



## SAWAR YOGA

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### ABSTRACT:

Sawar yoga is ancient science that deals with the flow of the breath in both nostrils. Ancient Rishi's believed that we can read the breath and manipulate it to understand the universe. The three major types of action are mental, physical and spiritual. As Sawar yoga was designed to awaken the higher consciousness, whoever practices it is bound to have this experience eventually. This system is based on scientific lines, whereby you start from a logical, comprehensive point in your physical existence and manipulate the mental and physical forces. By concentrating on the two dualistic energy forces and eliminating all of the accumulated impurities within this energy pathway of the physical mental and psychic bodies. The third most powerful force can be generated. That is the spiritual energy which awakens the higher faculty in the brain and consciousness.

### KEYWORDS:

**NOSTRILS, SPIRITUAL, CONSCIOUSNESS, MENTAL.**

### INTRODUCTION

Briefly Sawar yoga is the way ancient science that deals with the various qualities of the flow of the breath in both nostrils in terms of both cellular and cosmic import. The ancient Rishi's believed that learning to read the breath and manipulate it, we can learn to read the outer of inner universe and also come into harmony and greater junction. Also an elaborate system of astrological prediction and tantric activities are also contained in many of Sawar yoga practices.

Sawars yoga explains every how or every hour of eighty minutes the active nostril changes. This rhythm regulates all the psychological and physiological process. If the Sawar is irregular, it is a clear indication that something is not functioning properly in the body.

### THE THREE SAWAR:

The fact that we breathe alternately is very significant in Sawar yoga because it allows different Sawars to flow at different times. One Sawar flows through the left nostril, another flows through the right, and the third flows through both nostril together. In the human body the three Sawars correspond to the three major system, which can be termed as a trinity. Mind is one aspect, life force is another and spirit or soul is the third. Mind life force and spirit combined constitute the human being. In Sawar yoga, mind is known as chitta, life force as prana and spirit as atma. Chitta controls the sensory nerves : the eyes, nose, tongue, ears and skin. Prana controls the five organs of action: speech, hands, feet, reproductive and urinary/excretory organs. Atma is the overall witness and controller.

When the left nostril flows, it indicates that the mental energy, chitta. when the right nostril flows, the pranic forces are stronger and the mental aspect is weak. When both nostril operate together, it indicates that the spiritual

energy, the force of the atma.

### ACTION IN RELATION TO SAWARS:

Sawar yoga enables us to understand the nature of the breathe and its influence on the body because the different Sawars lead to different types of action, mental, physical and spiritual. When you are meditating praying, truth, it is spiritual action walking, talking it is a physical action. When you are eating the food is digestion is going on and the enzymes are flowing in the body it is also physical action but worried, many thoughts, energy and memorising a poem or song or planning something it is a mental action. These are just a few example of the three types of action.

All of our actions can be classified into three main categories and each type of action is presided over by a specific flow of the Sawar. The left Sawar presides over mental actions, the right Sawar over physical actions and both Sawars together preside over spiritual action. This means that if the right nostril flows when you are meditating, you will have physical difficulties. The body will be restless if the left nostril is flowing, you may not be physically disturbed, but the mind will wonder. However, when both nostrils are open the mind becomes one-pointed. Then you can easily become absorbed in the process of meditation.

Therefore, in Sawar yoga the first rule is correct action for the appropriate Sawar for this purpose you will have to train yourself to maintain control over the Sawar according to the action you are performing.

### RELATION BETWEEN RESPIRATION AND DURATION OF LIFE:

Generally every man inhales and exhales for thirteen to fifteen times every minute. The number comes to 21,600

during the twenty-four hour of day and night. The less the number of respiration for minute, the longer will be the duration of life. It might have been observed that the breathe does not flow through both the nostrils at one and the same time. For a time, it flows through one nostril and then it changes its course to the other. This movement of the breath, is called Sawar and the changing of its course from one nostril to the other is called its Udaya.

