


Yoga and Positive Psychology for Managing Career and Life
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Prana and Types of Pranayama
Lecture - 75
Prana Vayu, Nadi System and Chakras

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Five Pranas

PANCHA PRANA
THE FIVE VITAL ENERGIES



Udana: Senses, Mental Strength, Speech/ Expression of thoughts and emotions

Prana: Respiration, Sensory Perception/Assimilation of information through cognitive senses


Samana: Digestion, Metabolism, Nourishing/ discrimination

Vyana: Circulation, Nerves/ Coherence and integration

Apana: Elimination, Birthing, Mestruation/ Ability to let go

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There are 17 types of prana, but predominantly five types are studied there are five predominant types of prana. So, pranic system is made up of pran the nadis which is channel chakr is the cross section of the different nadis, there are five type of pranas studied udan, saman, vyan, apan and pran itself. All these pranas are supposed to have different physical and emotional function.

Udan pran is related to the mental strength and speech and this is ecto near the neck and the head and in the head region. So, our face, head, neck activities going on in this region are governed by udan pran. So, it is related to the senses, mental strength, speech at the physical level, at the emotional level our ability of the expression of thoughts and emotions are connected to udan pran. Then comes pran vayu pran itself.

The pran vayu is mostly active in the chest and thorax area and that is related to respiration memory, perception sensory perception etcetera and at the emotional level it is connected to the assimilation of information. We all keep getting the different stimuli, but our ability to process the stimuli which we constantly get is different and that difference is caused by the pran vayu. The strength of the pran vayu decides how we assimilate so much information which we receive through our senses through our cognitive senses.

Saman pran is active in the abdominal area in the navel and the and around the navel area that is responsible for the efficiency in the digestion, metabolism and nourishing and at the emotional level it is related to our power of discrimination our ability to distinguish right and wrong, our ability to distinguish what the yogic traditions is sat asat truth and untruth these abilities this ability of discrimination is related to the saman pran.

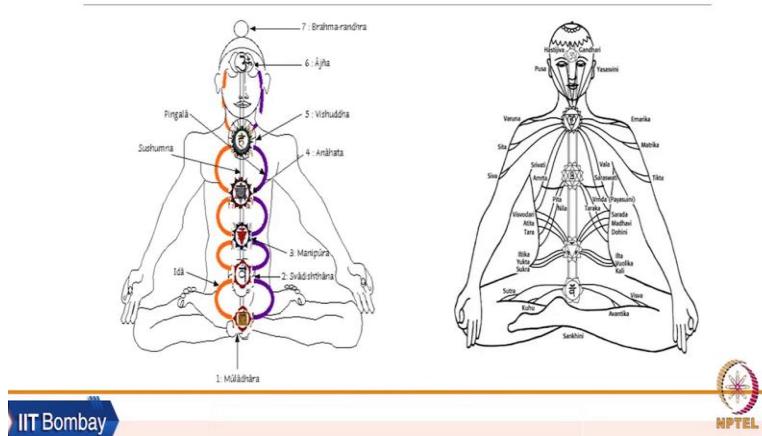
Vyan pran that is active throughout the body and this pran is responsible for or it governs the circulatory system and nervous system and at the emotional level it is related to coherence and integration of self what aspect we integrate within, how we maintain the coherence in different aspect of our knowing our emotionality and our action that is governed by vyan pran.

Apan pran is more active in the sacral area and that is related to elimination, birthing and menstruation. At the psychological level it is related to our ability to let go in our life we keep facing things sometime these are unpleasant things sometime these became these become irrelevant of once they occur.

So, when these things occur that might be relevant, but when we reflect and in the hind side, they may not be relevant, but still, many of us keep chewing those things keep churning those things that is that becomes a psychological issue. So, our ability to let go things let go memories which are no longer relevant which can only cause pain which can only cause hard feelings we must be able to let go these, apan pran is connected to that aspect of our emotional well-being.

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Prana Vayu, Nadi System, and Chakras



So, as I explained pran vayu, nadi system and chakra these are the components of pranic system. The right side of the picture gives the name of some of the prominent nadis predominant channels of energy and it is said in the yogic tradition that there are 72,000 nadis and these are some of the predominant nadis like matrika, tikta, madhavi, visva, avantika, sankhini, srivali, sita, varuna, pusa these are some predominant nadis as mentioned in the pranic system.

At the cross section of these nadis we have chakras. So, there are thousands of chakras. In fact, on the all on all the joints of the body we have chakras. So, there are so many chakras what is what are the predominantly studied chakras in the pranayam and in the pranic system are 7 which we are going to discuss. But before we discuss chakras the left side of this figure mentions three predominant nadis ida, pingala and sushumna.

Pingala is reflected in the blue or violet color ida is reflected in the green color. So, ida if you remember that is a chandra nadi which promotes the parasympathetic system. Pingala is called surya nadi it is it promotes the sympathetic nervous system and at their balance is sushumna when both these nadis the when the energy is balanced in both these nadis sushumna nadi become active.

Then there are 7 chakras muladhar chakra at this at the perineum swadhisthana chakra which is between the naval area and perineum, manipura chakra which is adjacent to the naval area. Anahat

is very close to heart, vishuddh chakr which is around the neck area, ajna chakr which is at the forehead and brahma randhr which is slightly above the forehead.

