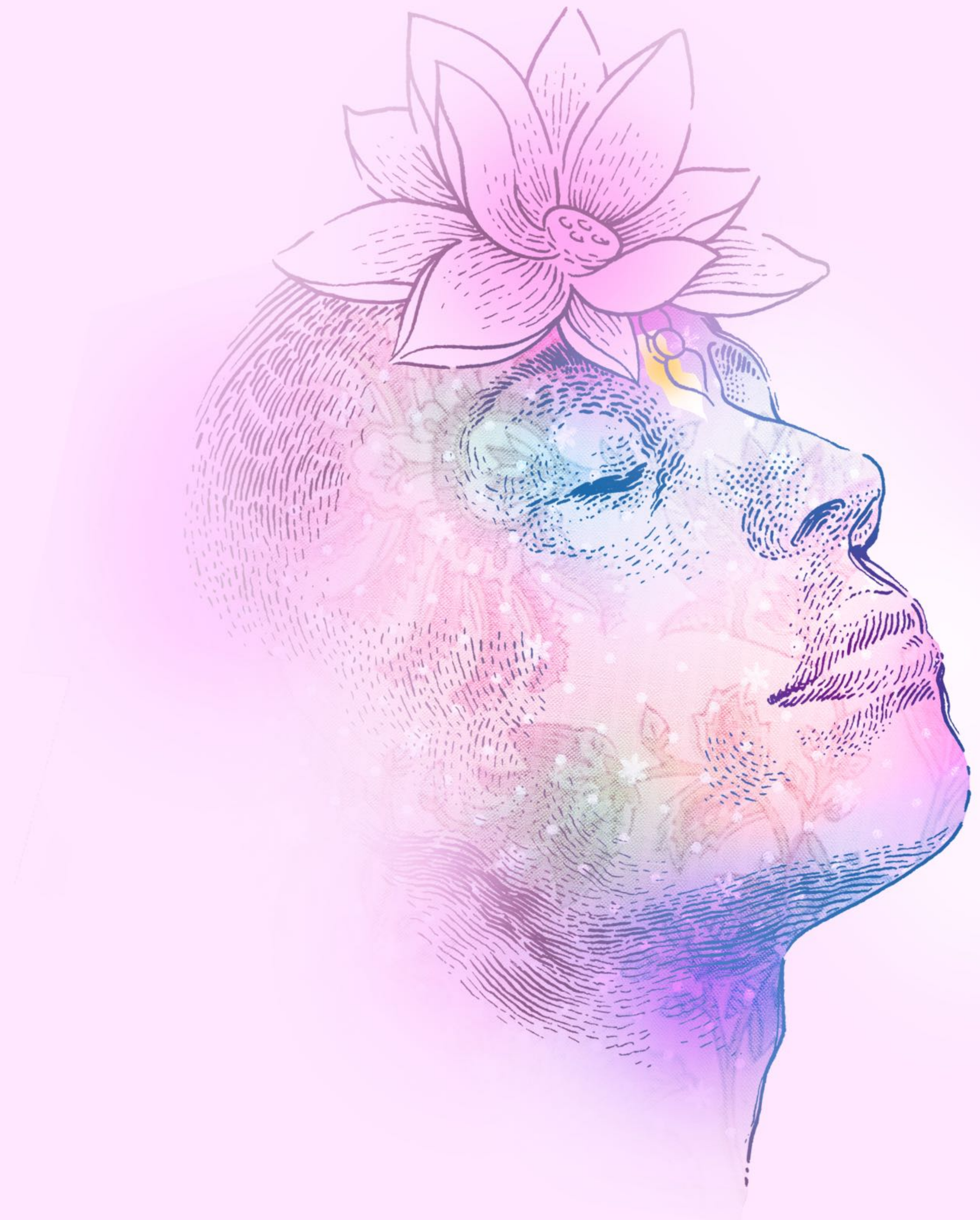


Pranayama Intensive

August 26 to 30, 2024



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ॐ ॐ ॐ

श्री गुरुभ्यो नमः हरिः ॐ

Om Om Om

Sri Gurubhyo Namah Harih Om

Salutations to the Gurus!

ॐ सह नाववतु ।
सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ saha nāvavatu saha nau bhunaktu
saha vīryaṃ karavāvahai
tejasvi nāvadhītam astu mā vidviṣāvahai
oṃ śāntiḥ śāntiḥ śāntiḥ

May that Brahman protect us together. May it nourish us together. May we both gain great vitality. May our learning be brilliant. May we never argue. Om peace, peace, peace.

**Tasmin sati śvāsa-prāśvāsayor gati-
vicchedaḥ prāṇāyāmaḥ**

That (āsana) having been perfected, regulation of the flow of inhalation and exhalation is Prāṇāyāma.

*Yoga Sutras II.49,
Yoga Philosophy of Patañjali, Swāmi Hariharānanada Āraṇya*

**Tasmin sati śvāsa-prāśvāsayor gati-
vicchedaḥ prāṇāyāmaḥ**

This having been (accomplished) Prāṇāyāma which is cessation of inspiration and expiration (follows).

