



Pranayama and Sexual Transmutation

प्राण Prana: breath of life, breath, filled, spirit, vitality, energy, wind, spirit, respiration, poetical inspiration, vigour, life, power, air inhaled, vital organ, vital air, myrrh

Pranayama (Sanskrit **प्राणायाम**)

- Literally, “harness the wind” or “harness the life force”

Transmutation

- The action of changing or the state of being changed into another form
- From *trans*, a prefix used with the meanings “across,” “beyond,” “through,” and “changing thoroughly”
- *Mutate*, to change or cause to change in form or nature.

“With the practice of Pranayama, the mind of the student is prepared for Dharana, Dhyana, and Samadhi.”

—Samael Aun Weor



The septenary constitution of the human being is:

7. Atman: the Innermost
6. Buddhi: the consciousness, the Divine Soul
5. Superior Manas: the Human Soul, Willpower, Causal body.
4. Inferior Manas: the mind, Mental body
3. Kama Rupa: the body of desires, the Astral body
2. Linga-sarira: the Vital (Ethereal) body
1. Sthula-sarira: the physical body

—Samael Aun Weor,

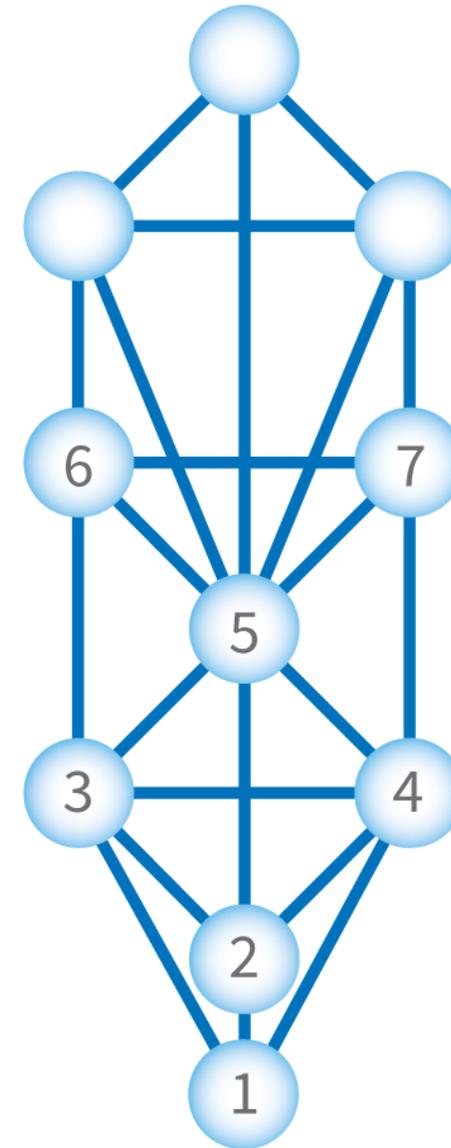
Kundalini Yoga: The Mysteries of the Fire

