Concept of Pranayamam in Naadi, Habitat and Seasonal Changes – A Review

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ABSTRACT

Yogam plays an important role in Siddha System of Medicine. Siddhar Thirumoolar explains Ashtanga Yogam in Thirumandiram which consist of various aspects in human life. Pranayamam is the fourth Angamor limb of Ashtanga Yoga. Pranayamam means breath control. The aim of practicing Pranayamam is to stimulate, regulate and harmonize vital energy of the body. In the human body, this universal pranan has been observed to move in specific ways in specific regions in the body, regulating and controlling physical and mental function. While, doing pranayamam it purifies our human body. The Vayu cannot enter the Nadis if they are full of impurities. Therefore, first, they should be purified and then Pranayamam (vasi) should be practiced. If you practice pranayamam regularly our naadi and ultathuvangal will be maintained properly.

KEY WORDS

Breath exercise, Siddha, Vasi, Saram

1. INTRODUCTION

Siddhars say that an intelligent control over our breathing will prolong life by increasing our stamina. The practice of right way of breathing in Siddhar's science of longevity is known as practice of “Vasi (Pranayama)”. Vasi in Tamil means “breathing” (Vayutharanai). If we repeat the word ‘Vasi’ several times it will resound as ‘Siva’. Regulation of breathing. The Siddha system says the human body both the physical and the subtle is made up of 72,000 veins and nerves and seven vital nerve centers (chakras) along the route of the spinal cord, the three important regions being sun, moon, and fire, the ten vital airs (prana) and ten vital nerves (nadis). Out of the ten vital nerves (Nadis) the first three namely Idakalai, Pingalai, and Suzhumunai play an important role in the technique and prolongation of life.

2. MATERIALS AND METHODS

- Research design: literaturereview
- Reviewed from selected authenticate texts available in books and e-books from reference.
- E-book searched from Science Direct, Google scholar, Elsevier, etc.
- Key words used for searching pranayamam, vasi, saram.

3. RESULTS

3.1 Pranayamam

The normal life span of a man should be 120 years. A man’s normal act of breathing as prescribed by Siddha science is at the rateof 360 times per nazhigai (Two hours = lynthunazhigai) and this comes to 21,600 breaths in a day. Every act of breathing takes place at a length of space of 12 inches in the nostril and
during its operation, the energy utilized by the body is up to an extent of eight inches only and the remaining four inches is being wasted. It is clear therefore that out of 21,600 total breaths of a human body in a day, the body is utilizing only 14,400 breaths and the balances of 7,200 breaths go as unutilized. If we make use of those 7,200 breaths, we can live without pinni, muppu, sakkadu.[3]

“Nalondrukurubathuorayarathuvarunoorunala
amanaswasasam than
ezhuthirkumkolandripathinalriyithunano
orukuvithamoolatharathulodungumphalond
riezhayirathieranoorusempazhinirpayi
ndhudumaenairipinnaelondriedhanaitus
athithaleppozhuthumpalaraiirukalamae”
- Noi Nodal

Thiratupagam 1

Respiration should be rhythmical. According to Thirumoolar by harmonizing the three movements. Inhalation (pooragam) through left nostril 16 mathirais (units), retention (kumbagam) of the inhaled air to the extent of 64 mathirais and exhalation (resagam) through right nostril 32 mathirais.[4]

3.2 Types of Pranayama

According to Thirumoolar there are three steps in pranayamam:

<table>
<thead>
<tr>
<th>Pranayama Steps</th>
<th>Mathirai</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pooragam</td>
<td>16</td>
</tr>
<tr>
<td>Kumbagam</td>
<td>64</td>
</tr>
<tr>
<td>Raesagam</td>
<td>32</td>
</tr>
</tbody>
</table>

1. NaturalBreathing
2. Basic Abdominal Breathing
3. Thoracic Breathing
4. Clavicula Breathing
5. Yogiic Breathing
6. Deep breathing with ratios
7. Fast Breathing
8. Interrupted Breathing
9. Alternate Nostril Breathing
10. Cooling Breathing
11. Victorious Breathing
12. Humming Bee Breathing
13. Bellow's Breathing
14. Interrupted Breathing
15. Alternate Nostril Breathing
16. Cooling Breathing
17. Victorious Breathing
18. Humming Bee Breathing
19. Bellow's Breathing

3.3 Saram

Saram is the flow of energy which regulates the 64 kalaigal in the human body. Saram flow through the pathways of 3 naadis, they are idakalai, pingalai and suzhumunai. Idakalai is the cold energy, pingalai is the hot energy, and these two energies are kept in harmony by the suzhumunai. It may be defined as the action of pranavayu. Inhalation in one nostril and exhalation occurs in another nostril. The flow of oxygen into the left nostril is called idakalai and through the right nostril is called pingalai. Saram is the movement of oxygen (Pranavayu). It flows into the nostrils by inhaling and comes out by exhalation.[2]

The inhalation and exhalation don’t take place simultaneously in both nostrils. In each nostril, the respiration takes place only for 2 hours.