### **IDA, PINGALA AND SUSHUMNA:**

The breathing which creates a flow of energy in the body. The word for flow in yoga is nadi. In the nostrils three different flow of energy are created. These are known as ida, pingala and sushumna. The left nostril to the ida nadi, right nostril to the pingala nadi. When both nostrils function together sushumna nadi is stimulated.

When the right nostril is flowing, it is, said that pingala stimulates the body. When the left nostril is flowing ida stimulates the mental faculties. During the time when the Sawar is alternating, both nostril become active simultaneously. Then sushumna nadi is said to stimulate the atma or spiritual potential. But this usually occurs only during the period of change over for a couple of minutes.

Sushumna nadi is the course of spiritual actions and it is the purpose of every yogic and tantric system to activate it sushumna runs straight up the centre of the spine and merges with ida and pingala a little above the nasal root at ajna chakra, the point behind the eyebrow centre. It is through sushumna that the kundalini shakti, the high powered spiritual force, has to be channelled, When both nostrils are active, it is an indication that the sushumna passage is open. Therefore, equalizing the breath is important for it is associated with the opening of sushumna nadi.

When Sushumna flows, the mental and physical energy patterns become even and rhythmic, the thoughts are stilled and mind is calm. Therefore, it is also known as the Shoonya Sawar. Shoonya means void. For the yogi this is the most significant type of Sawar because it aids in the practice of dhyana or meditation. The aim of Sawar yoga is therefore to develop the shoonya Sawar by reducing the activities of the alternating breath. The shastras do give us some hints. They say that Sawar is prana, the vital energy force. It is the medium for transmission of prana shakti throughout the whole body. Therefore, it effects more than just the gross plane of existence. It is most important in the subtle and spiritual realms. As far as medical science is concerned, it is connected with the purely organic function of the respiratory system. That is correct, but Sawar yoga offers a deeper insight than this, because man's existence does not begin and end with the physical body beyond the physical body exists energy; beyond energy, mind, beyond mind consciousness, beyond consciousness, super consciousness. Sawar yoga, therefore, studies the flow of energy in order to enable us to come closer to realizing the depth and immensity of the mind, consciousness and cosmos.

### **SOUND AND FORM OF THE SAWAR:**

In Sawar yoga the function of the breath is very scientific. When the awareness is absorbed in the breath, in its movement, in its sound, it becomes the vehicle for traversing the superficial layers of the mind and attaining higher experiences beyond influence of the external senses. Therefore the breath also has a specific sound which is heard at a particular level of consciousness. In the yoga chudamani upanishad it is explained that "the breath goes out making the sound of Ham and comes in producing the Sound, so, whereby the jiva continually repeats the mantra Ham-So 21,600 times every twenty four hours. This continual repetition of the mantra is known as ajapa japa.

The sound we hear with the ears and the faculty of the brain is only one level of perception. If sound waves exist at the conscious level, they must also exist at the subtler levels. As the breath becomes more intense and subtle. In this way, they are heard internally from the subconscious realm, then the unconscious and finally the super conscious where sound becomes transcendental. Normally, we are unable to perceive the existence of sound in those realms because we are unaware of those who had contacted deeper layers of the mind through meditation perceived the sounds of subtler vibrations. Before entering the transcendental state, they heard the sound of the outgoing and ingoing breath, the sound of Ham-so-ham-so-ham. Sound also exists in the dimension of kriya, but then there is no individual mind to perceive it that is the sound of the vibration of the universe, the vibration of Om.

### **CONCENTRATION OF MIND:**

The process of concentration has four stages : introversion (Pratyahara), concentration (Dharana), meditation (Dhyana) and finally transcendence (Samadhi). In the practice of concentration this is what happens to the mind. During pratyahara the two poles of time and space begin to separate normal conscious perception. In dharana they reach their opposite position. In dhyana they begin to move closer together and in samadhi they meet again at the nucleus. Then the explosion takes place and awareness of the mantra is left behind in the reality of the finite mind. Thus consciousness breaks out of the limited, individual experience represented by So-ham into the cosmic experience of Om.