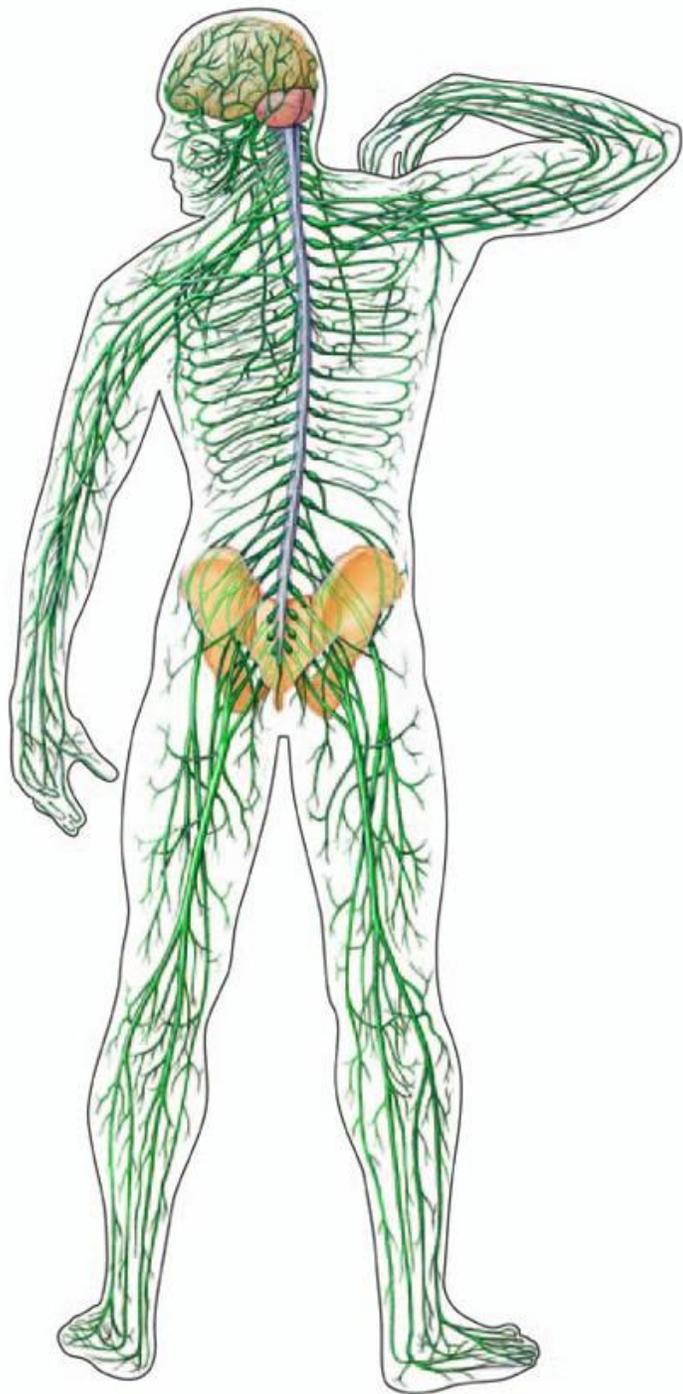
The mind must be united with its Divine Triad, together with the psychic extractions of the astral, vital and physical vehicles.

The inferior Manas together with the Kamas, Prana and Linga, reinforce the Divine Triad by means of fire.

—Samael Aun Weor, *Igneous Rose*

THE TREE OF LIFE





The yogi/yogini works with the Great Breath or Cosmic Chrestos that is deposited within the Christonic semen when they are practicing Pranayama.

Pranayama (a practice that consists of making profound inhalations of air, and retaining the inhaled air as much as possible, and afterwards exhaling the air until emptying the lungs), also teaches about the poles of the energy: one masculine pole located in the brain (cerebrospinal nervous system) and the feminine pole in the heart (grand sympathetic nervous system). Thus, as when we form two poles in the space through a magneto, we create new energies and these forcedly are giving birth to a third pole; likewise, we affirm that the third pole is Devi Kundalini, which, from the union of the solar and lunar atoms, is born within the Triveni, situated in the coccyx.

These two polarities, masculine and feminine—from the Great Breath—prove the sexuality of Prana and Kundalini.

Kundalini is absolutely sexual.

—Samael Aun Weor,

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Kundalini is intimately related with the Prana that circulates throughout the 72,000 nadis or Astral conduits that nourish the chakras. The chakras are connected with the mind.

Yogi and yogini have to christify their mind. Prana is life, and it circulates throughout all of our organs. Prana circulates throughout all of our nadis and vital canals.

All of the 72,000 nadis of our organism have their fundamental base in the nadi Kanda. The nadi Kanda is situated between the sexual organs and the anus. The Kanda collects all of the sexual energy that circulates throughout the 72,000 canals of our organism.

The sexual energy is Prana, life. [...] ...The nadis Ida and Pingala are found side to side of the spinal medulla.

These nadis entwine around the spinal medulla in similar shape to the number eight.

The heavenly path is inside the nadi Shushumna.