*Yoga Sutras II.49,
The Science of Yoga, I.K.Taimni*

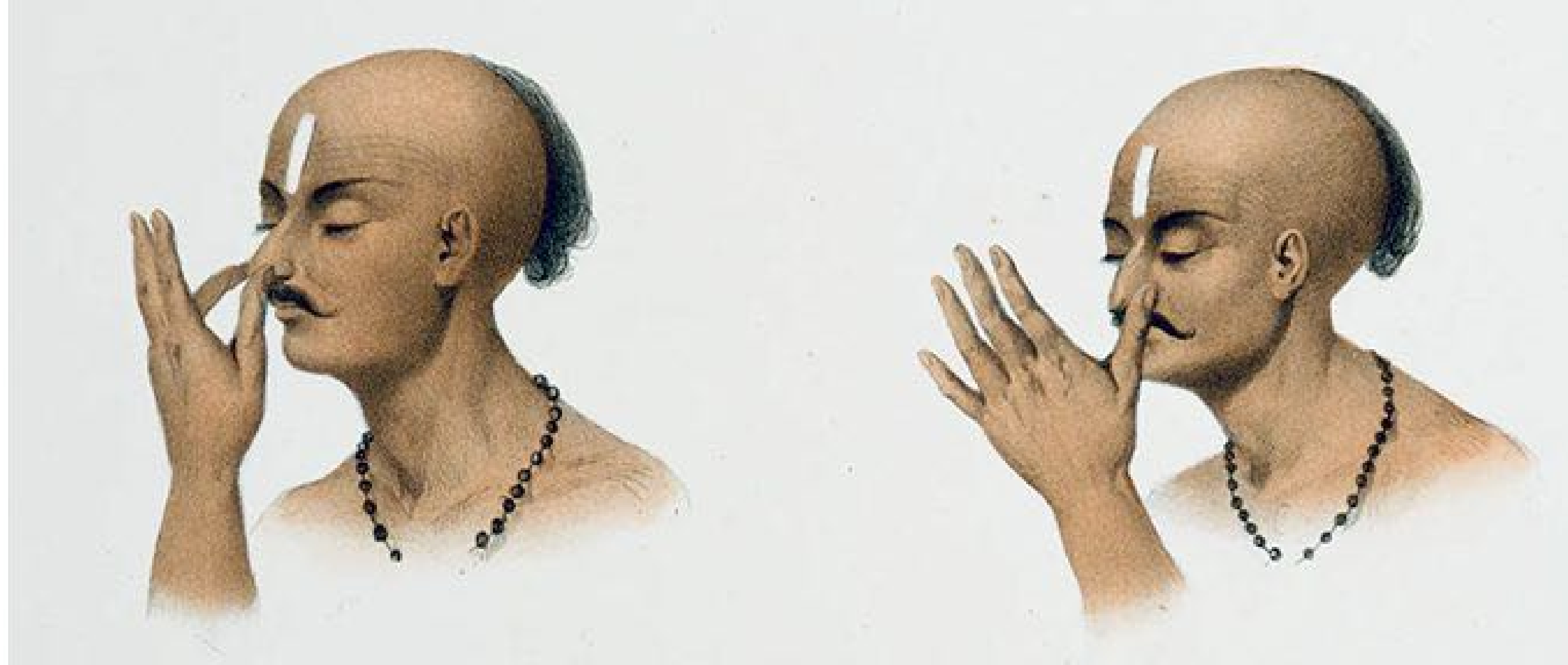
Sūtrā 49.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

तस्मिन् Tasmin, that (the posture). सति Sati, being. श्वास Svāsa, of the inspiratory breath. प्रश्वासयोः Praśvāsayoḥ, of the expiratory breath. गति Gati, of the movements. विच्छेदः Vichchhedah, stoppage. प्राणायामः Prāṇāyāmaḥ, regulation of breath.

49. Regulation-of-breath (Prāṇāyāma) is the stoppage of the inspiratory and expiratory movements (of breath) which follows, when that has-been-secured.—100.





The fourth¹⁵⁷ quality is the quieting of breath through inhaling and exhaling of air and suspension of the two (i.e. of inhaling and exhaling) so that one becomes like one sojourning in the depth of water (and) doing without air.¹⁵⁸ Whoever realizes this (has the following :) his heart is divested of whatever turbidity it contained.¹⁵⁹ It is therefore able to do whatever it wishes.¹⁶⁰

¹⁵⁸ This corresponds to sūtra 2.49: *tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ* ‘When this (i.e. Posture) has been accomplished, regulation of breath (consisting in) cutting off the flow of inhaling and exhaling (is to be practised)’. Cf. *Bhagavadgītā* 4.29: *prāṇāpāna-gatī ruddhvā* ... ‘... checking the flow of exhaling and inhaling ...’. The simile of the person sojourning in the depth of water occurred in all probability in the commentary used by al-Bīrūnī. Cf. *India*, Hyd., 55: وتسكين الحركات والتنفس فقد علم ان الحريص ساعٍ والساعي تعب والتعب ضابح فالضبح اذن نتيجة الحرص وبانقطاعه يصير التنفس على مثال تنفس المستغنى عن الهواء في قرار الماء (Sachau (tr.), I, 73: ‘... to stop all motions, and even the breathing. It is evident that a greedy man strains to effect his object, the man who strains becomes tired and the tired man pants; so the panting is the result of greediness. If this greediness is removed, the breathing becomes like the breathing of a being living at the bottom of the sea, that does not want breath ...’). For the regulation of breath as presented in the sūtra cf. *Śvetāśvataropaniṣad* 2.9.