### **HOW TO CHANGE THE COURSE:**

When a change of the course of breath is desired, one has only to lie down for a short while on the side on which lies the nostril through which the breath may be flowing at the time. The course of the flow will thus automatically change into the other nostril. Thus, if the breath is flowing through the left nostril to change the course into the right you have only to lie down for a while leaning on your left side.

## DIFFERENT DAYS FOR DIFFERENT COURSE OF BREATH:

The 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup>, 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every bright fortnight are the days for the breath to flow through the left nostril and the 4<sup>th</sup>, 6<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> of the same fortnight for the breath to flow through the right nostril. Similarly, during the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup>, 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of the dark fortnight the breath flows through the right nostril and during 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> of the same fortnight it flow through the left nostril. The breath in every case begins at sunrise and continues a particular course till the time appointed for it.

## FIVE ELEMENTS IN BREATH:

A knowledge of the process of breath should always be accompanied by a knowledge of the five elements viz earth, water, fire, air and ether and the time of their respective predominance when they exercise a marked influence on the breath.

The Mandukyopanishad, Prashnopanishad and Shiva Swarodya explain that the five element or pancha tattwas evolve from mind, mind from prana and prana from super consciousness. As the human body itself is made up of the same cosmic elements. The properties of these elements are inherent throughout the body right down to the tiniest cell and atom. Their influence is so subtle and precise that they affect the whole pattern of life. Just as the blueprint of all your physical and mental characteristics is contained within the DNA molecule, the combination and proportion of the tattwas also determine the whole structure of your being. If you know which tattwa is active, you can judge your physical, mental and emotional state and gauge it according to whatever task you are about to undertake. But more than this, the practice increases our mundane awareness and experience so that a deeper understanding grows of who and what we are.

## DESCRIPTION OF THE ELEMENTS:

### MEDITATION ON THEM:

With a view to help meditation the yogis have visualized a number of centers. Popularly known as chakras, in our body. We shall not describe them here in any detail.

1. The element of earth. Its seat is the Muladhara Chakra (Pelvi Plesas) in the body, situated near the anus attached to the nerve sushumna, which begins its course from the centre. The chakra represents the plane of earth. The element of earth is meditated upon in this centre. This element the colour is yellow, shape is square, the sense of smell, with the nose the anus as the organ of action. Diseases like jaundice take place when this element becomes abnormal. Fear and other weakness of the mind are due to the predominance of this element. All abnormalities are depressions arising out of disturbance in this element are cured by meditation in the Muladhara.

The best time for meditation is last quarter of the night when one should take one's seat on a clean

sacred Asana (Seat) in some still solitary place with both the legs turned backward. Then, placing the hands on the knees with the palm upward and the finger-tips turned towards the stomach, meditate on earth with its said word 'Lam' square in shape and yellow in colour, in the Muladhara, according to the instruction of the text :-

“ वं-बीजां धरणी ध्यायेच्चतुरस्रं सुपीतमाम् ।

सुगन्धस्वर्णवर्णत्वमारोग्यं देहलाधवम् ” ॥

Through this meditation the nose will be filled with a sweet smell and the body will shine like gold while meditating, one should try to visualize all the qualities of earth mentioned above, and repeat throughout the seed word Lam.

2. The element of water. Its seat lies in the Swadhishana Chakra (Hypogastric Plexes) in the body.

The colour of the element of water is white, its shape Gescent and quality the stimulation of the sense of taste. Its organ of knowledge is tongue.

Sitting on the Asana, as described above while dialing with meditation upon the element of earth, the capacity of freely moving in water.

3. The element of fire. Its place in the body is the Manipura Chakra (Epigastric Plexus) situated in the novel. It represents Swah the plane of fire and light.