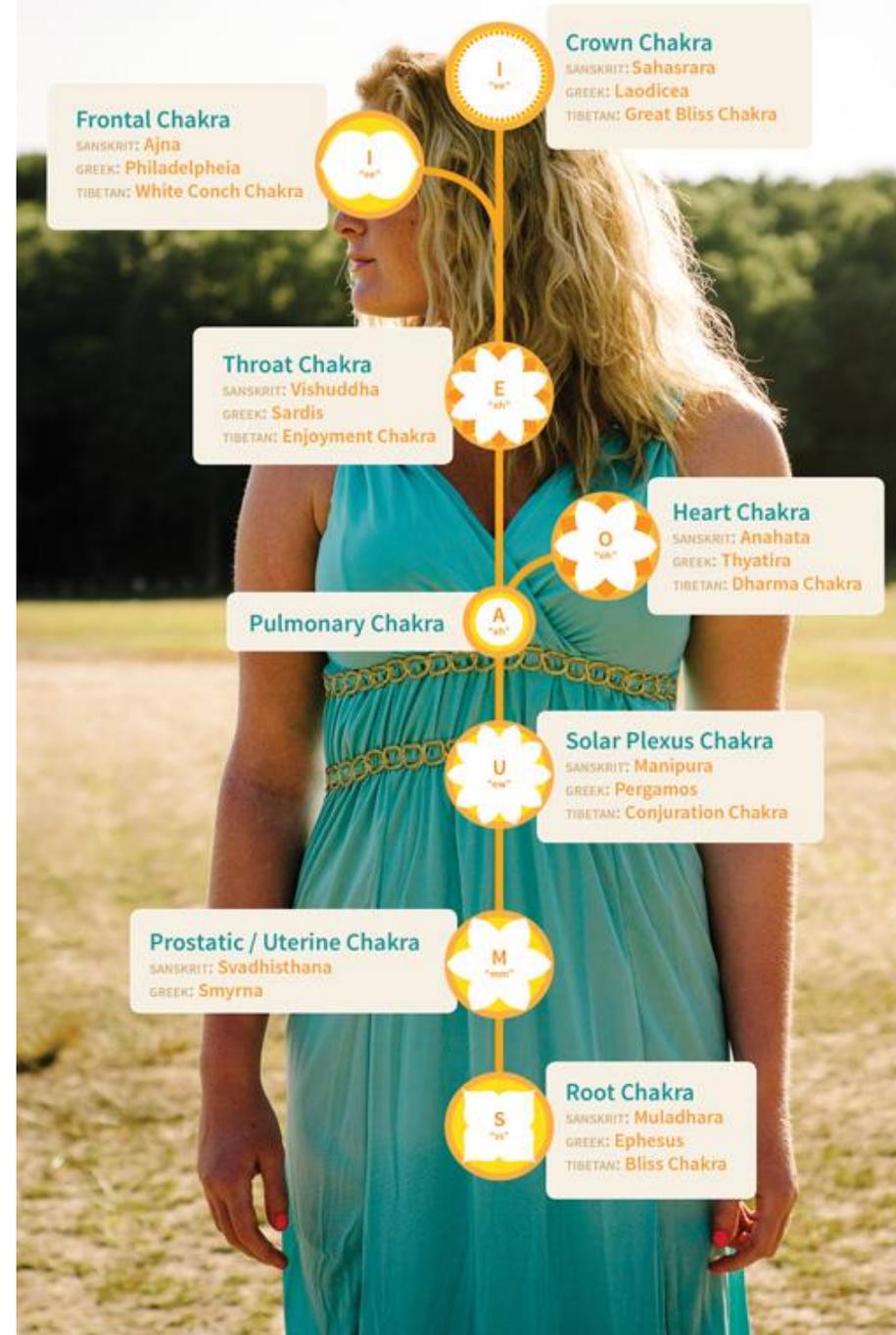
The Kundalini ascends throughout the Brahmanadi.

The Brahmanadi is found situated inside another very subtle canal that runs throughout the length of the spinal medulla and is known with the name of Chitra.

The seven chakras known with the names of Muladhara, Svadhisthana, Manipura, Anahata, Vishudda, Ajna, and Sahasrara are over this nadi Chitra. —Samael Aun Weor, *Kundalini Yoga: The Mysteries of the Fire*

Breath is external manifestation of Prana, the vital force. Breath like electricity, is gross Prana. Breath is Sthula, gross. Prana is Sukshma, subtle. By exercising control over this breathing you can control the subtle Prana inside. Control of Prana means control of mind. Mind cannot operate without the help of Prana. The vibrations of Prana only produce thoughts in the mind. It is Prana that moves the mind. It is Prana that sets the mind in motion. It is the Sukshma Prana or Psychic Prana that is intimately connected with the mind. This breath represents the important fly-wheel of an engine. Just as the other wheels stop when the driver stops the fly-wheel, so also other organs cease working, when the Yogi stops the breath. If you can control the fly-wheel, you can easily control the other wheels. Likewise, if you can control the external breath, you can easily control the inner vital force, Prana. The process by which the Prana is controlled by regulation of external breath, is termed Pranayama. Just as a goldsmith removes the impurities of gold by heating it in the hot furnace, by strongly blowing the blow-pipe, so also the Yogic student removes the impurities of the body and the Indriyas by blowing his lungs, i.e., by practising Pranayama. The chief aim of Pranayama is to unite the Prana with the Apana and take the united Pranapana slowly towards the head. The effect or fruit of Pranayama is Udghata or awakening of the sleeping Kundalini.

