



## **Anulom-Vilom Pranayama in Context of Beej Mantra and Om Mantra**

**Aishwarya H Jadeja**

Research Scholar, Lakulish Yoga University

### **Abstract :**

Eight elements, or "limbs," of yoga (Ashtanga), which Patanjali formalised as one of the six schools of Indian philosophy and is known as Yoga Darshan, are frequently represented figuratively as a tree. Yama (universal ethics), Niyama (individual ethics) asana (physical postures), pranayama (breath control) Pratyahara (control of the senses) senses), Dharana (concentration), Dhyana (meditation), and samadhi (bliss). Yoga means pranaupasana, so pranayama is considered an important part of yoga. Pranayama is the main tool of Hatha Yoga. Practicing it brings mental stability. Although the practice of pranayama is laborious, it is also an indispensable tool for mental stability. The stability of the mind depends on the stability of the Prana. In this paper the practice of Anulom-vilom pranayama with beej mantra and Om mantra is emphasized..

**Keywords:** Anulom-vilom pranayam, beej mantra, Pancha mahabhutas, OM

### **Introduction:**

In our Yoga scripture the inhale exhale regulation is done by controlling Prana is said in Hatha Yoga Pradeepika.

Pavano badhyate yena manastenaiva badhyate |

Manascha badhyate yena pavanastena badhyate || 21 ||

By whom the breathing has been controlled, by him the activities of the mind also have been controlled The action of establishing control over the Prana through the regulation of breath is a pranayama. Let us understand the definition of pranayama given by Maharshi Patanjali in Yogadarshan.

Tasmin sati swas prasvasayorgatirvichcheda: pranayama :. (2/49)

In this definition, it is a matter of breaking the speed of continuous breathing. How to break it? Speed breaks when it is stopped. The act of holding one's breath is 'stambhvrutti'. Stambhvrutti means the act of stopping. The act of stopping means kumbhak . Maharshi Vyasji has clarified every paad of this sentence. He has commented on the above formula of Yogadarshan:

सत्यासने बाह्यस्य वायोराचमनं श्वासः । कोष्ठस्यवायोनि सरणं प्रश्वासः तयोर्गतिर्विच्छेदः उभयाभाव प्राणायामः

That is, the act of sitting on a steady posture and inhaling the outside air into the lungs is 'swas' (inhale) The act of expelling air from the lungs is 'praswas'.(exhalation) Stopping the movement of these two is 'pranayama' . “

The third limb of yoga is asana, so Patanjali first used the word tasmin , in which tasmin means asana. Pranayama is the fourth organ after asana is achieved. That is why Vyasaji has shown the ritual of pranayama after the asana has become stable. By breaking the speed of both inhaling and exhaling. To hold That is why he has said the ubhayabhav pranayama

If you want to break the speed of breathing and effort, you have to stop breathing at the end of the inhale and also stop breathing at the end of the exhale. Thus the kumbhak happens twice. We have already learned the procedure of stopping the passage in the lungs at the end of the inhalation antarkumbhak and stopping the exhalation at the end of the exhalation (rechak) Bahyakumbhak without filling the lungs immediately. Now the definition will be clearly understood. The gas we take in and expel is the coarse gas outside, so it also affects the micro-organisms (sukshma Prana tattva). Originally the microcosm sukshma Prana is the stimulus and driving force of gross respiration. So naturally control of the gross also controls the micro-organisms. (sukshma) This is a wonderful discovery of the ancient sages. It is not wrong to say that pranayama is the key to yoga. Yogaupasana is the same as Pranaupasana.

### **Working section of pranayama**

Pranayama is the fourth and most important part of yoga. It indicates the dimension of Prana i.e. regulation of breath. Functionally, there are two main differences. (1) Sahita kumbhak and (2) Keval kumbhak. (1) Sahita kumbhak: In all the pranayama's in which exhale(rechak) and inhale (purak) are regulated by Kumbhak at the end of breathing, all are called Sahita kumbhak Pranayama.

(2) Keval kumbhak: The pranayama which is the act of leaving the action of breathing and stopping the breath completely, is called Keval kumbhak pranayama. Descriptions of Kumbhak Pranayama's are found in ancient Yogashastras in particular. The study of these pranayama's is of great importance. After all, it is only through long-term and continuous practice that Keval kumbhak pranayama is produced. So, naturally, the details of Kumbhaka Pranayama are seen more in it. When the seeker reaches the culmination of the Sahita kumbhak Pranayama, only the Kumbhak Pranayama manifests itself. This is high level pranayama.