Its colour is red and shape a triangle. Its organ of knowledge is the eyes and of action the feet, anger and swelling of the body arise from an abnormality of this element. The Asana for meditation is the same as in the above two meditations :

‘रं-बीजां शिखिनं ध्यायेत् त्रिकोणयरुणप्रथम् ।

बह्वृणपानभोक्तृत्वमातपश्चिसहिष्णुता ॥’

The element has to be meditated upon in the Manipur Chakra with its seed Ram. Its shape is triangular and its colour is red as fire. Perfection in the meditation gives one extra ordinary power of digestion and the power of enduring the sun and fire.

The element of air. It is situated in the Anahata (the cardiac plexus) near of Mahah. Its colour is green. Its shape is both hexagonal and circular. Its quality is stimulation of the sense of touch. Its organ of knowledge is the skin and of action the hands. Diseases like Asthama arise from and abnormality of this element.

The Asana for meditation is the same as above.

‘यं-बीजां पवनं ध्यायेद्द्वर्तुलं श्यायलप्रभम् ।

आकाशगमनाद्यं च पक्षिवन्दमनं तथा ॥’

The meditation on the element of has to be made in the Anahata Chakra with the seed yam. The shape of

the centre is circular and its colour is green. Perfection in this meditation gives one power to move freely in the sky and fly like a bird.

4. The element of ether. Its seat lies in the Visuddha Chakra (the caratid plexus) in the throat. It represents the plane of jonah.

Its colour is blue and shape like that of egg. Some authorities speak of it as shapeless. Its quality is sound, the organ of knowledge is the ear and of action the tongue.

‘हं-बीजं गगनं दृश्येन्निराकारं बहुप्रश्नम् ।

ज्ञानं त्रिकालविषयमैज्वर्यमणिमादिकम्”॥

Sitting in the same posture as above the saidhaka should meditate upon the element in its shapeless form and multifarious colour, repeating the sound Ham. The meditation gives the knowledge of past, present and future confers wealth and the eight supernatural powers of known as Anima (atomizing the body), etc. These elements can be actually realized by a regular practice of meditation on the above lines continually for six months. Besides the practice of meditation, there are certain other methods which they may be intimately known. They are briefly stated below.

#### METHODS OF KNOWING THE ELEMENT:

It must be remembered that the elements always abide with the movements of the breath. When the breath flows through a particular nostril, all the five elements rise one after another and exercise their influence on it for a fixed period.

- i) The Movement: The rise of every element is indicated by a change in the movement of the breath:

‘मध्ये पृथ्वी ह्रदवक्षोपक्षोदध्वं वहति चानलः ।

तिर्थग्वायुप्रचाश्च नमो वहति संक्रये ॥”

- ii) If the breath is felt in the middle of the nostril, it indicate the presence of the element of earth.  
iii) If it is felt in the lower part of the nostril, the element at the time.  
iv) If the flow is felt in the upper part; it indicated the presence of fire.  
v) If the flow moves in the angular direction, it indicates the presence of air.  
vi) If the movement is like that of eddies in water, it indicates the presence of the element of ether.

#### THE SHAPE:

Every element is known by its own shape :

‘चतुरस्रं चार्धचन्द्रं त्रिकोण वर्तुलं स्मृतम् ।

बिन्दुभिस्तु नमो ज्ञेयमाकारैस्तत्त्वलक्षणम् ॥”

Take a clean mirror in your hand and breath on it. If the breath produces thereon the shape of a square, you may take it for granted that the element of earth is present in it; if the shape is present, it will indicate the presence of the element of water; if the shape is triangle, it will indicate fire; if the shape is spiral, it will indicate air; if it shows only dots, the presence of the element of ether should be understood.

#### THE PLACE:

As has been stated above, every element has its own place in a particular centre of chakra. By a concentration of mind on these centres, one may know which of the elements is in the ascendant of the time by its influence felt on the body.

#### THE COLOUR:

Every element has its own colour. When an element is in the ascendant, its colour spread a dominating influence.