Om Om Om

Sri Gurubhyo Namah Harih Om

om saha nāvavatu saha nau bhunaktu
saha vīryaṃ karavāvahai
tejasvi nāvadhītam astu mā vidviṣāvahai

om śāntiḥ śāntiḥ śāntiḥ

Adya purvokta evam guna visheshena vishistayam

asyam shubhatithau

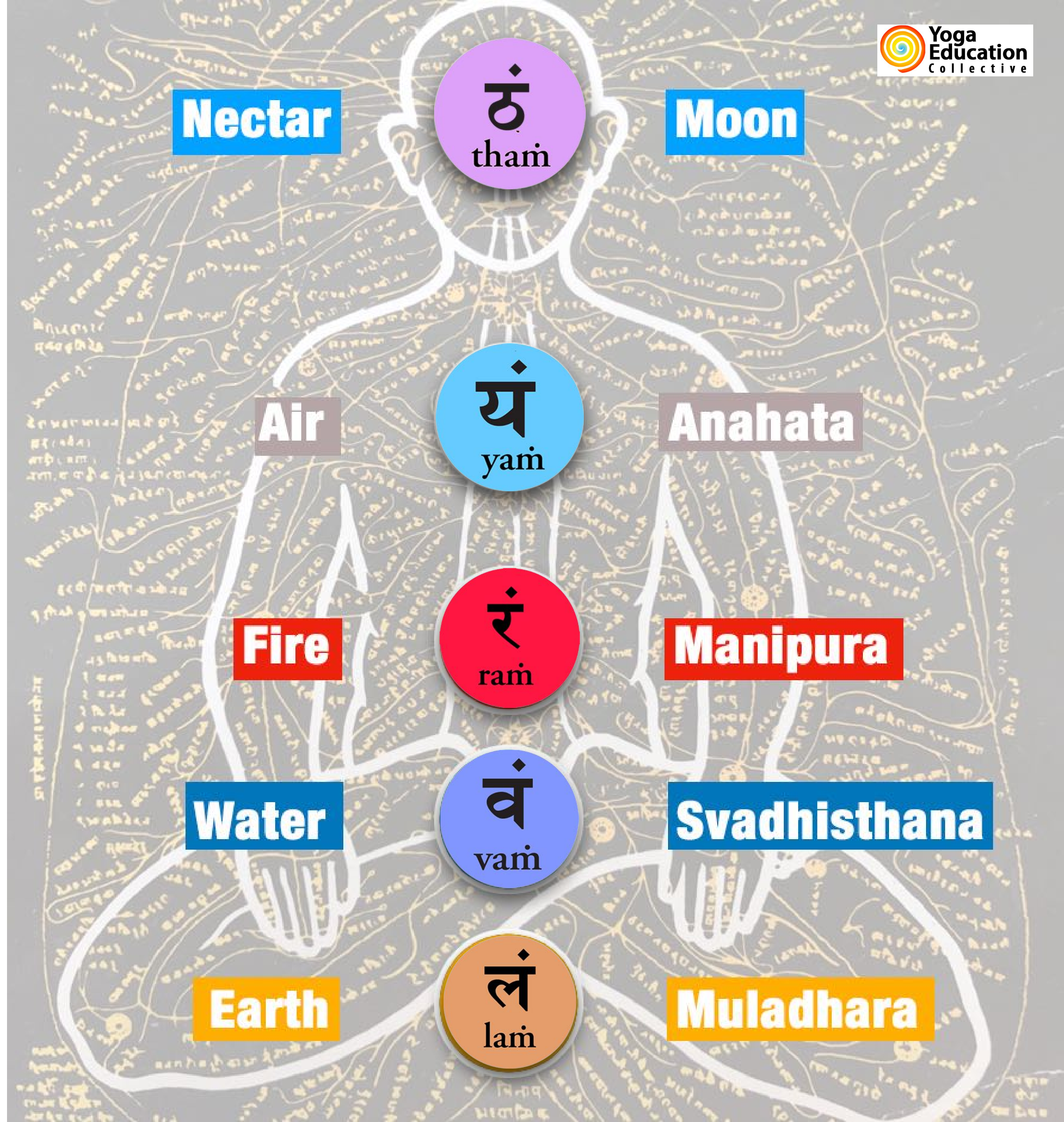
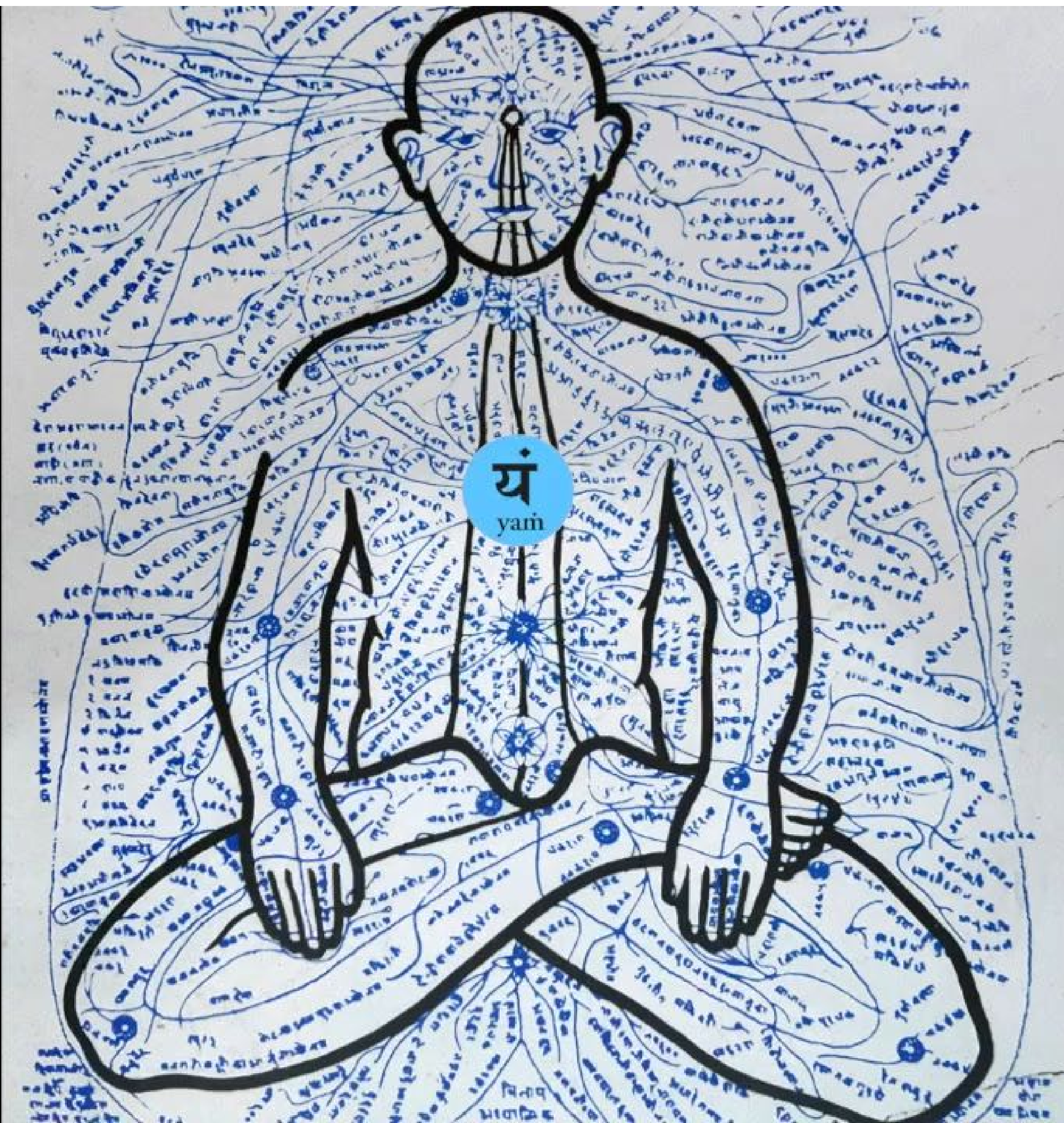
Adyetyadi Sri Parameshvara prasada purvakam