And there is also chakra which is not mentioned here sahasrar which is at the top of the skull and it is compared with the lotus with the thousand petals. And the yogic process helped the sadhakas to get their energy moving from the lower spaces to the higher spaces from the lower chakras to the higher chakras.

There is a whole system about the chakras there is also a system of the sadhana and the concept called kundalini yoga which predominantly works and take the reference of these 3 nadis and the 7 chakras, we are not discussing those things in this session we are predominantly understanding how our breathing is connected to our well-being and we need to look at this metaphysical aspect of the breathing exercises which is given in a great detail and sophistication in the yogic tradition.

So, purpose is just to familiarize yourself about the system those who are interested can pursue the different lines they can pursue this as a knowledge system our purpose is to look at how we can use some of the methods for our well-being and evolving as an individual and evolving as a professional.

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Chakras: Major Intersections of Nadis



Sr Sri Ravishankar:
Art of Living Foundation

The most interesting interpretation of chakras I heard from very renowned spiritual guru Sri Sri Ravishankarji he we all know that he is the founder of Art of Living Foundation, it conducts many social activities along with this spiritual activities they teach sudarshan kriya which is the basic practice they teach in most of the most of their programs.

But other living foundation is also very very active in the socialist space in the organic agriculture to river rejuvenation to prison reforms to general education to so many other things which are very relevant for the societal development.

So, the interpretation of the chakras and the associated energy I found very interesting in the explanations of Sri Sri Ravi Shankarji what he says that chakras are the center of energy that is similar to what panic science what the yogic science resources, he goes further and explains what is the nature of energy associated with those chakras. So, depending on the negative spiral or vicious cycle or the positive spiral called the virtuous cycle the energy is reflected in our personality.

So, energies are there everybody has that energy, everybody has these chakras if these chakra or the energy associated with these chakra is in the virtuous cycle we look at the positive expression life affirming expressions of these energies and if these energies get trapped into the vicious cycle not very pleasant expression of that energy.

So, a muladhar chakr is related to enthusiasm. So, energy at the muladhar is reflected in the form of enthusiasm when this is inversely active, we suffer from dullness (Refer Time: 11:12) explained that depression is in a way situation where our own mental energy starts working against us. So, the same energy can be reflected in the enthusiasm and that energy can be expressed in our dullness and depression.

We come to the swadhasthan chakr which is between the naval area and the perineum this is in parallel to our gonads. Energy associated with the swadhasthan chakr may be used only for procreation maybe for the sexual pleasure this same energy can also be expressed in the form of creativity; the creativity can get expressed in various forms we all know about it the same energy can be wasted in unhealthy sexual activities and same energy can be used for the expression of creativity.

Manipura chakr which is in parallel to the naval area that energy either can be reflected in generosity and the joy associated with generosity or this can get perverted and reflected in jealousy and greed and that result into lot of parigrah lot of hoarding that is why you might remember that in the yam of yam aspect of yog what is the which is the first step in the yog we call we talk about aparigrah.

So, aparigraha is possible when manipura chakr is active, if manipura chakr is not active it is very difficult to exercise it is very difficult to follow aparigrah coming above the chakra very closely located near heart area that is called anahat chakr. Anahat chakra when is positively active people can experience love people can experience associated compassion when this chakr when this energy is perverted same energy can be reflected in fear and hater toward others above anahat chakr is vishuddhi chakr.

In the vishuddhi chakr which is located in the neck area when energy is in a virtuous cycle at that level or the energy related to the vishuddhi chakr is in the virtuous cycle, we experience gratefulness, but when this energy in the vicious cycle we experience grief, we experience sadness and that naturally that energy works against us ajna chakr our energies can go up to ajna chakr.

And if the ajna chakr is emitting the energy in the virtuous cycle that is reflected in awareness, alertness our ability to make decision our ability to distinguish things our ability for the discrimination our ability to make judgments about things.

However, if the same energy is in the vicious cycle, it is reflected or rather it go wasted in the form of anger and as we mentioned about sahasrar this is the crown chakra if energy reaches there the only experience joy there is no opposite of anand if energy reaches to the sahasrar. So, sahasrar is where there is no negativity left and we only experience joy we can look at our terminology as well of the indigenous positive psychology we talk about dukh, such, sukh suvidha, asuvidha.

So, all these terms have negative and positive connotations; however, there is no opposite to anand; anand is the translation of bliss and there is no opposite of that the purpose of yog is to experience anand in the day-to-day life. We may acquire suvidha or convenience, we may acquire happiness or sukh, we may acquire pleasure, but that always remain time bound when we acquire anand it is consistent process it is not based on the external object.

So, the purpose of yoga is to be able to discover bliss, able to discover the comfort, able to discover peace within oneself not outside self. So, our happiness and our joy is not dependent on outside when we engage into the yogic practice. Pranayama is that intervention which helps us to raise the energy level which can be properly directed towards the life-affirming non-egoistic and non-selfish ways of expression.

So, chakras are extensively studied in many healing processes in the healing schools we are not discussing that, but if you are interested you can certainly pursue your studies and experiential exercises around those.