The following text gives a clue to the method of discerning this colour:

‘आपः श्वेताः क्षितिः पीता रक्तवर्णो हुताशनः।

मारुतो नीलजीमूत आकाशो मूरिवर्णकः॥”

Close to the holes of your ears with both your thumbs the eyes with your index-fingers, the nostrils with your middle fingers and the mouth with the remaining ones, and then look within. If a yellow space appears within, it shows the presence of the element of earth; if the space is all white, it indicates the presence of water; if it is red, it indicates fire; if it is green dark like cloud, it indicates air; and it is multi-coloured space, it indicates the presence of ether.

#### THE MEASURE:

As with the rise of every element there is a change in the movement of breath, similarly the length of breath undergoes a change:

‘अष्टाङ्गुलं वहेद्वायुः अनलं चतुरङ्गुलम् ।

द्वादशाङ्गुलमाहेयं षोडशाङ्गुवारणम् ॥”

Take a thin piece of cotton or some particles of sand on the palm of your hand. Bring the hand slowly towards the nostril through which the breath may be flowing at the time. At some distance from the nostril the piece of cotton will begin to shake or the particles of cotton will begin to shake or the particles of sand will move. Mark is and measure the distance by fingers. If it measure twelve fingers from the tip of the nose, the earth element is dominant. If sixteen, the water element; if four, the element of fire; if eight, the air element; and if twenty the ether.

**THE TASTE:**

Every element had its own taste and it can be known by its organ :

‘माहेयं मधुरं स्वादु कषायं जलमेव च ।

तिक्तं तेजो वायुरम्ल आकाशः कटुकरस्तथा ॥”

**WORKING WITH THE ACTIVE SAWAR:**

During the flow of ida or pingla, certain actions are considered more appropriate than others. When ida flows it is shubha, auspicious or the right time for

- Drinking water or urinating
- Getting out of bed
- Calm & silent work, especially that which requires mental creativity
- Purchasing jewellery
- Charity & helping others
- Setting disagreements
- Approaching those in senior positions
- Religious practices, ceremonies, marriage & initiation of any sort
- mantra sadhana
- meeting the guru
- a long journey
- souring seeds
- Anything to do with medicines & treatment of diseases
- singing, playing, composing or listening to music
- women to participate in sexual relations

**DURING THE FLOW OF PINGALA IT IS AUSPICIOUS FOR-**

- physical activity & hard work
- eating, drinking alcohol & evacuating the bowles
- risky & heroic feats, warfare & challenging ventures
- shatkarma, kunjla kriya etc
- intellectual study, mathematics etc.
- agriculture
- buying & selling, commerce
- travel
- opposition, resistances, accusing or sentencing
- riding on horseback or motor bikes etc.

- men to engage in sexual intercourse or attracting women.

When the sawra is flowing through both nostrils & sushumna or the shoonya Sawar is active. It is better to do work which requires minimum exertion or attention. 'Shoonya' indicates the state of mind aroused when sushumna is stimulated the mind becomes less involved with the physical world. The shoonya Sawar is even referred to as the 'Evil' or 'Wicked' Sawar or nadi because, if you have any intentions or expectations or material profit of success, your hopes can be ruined at that time. If death is due, then surely it will occur when this Sawar is predominant for a long time.

**CHECKING THE SAWAR BEFORE ACTING-**

When you have understood or observed the flow of your Sawar of practised working in correspondence to the active nadi., then you can apply other practices so that each daily activity meets with the most possible success. the Sawar shastras give the following recommendations.

- On walking, determine which Sawar is active. Touch that side of the nostril & face with the corresponding hand.
- Step out of bed with the foot that corresponds to the active Sawar; make sure to place that foot on the ground first. If pingla is active, walk with the right foot towards the east or north if ida is active, walk with the left foot towards the west or south. (Perhaps this explains the significance of getting out of bed on the wrong side).
- Start work during the flow of the lunar Sawar.
- When the solar Sawar is functioning & you eat hot, pungent, sour & oily food, it can overheat the system & cause acidity. Therefore, it is advisable to eat such things during the flow of ida, likewise, it is better to avoid cold food, ice etc. or food which cools the system like yoghurt etc. during the flow of the lunar Sawar.
- If you take a bath in cold water make sure pingla is active or if you take a bath in hot water, make sure ida is active.