samadhi tatphala siddhyartham

asana purvakan pranayamadin karishye

Nadi Samanu

Explanation then play one round only.



Taittiriya Upanishad 1.11.1

शिष्यानुशासनम्
वेदमनूच्याचार्योन्तेवासिनमनुशास्ति ।
सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।
आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।
सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।
कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।
स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १॥

śiṣyānuśāsanam
vedamanūcyācāryontevāsinamanuśāsti
satyaṃ vada dharmaṃ cara svādhyāyānmā pramadaḥ
ācāryāya priyaṃ dhanamāhṛtya prajātantuṃ mā vyavacchetsīḥ
satyānna pramaditavyam dharmānna pramaditavyam
kuśalānna pramaditavyam bhūtyai na pramaditavyam
svādhyāyapravacanābhyāṃ na pramaditavyam

Having taught the Vedas, the teacher enjoins the pupils: ‘Speak the truth, do your duty, never swerve from the study of the Vedas, do not cut off the line of descendants in your family, after giving the teacher the gift that is dear to them. Never swerve from truth, never fall from duty, never overlook your own welfare, never neglect your prosperity, never neglect the study and the propagation of the Vedas.

Taittiriya Upanishad 1.11.2

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव ।
पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ।
यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ।
यान्यस्माकं सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि ॥ २॥

*devapitrkāryābhyāṃ na pramaditavyam mātṛdevo bhava
pitṛdevo bhava ācāryadevo bhava atithidevo bhava
yānyanavadyāni karmāṇi tāni sevitavyāni no itarāṇi
yānyasmākagmsucaritāni tāni tvayopāsyāni no itarāṇi*

Never swerve from your duties towards the Devas and towards the departed souls.

May the mother be, to you, a Deva. May the father be to you a Deva.

May the Acharya be to you a Deva. May the guest be to you a Deva.

Let only the actions that are free from blemishes be done – and not others.

You must follow only those virtuous actions which are irreproachable – and not others.

ये के चास्मच्छ्रेयाऽसो ब्राह्मणाः ।
तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् ।
अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् ।
भिया देयम् । संविदा देयम् ॥ ३ ॥

*ye ke cāsmacchreyāgmsō brāhmaṇāḥ
teṣāṃ tvayāsanena praśvasitavyam śraddhayā deyam
aśraddhayā'deyam śriyā deyam hriyā deyam .
bhiyā deyam saṃvidā deyam*

You must not even breathe a word when those who are more distinguished than you are in discussion on spiritual matters (or, you must offer a seat to superiors and worship them with acts of reverence and love).

Gifts should be given with faith; they should never be given without faith;

they should be given in plenty, with modesty and with sympathy.

Let there be also agreement in opinion or friendly feelings when gifts are offered.

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ।
ये तत्र ब्राह्मणाः संमर्शिन्ः । युक्ता आयुक्ताः ।
अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् ।
तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु ।
ये तत्र ब्राह्मणाः संमर्शिन्ः । युक्ता आयुक्ताः ।
अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् ।
तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः ।
एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् ।
एवमु चैतदुपास्यम् ॥ ४॥ इत्येकादशऽनुवाकः ॥

*atha yadi te karmavicikitsā vā vṛttavicikitsā vā syāt
ye tatra brāhmaṇāḥ saṃmarśinaḥ yuktā āyuktāḥ
alūkṣā dharmakāmāḥ syuḥ yathā te tatra varteran
tathā tatra vartethāḥ athābhyākhyāteṣu
ye tatra brāhmaṇāḥ saṃmarśinaḥ yuktā āyuktāḥ
alūkṣā dharmakāmāḥ syuḥ yathā te teṣu varteran
tathā teṣu vartethāḥ eṣa ādeśaḥ eṣa upadeśaḥ
eṣā vedopaniṣat etadanuśāsanam evamupāsītavyam
evamu caitadupāsyam ityekādaśa'nuvākaḥ*

Now, if there should arise any doubt regarding your acts, or any uncertainty in respect of your conduct in life,
you should act in those matters exactly as those wise ones who are present there,
who are thoughtful, religious (experienced), not set on by others, not cruel (i.e. gentle) and are devoted to Dharma.

And now with regard to those who are falsely accused of some crime:

You should rule yourself exactly in the same manner as do the wise ones who are present there, who are thoughtful,
religious (experienced) not set on by others, not cruel (i.e. gentle) and are devoted to Dharma.

This is the command. This is the teaching. This is the secret of the Vedas. This is the commandment.

