practise the first four *Pranic* Awareness techniques. They are so useful for connecting and grounding your attention with the body, thereby aligning the body's energy to more efficiently perform your daily tasks. Energy need not be depleted by working, doing, speaking, or thinking. Rather, all you do can be an uplifting force in your life. When you have more time and a settled, undisturbed place to sit, then the first four *pranayam* practices will naturally lead into meditation and bring about an integrated sense of wellbeing.

Pranic Awareness Practice On-The-Go!

With eyes open or closed, while walking, standing or sitting, when alone or in company, take a moment to...

1. Connect

Check that you are breathing through your nose, rather than your mouth.

Connect with your belly, either with your attention or by placing your hand on your belly. Simply observe your breath and check that your belly is widening on the inhalation and drawing in on the exhalation.

2. Ground

Breathe from the back of your throat, in *ujjai* breath.

As your belly widens, imagine roots of a grand tree extending into the ground. As you exhale, imagine you are drawing energy from the roots.

3. Align

Breathe in *ujjai* breath with your awareness gently focused at your solar plexus.

4. Rise

Lighten your inhalation and slightly lengthen your exhalation. Your energy will naturally flow in the *sushumna* channel and rise upwards, clearing your mind and lightening your heart.

5. Integrate

Now that your energy is connected, grounded and aligned, move about in freedom, with strength, and in the awareness of your true Self ...

6. Rejoice

... in your infinite power to create your world!

A Final Note

Practise these breathing techniques in the spirit of freedom and childlike curiosity. There is no right or wrong way to practise. *Pranic Awareness* is to simply tune in to the vast and all encompassing You.

Let awareness be your guide and explore. It is infinite!



Glossary

- Aagya Chakra* – the energy centre at the third eye
Anand – pure bliss
Anulom-vilom – alternate nostril breath
Bhramari – the humming breath
Chakra – concentrated energy centres
Chit – pure consciousness
Devnagri – the alphabet evolved from *Sanskrit*
Dirgh – full *yogic* breath or the belly breath
Hatha Yog -- the science of the balance of opposites
Kumbhak – retaining the breath
Kundalini –potential energy
Mooladhar Chakra – the energy centre at the base of the spine
Naadi – subtle energy channels
Pran - constant, indestructible dynamism
Pran Chinta – *pranic* awareness
Pranamaya Kosh – the vital body
Pranayam – conscious breathing exercises
Sahasrar Chakra – the energy centre at crown of the head
Samadhi – Vision of Oneness
Sanskrit – a primal, sacred, philosophical language
Sat – pure existence
Shabd – sound
Sushumna naadi – the central energetic channel
Ujjiai– the channelled breath or ocean Breath
Yam – discipline
Yog – union
Yogi – the one with the Vision of Oneness
Yogic Breath – the belly breath