**SAWAR- KEY TO HEALTH-**

The state of our body & mind is reflected in the alternation of the Sawar cycles. If either nadi predominates for too long, it is a sign or warning that one of the branches of the autonomic nervous system is being overstressed and only one of the brain hemispheres is being fully utilized. If ida flows for a long time beyond the normal schedule, this signifies some imbalance in the mind. If pingla flows beyond schedule, there is some sort of imbalance in the physical body. When the physical & mental energies are unbalanced the personality is only half developed & sickness of same type is inevitable. In order to correct this situation there must be regular alternation of the Sawar.

Many problems resulting from poor digestion such as flatulence, indigestion, diarrhoea, dysentery, cholera & dyspepsia, as well as respiratory disorders & male importance are associated with excessive flow of ida. On the other hand, such stress related problems as hypertension, acidity & ulcers arise from the over activation of pingla.

Once the disorder has actually set in a change in the flow of sawara can bring same relief. If there too much heat in the body lying on the right side can help cool it. Conversely when the body is excessively cold, lying on the left side can help to warm it. During a fever the active pingla nostril should be purposely blocked to balance the temperature.

Before the actual onset of a disease, the flow of the Sawar becomes disturbed and if this is noted beforehand, then the imbalance can be rectified and the sickness averted. For example, asthmaics feeling an attack coming on can block the active nostril to help prevent or lessen the severity of the attack or those who suffer from headaches should first check their digestion and make sure that they sleep on the left side. When the headaches occurs, they should then block the active nostril and stimulate the other.

#### YOGIC DIETETICS IN SPECIAL CONTEXT OF SAWAR YOGA:

Yoga diet has to play a significant role in the practice of yoga sadhana, maintenance of health and also in the treatment of various bodily disorders. Lord Krishna in chapter VI of Srimad Bhagwat Gita has clearly stated.

"Yoga is not possible for him who eats too much or for him who abstains too much from eating, it is not for him Arjun, Who sleeps too much or too little"

Traditionally, the concept of yogic diet has been considered in terms of SATTVIC DIET or MITAHARA.

Sawar yoga the ancient science of pranic body rhythms is not well known either in the east or in the west, but it still practised in India and has a great importance in Yoga Sadhana. It has so many rules and regulations regarding maintenance of health, astrology, daily regimen etc to lead a healthy and prosperous life. Here are the important sara yogic dietary rules, which need a deep scientific study to prove their worth in modern context of health and medicine. These are briefly described and explain with their applications.

According to Sawar yoga, water intake has been prescribed mainly in lunar, nadi and solid food in solar nadi.

“दाये स्वर भोजन करें, बायें पीवें नीर, बायें करवट सोवे करें, तो सुख पावे है जीव,  
बायें स्वर भोजन करें दायें पीवे नीर, दश दिन मूलों यों करें, होवे योग शरीर”

Moreover, it is being stated that the drinking of water in solar nadi and intake of food in lunar nadi, if carried in violation, will cause the body disease within ten days. This rule also indicates indirectly that all the above said Sawar yogic dietary rules, if violated for ten days continuously will cause the body diseased. Thus the Sawar yogic

dietetics of great importance in health and medicine.

The rule of drinking water or other liquid articles might have been stated because of favourable regulatory mechanism of blood volume control in solar nadi. In view of this rule will be applicable in disease concerned with blood volume like high and low blood pressure.

While solar nadi is functioning extremely hot stuffs, milk, sour and pungent things if taken will cause bilious complaints. This rule is also explainable in Ayurvedic terms. The solar nadi is hot by nature and there is increase of pitta dosha and bodily heat during its functioning state. Thus the intakes of food articles of extremely hot potency milk of sheep, mare etc of hot potency, sour and pungent things containing Agni tatwa will cause increase of more of the pitta dosha to display bilious complaints.