### ***Sahita Kumbhaka Pranayama***

There are three actions in the Sahita kumbhaka pranayama's such as purak, kumbhak and rechak. "sahit" meaning "with" and "kumbhaka" meaning "action to stop breathing", The number of this pranayama is different in different Yoga scripture. In that sometimes 6, 8 or more than that is seen in scripture. But still the important pranayama are given below

- 1) Anulom-Vilom (2) Suryabhedan (3) Ujjayi (4) Shitali (5) Sitkari (6) Bhastrika (7) Plavini (8) Bhramari (9) Murcha

All of the early yogis accepted Anulom-Vilom pranayam, also known as sahit kumbhak pranayam, as the practise that results in nadi shodhan, the purification of the physical and astral channels (nadis). There are two varieties of this pranayam: agarbh (seedless) and sagarbh (with seed). The use of a beej mantra is suggested by the word garbha, which is a seed. Mental focus is necessary in beej mantra.

The difference between the ritual and the purpose of the agarbh and the sagarbh pranayama

- (1) There is no need for mantra japa in agarbha pranayama but in sagarbh pranayama it is essential to do pranayama including beej mantra.
- (2) In agarbha pranayama Prana usually flows in Ida-Pingala nadis, while in sagarbh pranayama Prana flows in sushumna.
- (3) The use of bandhs is unnecessary in agarbha pranayama, whereas in sagarbh pranayama it is essentially necessary.
- (4) In Agarbha Pranayama, the timing of inhale, exhale and Kumbhak is not fixed. In this inhale and exhale can be done with slow motion and Kumbhak as long as possible but in sagarbh pranayama the ratio of inhale, Kumbhak and exhale must be 1: 4: 2. In other words, the time of the kumbhak should be four times that of the inhale and the time of the exhale should be twice that of the inhale.
- (5) In agarbha pranayama Prana stays in Ida Pingala nadis but in sagarbh pranayama it stays in Sushumna nadi during kumbhak.
- (6) Agarbha pranayama is used for purification of gross and sagarbh pranayama is used for purification of subtle (sukshma) nadis

---

### **Anulom-Vilom pranayam according to Panch Mahabhuta beej mantra**

The inhalations, retentions, and exhalations were timed by the ancient sages using a mantra, or unit of time. The definition of the mantra varies throughout the yoga literature. It is defined as the amount of time required to perform specific physical actions, such as the time required to clap both hands together once, unleash an arrow, say the aum mantra, and so on. Consequently, it is possible to say that a mantra lasts for one second.

The beej mantra is another idea that needs to be explained. There are five mahabhutas, or fundamental constituents, that make up the human body and the physical cosmos. Earth, water, fire, air, and ether are these elements. These substances all emit distinctive, faint sound waves. When the yogi meditates on these ingredients, the inner music produced by these vibrations is intuitively felt. Beej mantras are the names for these sounds. During this pranayam, the yogi must focus his attention on each of these beej mantras as instructed. The names of the five fundamental elements and the beej mantras that go with them are as follows.

Lam is the beej mantra of earth (pruthvi tattva)

Yam is the beej mantra of air (vayu tattva)

Ram is the beej mantra of fire (Agni tattva)

Vam is the beej mantra of water (Jal tattva)

Ham is the beej mantra of ether (akash tattva)

### ***Techniques***

Face towards east or north and practice pranayama.

- Assume padmasan or any other meditative postures or comfortable posture.
- Inhale for 12 seconds through the left nostril while thinking about lam, the beej mantra for the earth (pruthvi), and focusing your inward look at the base of your spine.
- In internal retention the beej mantra for air (vayu) should be thought about for 48 seconds while keeping your inner sight fixed on your chest.

- Exhale for 24 seconds through the right nostril, lowering your inner sight to your navel, and thinking about Ram, the beej mantra for fire (Agni).
- Focus the inner awareness on the lower abdomen and begin the second breathing cycle by taking 12 deep breaths while focusing on the beej mantra for water, vam (jal).
- For 48 seconds, hold your breath while focusing on the beej mantra for ether (akash), “ham,” and keeping your inner gaze on the space between your eyebrows.
- Exhale for 24 seconds while meditating on lam, the earth beej mantra (pruthvi), and bringing your inner sight to the base of your spine.

One sagarbh Anulom-Vilom pranayam is made up of two rounds of alternate-nostril breathing at a ratio of 12:48:24 seconds. Ten to fifteen of these pranayam should be done in one sitting at first for the beginner. As one becomes more competent, the number should be steadily raised.

The length of the respiratory rounds should also be increased with time. First, the ratio of 12:48:24 seconds should be increased to 16:64:48 seconds. The final ratio to strive for is 20:80:40, which is thought to be the most successful.