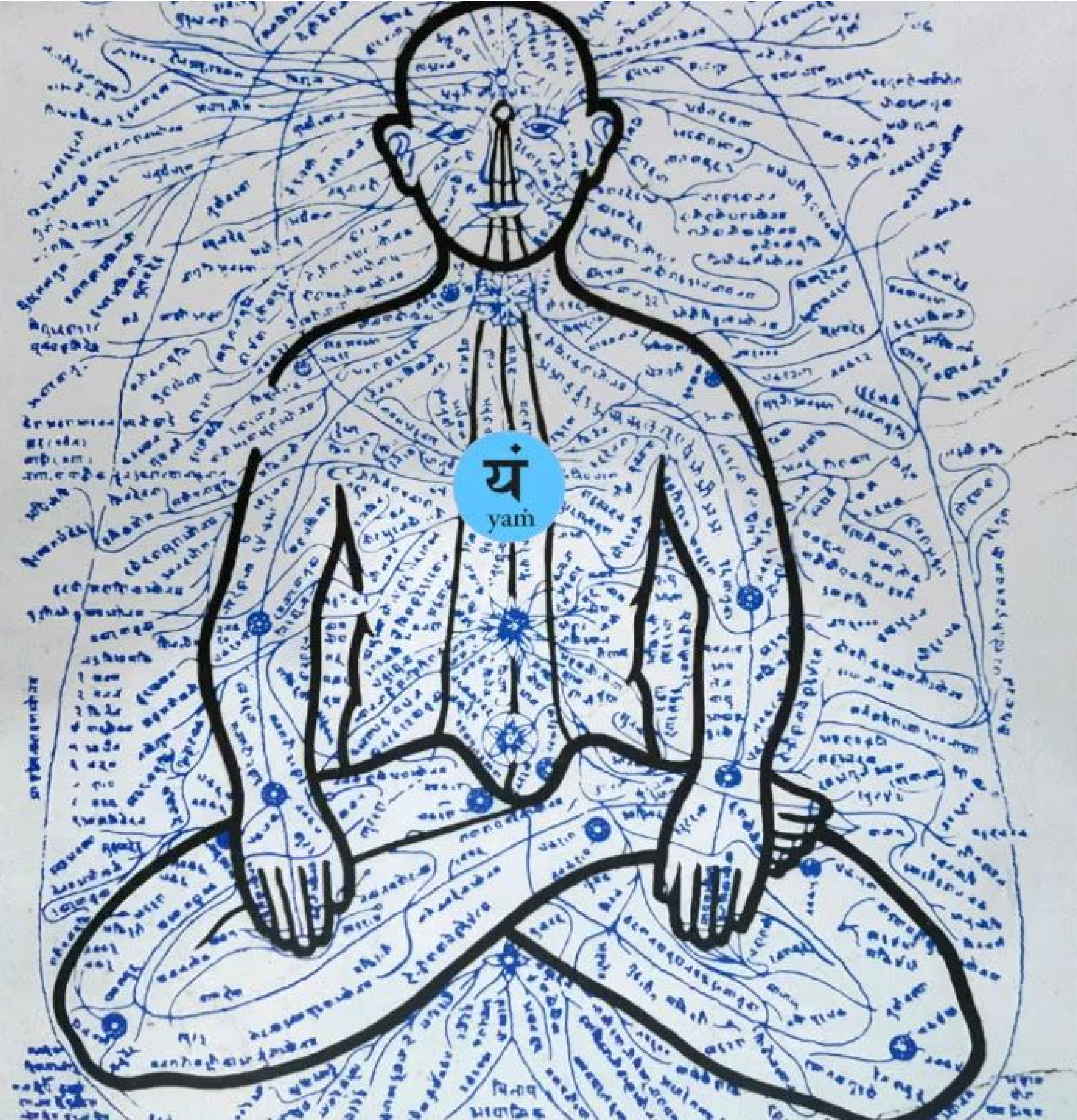
This should be observed. Verily, having understood this fully, one must act in the way taught above, continuously till the last – and not otherwise.

1. Observing one's own mode of living with reference to society and oneself
2. Regulating one's relationship with the last generation and the present elders
3. Relationship between oneself and the teachers
4. One's attitude towards the learned and the wise in the society
5. Charity and the laws of giving
6. Remedy for doubts regarding one's duty and conduct in life
7. Doubts regarding one's relationship with others falsely accused in the world

