

linings of the bronchial tubes, all the small and big alveoli, pleural surface. This practice prevents allergic problem and there is development of resistance against the respiratory diseases.

Here we have scientifically analysed in detail about lung capacity and the mechanism of respiration. Its purpose is to increase the working capacity of our lungs tremendously by practicing Ujjayi, Kapalbhathi and Bhastrika like Kriyas.

It is clear that India is an agricultural country so people are accustomed to dust, sand and fumes. It is not like that in America. The people suffer from allergy due to various fragrances, spray, Eu D colons as well as due to various food items and smells. Now there are three seasons in America also the winter, fall and construction. The repairing work of large highways connecting whole America, freeways, and their exits is going on most of the times.

The problems of dust, sand and fumes will be there though the car is closed or there are air conditioners. It does not mean that we don't have medical treatment, drugs, injections or inhalers but even if little regular practice of Pranayama is done we will not have to search for the solution of the problems of breathing. Hence Shrikrishna says that 'Swalpamapyasya Dharmasya Trayate Mahato Bhayat'. You will be free from a great danger if you practise even a little.

## 8. BHASTRIKA PRANAYAMA

**(Warning :** The persons having weak heart or having any type of the heart disease, high diabetes, severe asthma should practise Bhastrika Pranayama only in the presence of a doctor or Yoga Guru.)

The bellows are known as Bhastrika in Sanskrit language. To forcefully inhale and exhale just as bellows is the characteristic of this Pranayama. In Bhastrika Pranayama the breathing is done rapidly and rhythmically which resembles the bellows of the blacksmith.

Bhastrika Pranayama can be practised by sitting in Padmasana, Siddhasana, Swastikasana, Vajrasana or Sukhasana. The head, chest and trunk should be in one straight line. (Samam Shiro Griva Kayam.) The mouth should be kept closed. Like the bellows of the blacksmith inspiration and expiration should be done rapidly and forcefully for twenty times. The abdomen should enlarge while inhaling and it should also be contracted completely while exhaling.

During the practice of this Pranayama a sound resembling the forceful hissing by serpents will be produced. The eyes should be closed while practising it. Don't see here and there. One should be seriously careful. One should not be depressed at the time of practice.

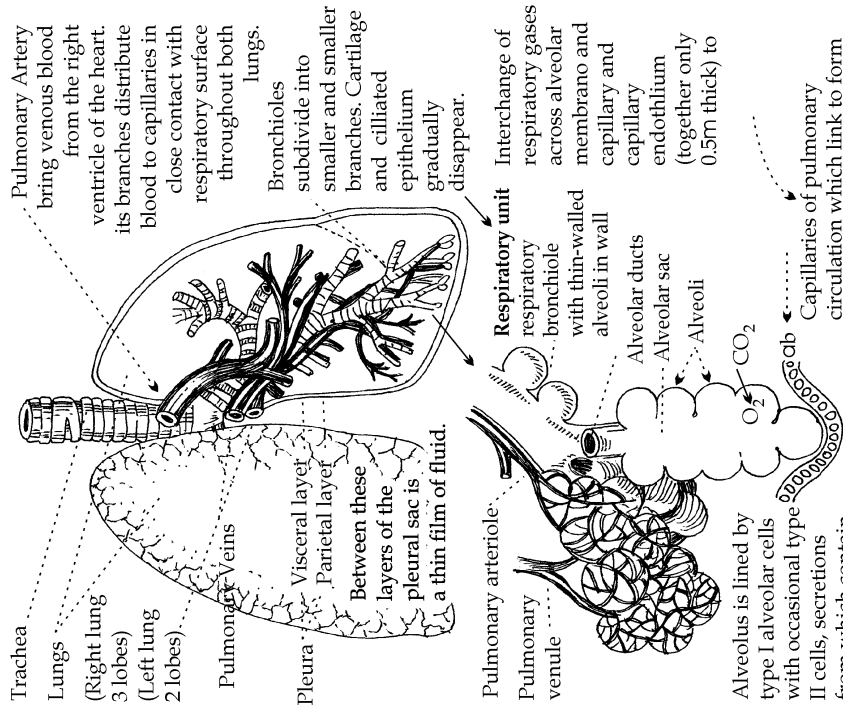
The inner self should be pleasant and joyful. The Kumbhaka should not be performed between Puraka and Rechaka. In the beginning do one cycle of breathing for twenty times only. After completing twenty strokes of