On Monday, Wednesday and Friday, the respiration takes place through the left nostril for two hours, beginning at 4AM every morning. Consequently, for every two hours, the respiration is changed from one nostril to another. According to avvaikural etc.,

“Vaelivaenthipalvilangumputhanidam”
Tuesday, Saturday and Sunday, Respiration starts from the Right nostril and at every two hours respiration changes from one nostril to another nostril. In Thursday of waxing moon, through the left nostril and during the waning moon, through the right nostril, respiration starts at 4A.M. It the early morning and respiration changes from one nostril to other in every 2 hours (lynthulynthunazhigaimarum). The respiration passes through via Idakalai or Pingalai enter all the five boothas. Combination of three kalais, vayus and three nadis, the function and the proportion of the three pulses (nadi) are determined.[6]

### 3.4 Relationship between kalaigel and vayukkal

<table>
<thead>
<tr>
<th>KALAIGAL</th>
<th>VAAYU</th>
<th>NAADI</th>
</tr>
</thead>
<tbody>
<tr>
<td>IDAKALAI</td>
<td>ABANAN</td>
<td>VATHAM</td>
</tr>
<tr>
<td>PINGALAI</td>
<td>PRANAN</td>
<td>PITHAM</td>
</tr>
<tr>
<td>SUZHUMUNAI</td>
<td>SAMANAN</td>
<td>KABHAM</td>
</tr>
</tbody>
</table>

Source - Noi Nadal pagam 1

The northwest / sunshine for the wind inside the right nostril; the spatial / lunar eclipse of the wind inside the left nostril. Two nostrils say that the winds are windy when winds up. These breathing have unique properties and functions.[7]

### 3.4.1 Pingalai

1. The body’s heat will riseslightly.
2. Strengthen the body and increase strength.
3. The brain and the body are breathless.
4. The temperatures are low and the speed is high.

### 3.4.2 Idakalai

1. The body’s temperature is somewhat diminished and cooler.
2. Tranquility decreases and mildness in the mind and body.
3. The brain starts to think quietly.
4. Decreases speed and moderate mood.

<table>
<thead>
<tr>
<th>NAADI</th>
<th>MONTHS</th>
</tr>
</thead>
<tbody>
<tr>
<td>VATHAM</td>
<td>AADI (July, August) - IYPASI (October, November)</td>
</tr>
<tr>
<td>PITHAM</td>
<td>PANGUNI (March, April) - AANI (June, July)</td>
</tr>
<tr>
<td>KABHAM</td>
<td>KARTHIGAI (November, December) - MAASI (February, March)</td>
</tr>
</tbody>
</table>

### 3.5 Concepts Regarding Habitat and Season

Siddha science which visualizes man as a microcosm, believes that planetary changes and natural rhythms that result in six seasons/year (perumpozhuthu) and six periods/day (sirupozhuthu) also result in corresponding physiological changes in other creatures living in macrocosm, viz., the Universe.[8]

“AndathilullathaePindam, PindathilullathaeAndam ...”

- Satta Muni Gnanam

This verse means that the environment is same within and outside our body which indicates that the body physiology must be tuned according to the habitat and the prevailing season as an adaptive and preventive measure for one’s health.[9]

Accordingly, Siddhars designed the habitat (Nilam) and seasons (Pozhuthu).[10]
Table 4. Correlation between Habitat, Seasons and Periods/Days

<table>
<thead>
<tr>
<th>Habitats/Seasons</th>
<th>PERUM (Habitat)</th>
<th>POZHUTHU (Seasons)</th>
<th>SIRU (Six periods/days)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nilam</td>
<td>KuthirKalam (Autumn)</td>
<td>Nadu Iravu (Mid Night)</td>
<td></td>
</tr>
<tr>
<td>Kurinji</td>
<td>Munpanikalam (Early Winter)</td>
<td>Malai (Evening)</td>
<td></td>
</tr>
<tr>
<td>Mullai</td>
<td>Winter KarKalam (Rainy Season)</td>
<td>Vaikarai (Early Morning)</td>
<td></td>
</tr>
<tr>
<td>Marutham</td>
<td>Aruperumpozhuthum (Six Seasons)</td>
<td>Kalai (Morning)</td>
<td></td>
</tr>
<tr>
<td>Neithal</td>
<td>Aruperumpozhuthum (Six Seasons)</td>
<td>Pirpagal (Afternoon)</td>
<td></td>
</tr>
<tr>
<td>Palai</td>
<td>Mudhuvaenir (Summer), PinpaniKalam (Late Winter)</td>
<td>Nadupagal (No on)</td>
<td></td>
</tr>
</tbody>
</table>

4. DISCUSSION

In order to lead a healthy life, we need to go through the Inspiration and Expiration process. The regulation can be done by practicing Pranayamam. Pranayamam means control of breath; pranan means breath or vital energy in the body. Pran is the energy responsible for life or life force, and ayama means control. If it is employed scientifically, oxygen will enter through the six vital regions of the body (Atharam) and strengthen them. It controls the mind without oscillation, brightens the intellect and makes the body immortal. Finally, it gives the status of the Almighty. Further, it is said there won't be any illness if the respiration is done with the proper ratio between the three nadi (that governing soul and body) namely, Vali, Azhal and Aiyam. If you do pranayama in right way, according to Kalai, vaayu and habitat and seasonal changes combine to form the Healthy and Longevity of the life. It’s one of the best preventive measures to live without illness and make it remain as youth and good mind. By the function and combination of three kalais, vayus and three nadi, the function and the proportion of the three pulses (nadi) are determined.

5. CONCLUSION

Pranan, the life force means mental force, are the two fundamental factors. Every object in the universe, right from the smallest atom to the largest star is composed of energy. Pran is one of the yogic practices for spiritual growth as well as therapeutic applications. By regular practice of pranayama one can be free from deadly diseases. Pranayama should be practice with caution and care. While doing pranayama which regulates idakalai, pingalai. Both are the constituents for the formation of Vali, Azhal, Aiyam (Naadi). Usually disease may be changes in Sthula Sukkuma Sarinanagai, seven physical constituents, Vali, Azhal, Ayyam (mukkutrangai) those are all change from originality (i.e.) called disease. So, we must do, pranayama properly. It will never fail to ensure supreme vitality for the body and eternal peace of the mind.

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CONFLICT OF INTEREST Nil

REFERENCES