While lunar nadi is functioning very hot stuffs, saline, sour and pungent dishes of green have to be taken. This rule seems to be correct also in Ayurvedic terminology because of the fact that the nature of lunar nadi is cold and the sour pungent and saline food articles, constituted by Agni Mahabhuta can be easily accommodated in the body.

#### RECOGNIZING THE SAWAR:

##### LENGTH OF THE PRANA:

When you are examining which nostril is active at different times during the day you will notice that the length of the breath alters. Sometimes it is longer or shorter. According to the swara shastras the aim of the practice is to reduce the length of the exhaled breath so that more prana is retained in the body.

The Sawar shastras give the length of the natural expiration during particular activities. The distance is given in the measurement of an angular or one finger's breath of course measurement are given for the normal healthy person but other factors of age, weight, height etc should also be taken into consideration.

- The natural length is 7-12 angulas.
- During states of emotions and excitation 12-36 angulas.
- While singing 16 angulas
- Eating 20 angulas
- Walking 24 angulas
- Sleeping 30 angulas
- Exercise and copulation 36 angulas
- Strenuous physical exertion 30 - 100 angulas.

During the day spontaneous emphasis is an inhalation. People with weak constitution project the expiration to a longer distance. If the breath extends further than 8 inches while lying flat, excess energy is being lost.

The Shiva Swarodaya claims that those who can expire with the least possible projection of exhalation retain their vital energy and thus develop riddhis or perfection of

pranic and mental abilities.

### PRANAYAMA:

The Shiva Swarodaya recommends the practice of pranayama to help develop, regulate and control the length of the prana. that is what the word pranayama means, length of prana. Ayama is length or extension pranaya is usually defined as control of the breath, because people divide the work into prana and yama (control). However, the real aim of pranayama is to extend the prana into previously dormant areas of the body, brain and personality so as to awaken various inherent faculties and sensitize perception. This is achieved through regulation of the breath, which brings about regulation and storage of prana.

One of the main objects of practicing pranayama with breath retention is to activate sushumna, shoonya, Sawar. Therefore all the pranayamas are helpful, but Sawar yoga specifies the use of nadi shodhana for gaining awareness and control over the Sawar, nadi shodhana is the method of alternate nostril breathing. The Shiva Sawardaya says one should first breathe in through the lunar Sawar and then out through the solar Sawar and repeat the process from the solar Sawar. Inhalation and exhalation have to be controlled in definite proportions and later breath retention is included.

The shiva Sawardaya says it destroys bad karma or negative mental impressions. It represents destruction or transforaka or retention generates greater vital capacity. By perfecting these three aspects of the breath conscious central is gained and one can exist as long as the moon and stars.

The breath has to become subtle when the breath is gross, you can feel it at a distance beyond two fingers. The shorter the distance, the more subtle the breath. Exhalation should be in such a way that it does not extend more than two fingers length, but it must still be complete. During pranayama if you are not accustomed to sun

breathing you will retain the breath and then exhale or inhale too forcefully. This has to be kept in mind during natural breathing as well as pranayama practice.

### CONCLUSION:

The Shiva swarodaya clearly sums up the whole science, stating that, "it is helpful to those who are believers in a supreme being as well as to those who are non-believers. Even to non-believers, it will give many surprises".

As the techniques start having a noticeable effect upon your whole being and your concepts of life, the purpose for which these practices are intended beings manifesting in the form of tangible experiences. As Sawar yoga was designed to awaken the higher consciousness, whoever practices it is bound to have this experience eventually.

This system is based on scientific lines, whereby you start from a logical, comprehensive point in your physical existence and manipulate the mental and physical forces. By concentrating on the two dualistic energy forces and eliminating all of the accumulated impurities within this energy pathway of the physical mental and psychic bodies. The third most powerful force can be generated. that is the spiritual energy which awakens the higher faculty in the brain and consciousness.

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