—Swami Sivananda, *The Science of Pranayama*



The respiration through the right nasal cavity is called Suria or Pingala. We cause through this respiration the ascension of the solar atoms from our seminal system.

The respiration through the left nasal cavity is called Chandra or Ida. We cause through this respiration the ascension of the lunar atoms from our seminal system.

We reinforce the Three Breaths of pure Akasha with the exercises of Pranayama. These Three Breaths are combined with the solar and lunar atoms of our seminal system to awaken Devi Kundalini.

Prana is the Vital Christ or Great Breath. That Vital Christ is modified into Akasha, within which the Son, the First Begotten, the Purusha of every human being, is hidden.

Akasha is modified into Ether, and the Ether is transformed into Tattvas. The Tattvas are the origin of fire, air, water, and earth.

—Samael Aun Weor, *Kundalini Yoga: The Mysteries of the Fire*



BRAIN: INTELLECT

HEART: EMOTION

SEXUAL ORGANS





Where the fire is rubbed, where the wind is checked, where the soma flows over, there the mind is born.

If a wise man holds his body steady with its three parts (chest, neck, and head) even, turns his senses with the mind inward to enter the heart, he will then in the boat of *brahman* [om] cross all the fearful torrents.

Compressing his breathings let him, who has subdued all motions, breathe forth through the nose with gentle breath. Let the wise man successfully restrain his mind, that chariot yoked with vicious horses [senses].

Let him perform his exercises in a place which is level, pure, free from pebbles, fire, and filth, delightful by its sounds, its water, and bowers, not painful to the eye, and is full of shelters and caves.

When yoga is being performed, the forms which come first, producing apparitions in brahman, are those of misty smoke, sun, fire, wind, fireflies, lightnings, and a crystal moon.

When, as earth, water, light, heat, and space arise, the fivefold quality of yoga takes place, then there is no longer illness, old age, or pain for him who has obtained a body, produced by the fire of yoga.

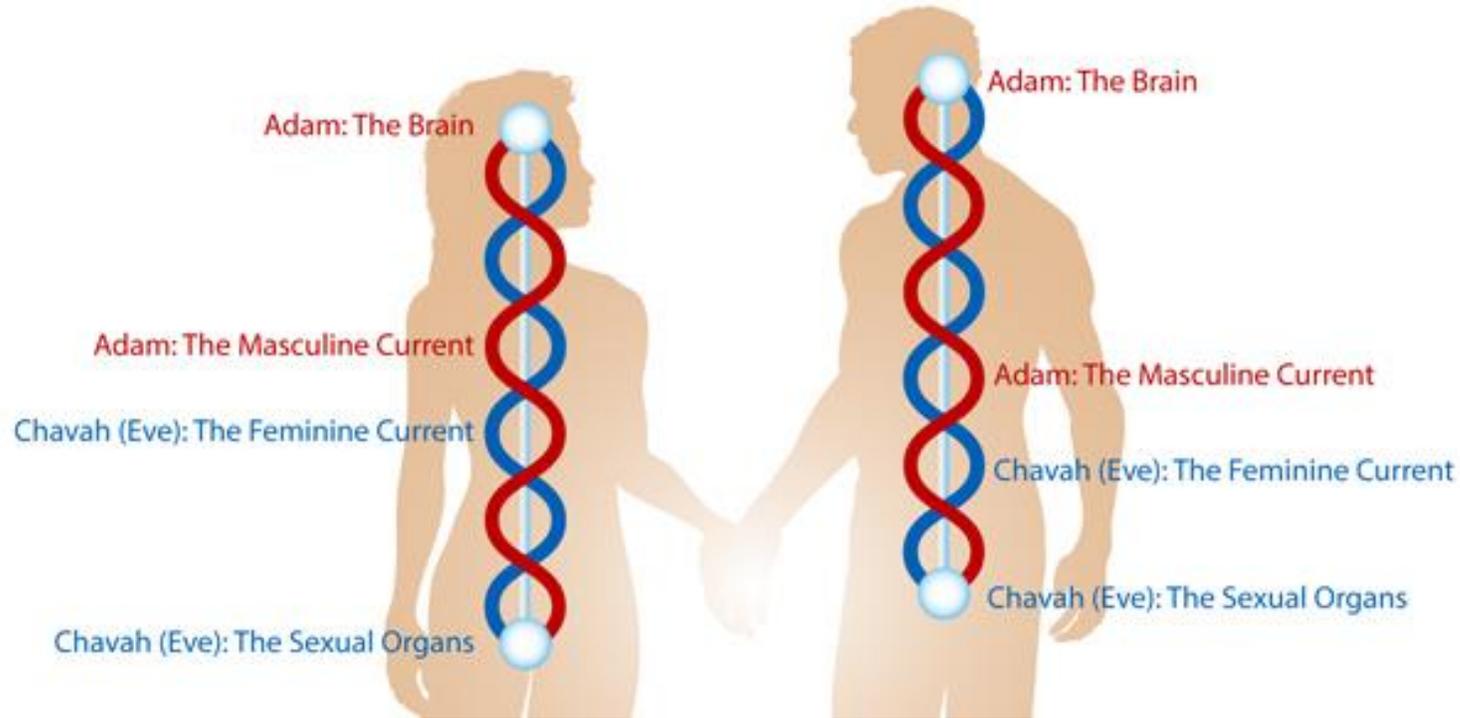
The first results of yoga they call lightness, healthiness, steadiness, good complexion, an easy pronunciations, sweet odor, and slight excretions.