Nadi Samanu

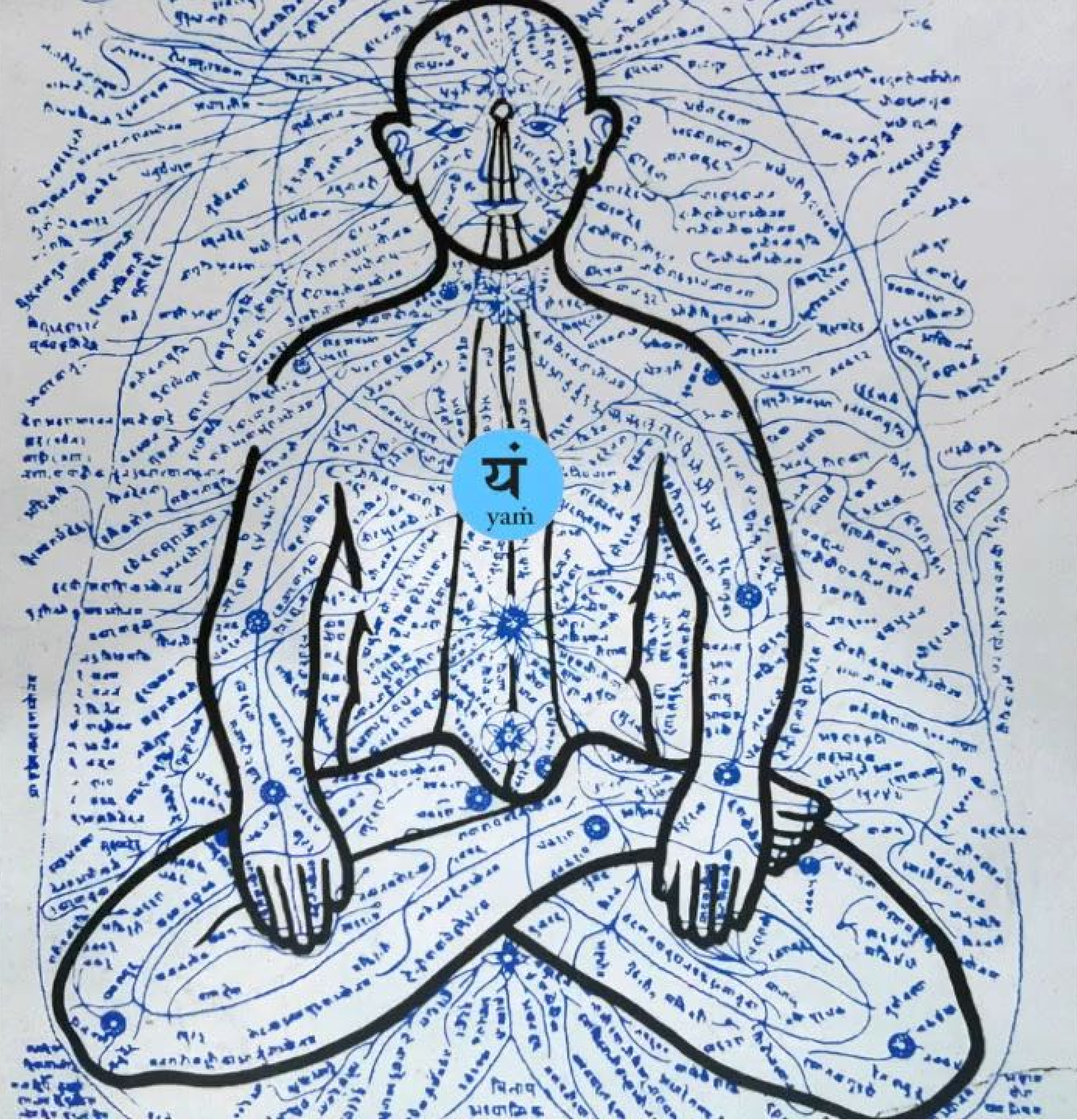
Three Rounds 4 : 16 : 8

Pause between each round



Nadi Samanu

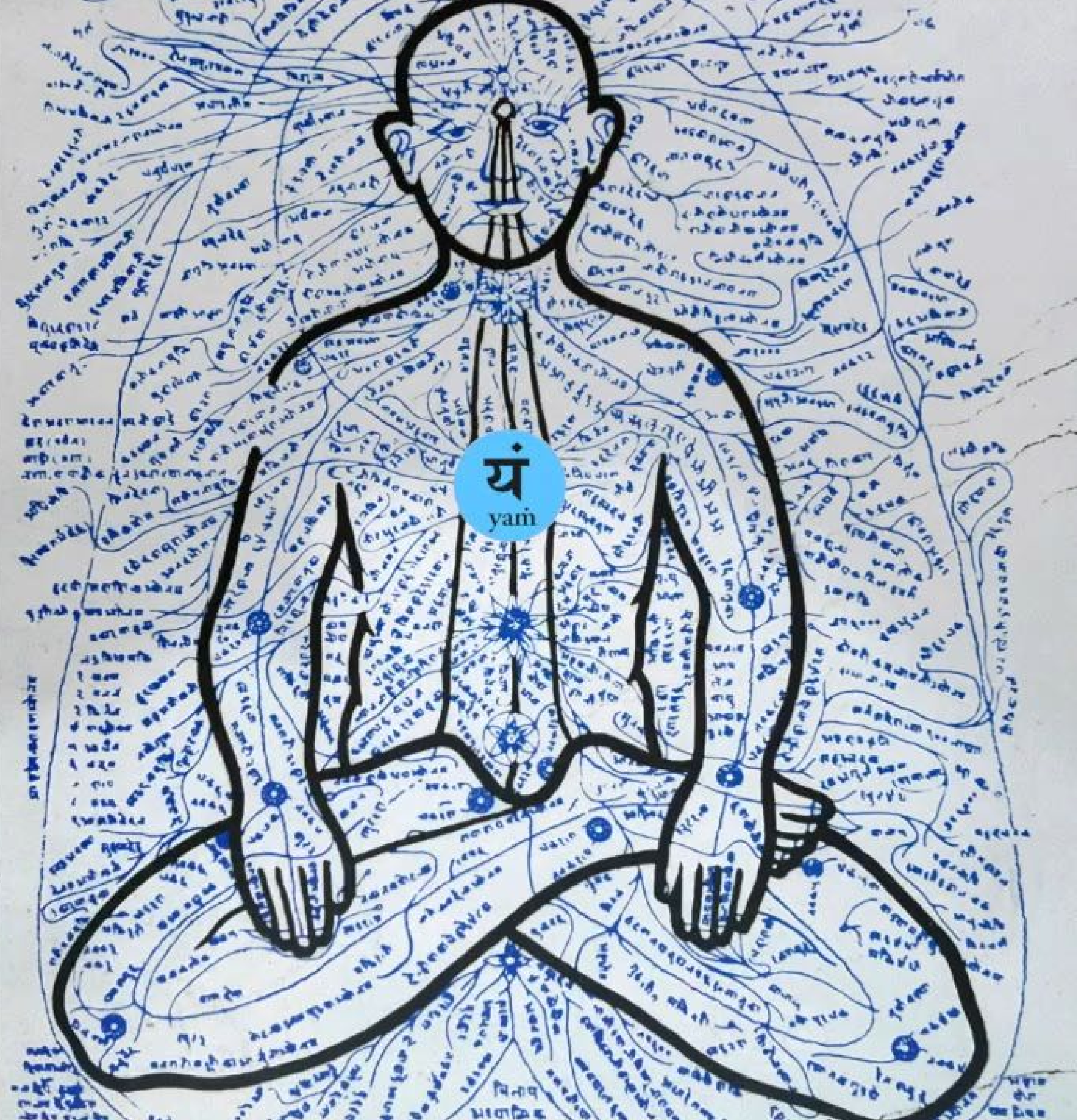
Three Rounds 4 : 16 : 8
Continuous rounds