inhalation and exhalation take deep inhalation slowly. A long Kumbhaka is to be performed. Hold the breath in as long as possible without any difficulty. During Kumbhaka the chin should touch the upper chest and perform Jalandhar Bandh. (Gorakhnath, Jalandharnath etc. were the Yogis before thousand of years. Jalandhar Bandh was researched by Jalandharnath. It is Kumbhaka only, a way of retention of breath.) Don't hold breath forcefully. It should not be done haphazardly. Every cycle should be practised with joy and enthusiasm. The shoulders should not move up and down at the time of rapid inspiration and expiration. The body should be stable. The back should not move up and down like a horse rider. The body will remain straight and stable. The abdominal wall will move in and out like bellows. The diaphragm will also move up and down vertically. The respiratory system gets stimulated wonderfully by doing it. Oxygen reaches up to the smallest bronchioles and the smallest alveoli through the main bronchus so the purification of blood occurs wonderfully which tremendously increases the working capacity of the blood circulatory system, respiratory system, digestive system, excretory system, reproductive system, nervous system and it gives good health and long life. The lungs carry their function very effectively. The blood purification occurs in the lungs. The centre of the vitality of whole body is lungs only. It is the Prana only that accompanies the body right from the birth to the death. The Prana activates the vitality of the body so that the practice of Bhastrika Pranayama has an important place in maintaining systematic functioning of the whole body.

The practice of Bhastrika Pranayama is a very effective solution to resist or to prevent the diseases of the lungs, but its practice should not be done as it is difficult also when the disease is fully developed. In such circumstances the beginning should be done by Ujjayi Pranayama. Then Kapalabhati should be practised gradually when the breathing capacity has increased. Bhastrika

### Lungs : Respiratory Surfaces

The trachea and the bronchial 'tree' conduct air down to the respiratory surfaces. There is no exchange of gases in these tubes.



Pranayama should be practised only when the breathing capacity has been fully regained.

In the beginning one cycle of twenty strokes should be performed and then it should be gradually increased to eighty strokes in one cycle fearlessly. The persons having high myopia, serious heart problem, the ladies having pregnancy or during menstruation and the people having cervical spondylosis must not practise Bhastrika Pranayama but they should practise Ujjayi Pranayama.

In the beginning three cycles should be done. Each cycle should be of twenty strokes. Jalandhar Bandh must be performed after each cycle. Deep breath should be taken after Jalandhar Bandh. The new cycle should begin after that. These strokes can be increased gradually to one hundred, one hundred fifty, two hundred, two hundred fifty or three hundred also. If the three cycles of three hundred strokes in each cycle is practised in the morning, afternoon, evening and at night that is four times in a day, about six to eight kilograms of fat is easily reduced in about six weeks of time. Its practice is like nectar for the people having heavy fat deposition in the abdomen, pelvis, low back and hips. But the beginning should be done very slowly. There is a possibility of pain in the ribs and lower abdomen if the numbers are increased rapidly. If it happens, the practice of Bhastrika Pranayama should be stopped for two to four days. The pain will be relieved by itself.

Sometimes people ask the question, 'Maharaj, what will happen to us if we practise Bhastrika Pranayama if we are not overweight? Nothing would happen. But due to increase in the working capacity of the lungs your alertness and your functioning capacity will increase. You will not feel exhaustion even after working for twenty two hours. The sleep will be reduced, concentration will be increased and the mind will remain pleasant.

Bhastrika Pranayama increases heat; so it should be practised during early morning or during late evening when the atmosphere is not too hot. Some people practise

it until they are exhausted or till they are wet with perspiration. There is possibility of having giddiness by doing this way but in such circumstances Bhastrika should be stopped and Jalandhar Bandh should be performed and rest should be taken in Shavasana.

By doing the practice of Bhastrika the inflammation of the throat is cured, appetite increases, the problem of mucus gets solved, the illnesses of the nose, ear and the chest is also cured, one becomes free from the problem of tuberculosis and asthma. The long time practice of Bhastrika cleanses the Sushumna Nadi (Brahma Nadi). One gains the knowledge of Kundalini Shakti. There is opening of the glands named Brahmaa, Vishnu and Rudra. It balances the gas, acidity and mucus. It causes the purification of the Nadis. It is the best Kumbhaka. Prana pierces the three glands situated in Sushumna. There is awakening of Kundalini. The long time practitioners of Bhastrika Pranayama never suffer from any disease. They always remain healthy and fit. Repeat Omkar meaningfully in the mind while practising Bhastrika Pranayama. Bhastrika Pranayama is the king of Pranayama Samrajya.