---

### Anulom-vilom pranayam according to Aum mantra

Sit in padmasan or any meditative postures or comfortable asana face towards east or north. The technique are as follows

- Breathe in through the left nostril, repeating the letter “a” internally for 16 seconds. Consider Brahma (Lord the Creator), who is Rajoguna (full of energy and action) and is symbolised by the colour red.
- Keep your breath while participating in uddiyan bandh (stomach lock). While holding your breath for 64 seconds, mentally repeat the letter “u” while focusing on Vishnu (Lord the Maintainer), who stands for purity and is dark in colour.
- Release uddiyan bandh and breathe out through the right nostril for 32 seconds while internally reciting the letter “m”. Think about Shiva (Lord the Destroyer), who is white in colour and symbolises tamoguna (inertia).
- Inhale through the right nostril for 16 seconds. Meditate on Brahma (Lord the Creator) and the letter “a”
- Perform uddiyan bandh for 64 seconds while holding your breath. Think about the letter “u” and Vishnu (Lord the Maintainer).
- Release the uddiyan bandh and breathe out for 32 seconds through the left nostril while thinking about Shiva (Lord the Destroyer) and the letter “m.”

These two cycles of breathing together constitute one sagarbh Anulom-Vilom pranayam. The 80 of these Pranayama should be performed in a single session, according to the ancient yoga teachers. Additionally, they need to be sitting for four times a day: in the morning, at noon, in the evening, and at midnight. This implies that one must perform at least 320 pranayama each day.

---

### Conclusion:

The two primary concepts of Hatha Yoga—the most popular and extensively researched type of yoga in the modern world—are asana (physical postures) and pranayama (breathing exercises). Pranayama has been shown to have several positive health impacts on its own, such as reducing stress, improving cardiovascular health, breathing function, and cognitive function. Breath movement is manipulated during OM Mantra Chanting and Anulom Vilom Pranayama, and the breath is a dynamic link between the body and mind. Varied pranayama are said to have different psychosomatic effects because of variations in the length of the breathing cycle's phases, tidal volume, and other elements such using the mouth or nose, constriction of the laryngeal muscles, and glottis posture. Although pranayama practise significantly improves physiological markers, this benefit is only observed in study participants who regularly practise pranayama. Anulom Vilom Pranayama and OM Mantra Chanting are complete yoga-based breathing techniques that have been found to improve lung function when practised regularly.

---

### Reference

Madan Mohan Role of Yoga and Ayurveda in Cardiovascular Disease. [Last accessed on 2011 Sept 11]. Available from: <http://www.fac.org.ar/qcvc/llave/c039i/madanmohan.php> .

Iyengar BKS. Light on Yoga. 2<sup>nd</sup> ed. New York: Schocken Books; 1976.

Hatha Yoga Pradeepika

Patanjali Yoga sutra

Swami Rajarshi Muniji. 2017 . Ashtanga Yoga Darshika Pratham. Life Mission Publication.

Swami Rajarshi Muniji. 2013. Ashtanga Yoga Darshika Dwitya. Life Mission Publication.

- 
- Yang K. A review of yoga programs for four leading risk factors of chronic diseases. *Evid Based Complement Alternat Med.* 2007;4:487–91.
- Sharma VK, Trakroo M, Subramaniam V, Rajajeyakumar M, Bhavanani AB, Sahai A. Effect of fast and slow pranayama on perceived stress and cardiovascular parameters in young health-care students. *Int J Yoga.* 2013;6:104–10.
- Saxena T, Saxena M. The effect of various breathing exercises (pranayama) in patients with bronchial asthma of mild to moderate severity. *Int J Yoga.* 2009;2:22–5.
- Sharma VK, Rajajeyakumar M, Velkumary S, Subramanian SK, Bhavanani AB, Madanmohan, et al. Effect of fast and slow pranayama practice on cognitive functions in healthy volunteers. *J Clin Diagn Res.* 2014;8:10–3.
- Bernardi, L., Sleight, P., Bandinelli, G., Cencetti, S., Fattorini, L., Wdowczyc-Szulc, J., & Lagi, A. (2001). Effect of rosary prayer and yoga mantras On autonomic cardiovascular rhythms: Comparative study. *Bmj*, 323(7327), 1446-1449.
- Bittoo Kumar Surlya & Manila Jain (2021). To Evaluate the effect of OM Mantra Chanting along with Anulom Vilom Pranayama on Medical and Paramedical Students. *Sch Int J Anat Physiol*, 4(3): 38-43.
- Swami Rajarshi Muniji. 2007. *Classical Hatha Yoga*. Life Mission Publication.