Nadi Samanu

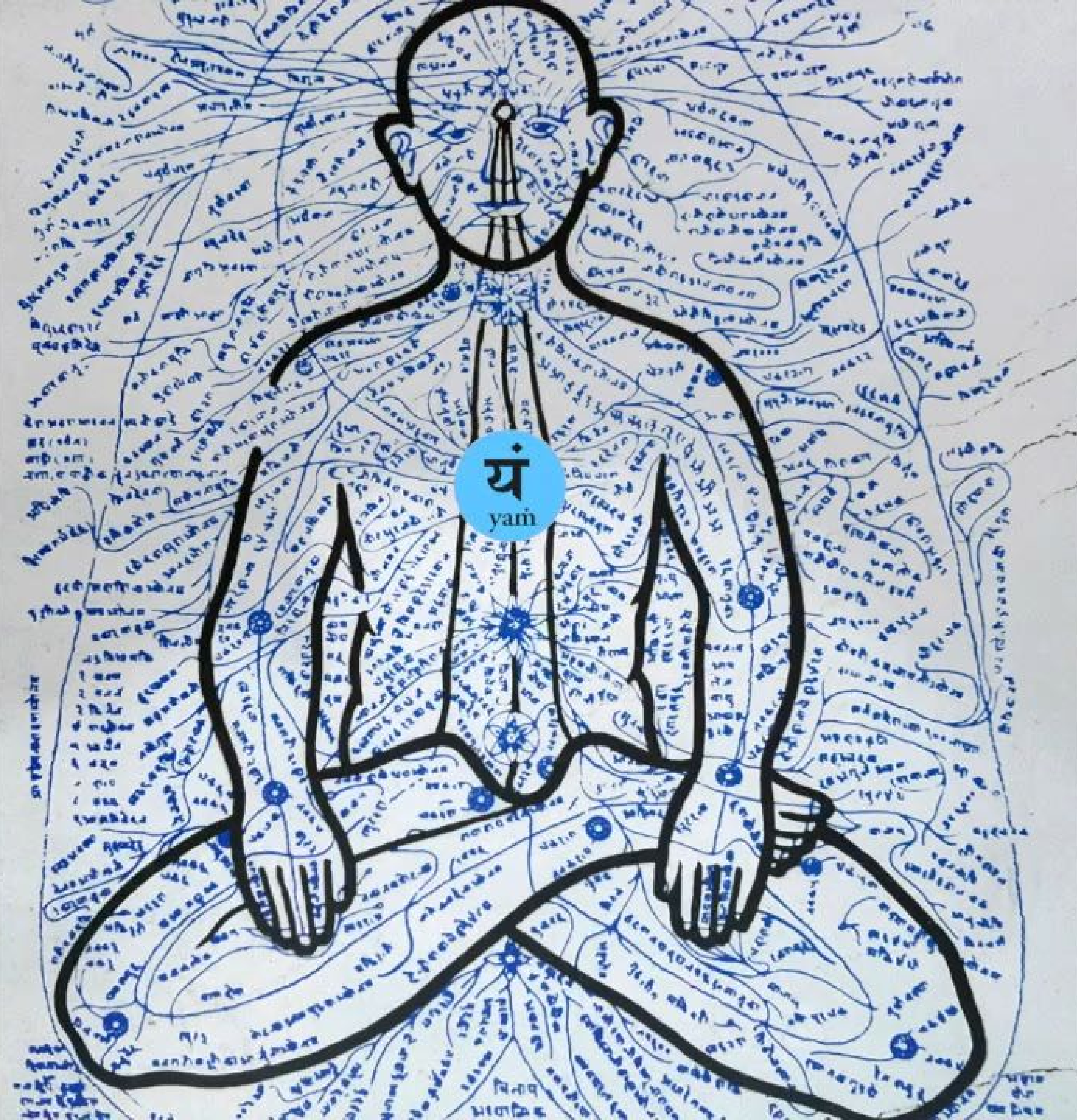
Three Rounds 5 : 20 : 10

Pause between each round



Nadi Samanu

Three Rounds 5 : 20 : 10
Continuous rounds



ॐ सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःखभाग्भवेत् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ sarve bhavantu sukhinaḥ
sarve santu nirāmayāḥ
sarve bhadraṇi paśyantu
mā kaścid duḥkha bhāgbhavet
oṃ śāntiḥ śāntiḥ śāntiḥ

May all be happy, may all be free from disease,
may all see goodness, may none suffer from sorrow.

ॐ असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।
ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ तत्सत् ॥

asato mā sadgamaya
tamasomā jyotir gamaya
mrityormāamritam gamaya
Om śhānti śhānti śhāntiḥ harih om tat sat

Lead me from changing existence to unchanging being,
lead me from the darkness of tamas to the light of knowledge,
lead me from death to immortality. Harih om that is truth.