As a metal disc [mirror], tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person fulfilled and free from grief, after he has seen the real nature of the self [Atman].

—*Śvetāśvataropaniṣad* 2:6, 8-17

In women:

- The lunar current, Ida, the right nostril
- The solar current, Pingala, the left nostril



In men:

- The lunar current, Ida, the left nostril
- The solar current, Pingala, the right nostril

Pranayama can also be performed as soon as you get up from bed and just before Japa and meditation. It will make your body light and you will enjoy the meditation. You must have a routine according to your convenience and time.

Do not shake the body unnecessarily. By shaking the body often the mind also is disturbed. Do not scratch the body every now and then. The Asana should be steady and as firm as a rock when you do Pranayama, Japa and meditation.

Do not perform the Pranayama till you are fatigued. There must be always joy and exhilaration of spirit during and after the practice. You should come out of the practice fully invigorated and refreshed. Do not bind yourself by too many rules (Niyamas).

Do not take bath immediately after Pranayama is over. Take rest for half an hour. If you get perspiration during the practice, do not wipe it with a towel. Rub it with your hand. Do not expose the body to the chill draughts of air when you perspire.

You should not expect the benefits after doing it for 2 or 3 minutes only for a day or two. At least you must have 15 minutes' daily practice in the beginning regularly for days together. There will be no use if you jump from one exercise to another every day. —Swami Sivananda, *Kundalini Yoga*



Kumbhaka is retention of breath. Kumbhaka increases the period of life. It augments the inner spiritual force, vigour and vitality. If you retain the breath for one minute, this one minute is added to your span of life. Yogins by taking the breath to the Brahma-randhra at the top of the head and keeping it there, defeat the Lord of death, Yama, and conquer death.

There should be no strain in any stage of Pranayama.

Always inhale and exhale very slowly. Do not make any sound.

A Yogi measures the span of his life not by the number of years but by the number of his breaths.

Pranayama requires deep concentration and attention.

Prana, mind, and virya (sexual energy) are under one sambhanda (connection). If you can control the mind, then prana and virya are controlled by themselves. If you can control prana, then mind and virya are controlled by themselves. If you control the virya by remaining as an akhanda bramachari without emission of even a single drop of semen (sexual energy, whether male or female) for twelve years, then mind and prana are controlled by themselves.

No Samadhi is possible unless Kundalini is awakened.

The practice of Kumbhaka [breath retention] in Pranayama produces heat and thereby [sparks of] Kundalini [are] awakened and passes upwards along the Sushumna Nadi. The Yogic practitioner experiences various visions.

—Swami Sivananda, *The Science of Pranayama*



The Benefits of Pranayama

This body becomes lean, strong and healthy. Too much fat is reduced. There is lustre in the face. Eyes sparkle like diamonds. The practitioner becomes very handsome. Voice becomes sweet and melodious. The inner Anahata sounds are distinctly heard. The student is free from all sorts of diseases. He gets established in Brahmacharya. Semen gets firm and steady. The Jatharagni (gastric fire) is augmented. The student becomes so perfected in Brahmacharya that his mind will not be shaken even if a fairy tries to embrace him. Appetite becomes keen. Nadis are purified. Vikshepa is removed and the mind becomes one-pointed. Rajas and Tamas are destroyed. The mind is prepared for Dharana and Dhyana. The excretions become scanty. Steady practice arouses the inner spiritual force and brings in spiritual light, happiness and peace of mind. It makes him an Oordhvareto-Yogi. All psychic powers are obtained. Advanced students only will get all the benefits.

—Swami Sivananda, *Kundalini Yoga*