



PRANA AND PRANAYAMA IN AS REVEALED IN THE SIVA-SAMHITA AND VRHASPATI-TATTVA TEXTS

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1. Introduction

Yoga has increasingly evolved into a global phenomenon crossing various borders widely practiced for physical health, mental well-being, and spiritual attainment. The globalization and evolution of yoga have become interests of various disciplines across Indology, history, religious studies, and sociology. Jain (2015) examines how yoga transitioned into popular culture, its relationship with consumer capitalism, and how modern practitioners synthesize spirituality and body culture. Whereas, Mallinson & Singleton (2017) have written a comprehensive primary-source translation mapping historical yogic practices (*asanas*, *pranayama*, meditation) and contextualizing how they inform contemporary practice. Yoga has been widened significantly as the United Nations declares that June 21st as International Day of Yoga. Nevertheless, prevailing modern perceptions lacks of its basic principles, tend to reduce Yoga merely to physical exercise (*asana*) even sports or acrobatic exercises for health and strength. From an orthodox and esoteric standpoint as testified in its sources like *Yoga Sutra* of Patanjali, however, yoga is a holistic system grounded in metaphysics, psychology, subtle anatomy, and spirituality. In other words, it navigates the modesty of three interrelated components: body, mind and soul for happy life. There is a connecting power to integrate them. As yoga evolves crossing borders of culture, it adapts to present-day needs. It is essential for individuals seeking balance and well-being busy world. By respecting its rich heritage while embracing its modern world, yoga can serve as a pivotal role for holistic health and personal growth in the 21st century. (Mahamad, 2024).

The most fundamental element connecting the physical realm and consciousness in yoga is the regulation of vital force (*prana*) and its mastery through breath control (*pranayama*); hence, *prana* and *pranayama* are intimately related. There is no *prana* without *pranayama* and vice-versa. *Prana* is understood as the vital subsistence energy flowing through subtle energy channels (*nadi*) over the whole body to drive human physiological and psychological functions. *Prana* is basically anergy in its subtle form. pervading the entire body; it is the power that energizes every cell of human body. As the result, mastering *prana* via *pranayama* serves as the primary key to controlling the dynamics of the mind (*citta/manas*) toward spiritual liberation (*moksa*). When mind is hardly to be controlled due its being light, moving restless nature, and also the influence of *rajas* and *tamas*, *pranayama* can be practiced for a calm and peaceful mind.

Being ancient heritage of India, it has transmitted to neighboring countries since ancient times, and in modern time is has been spreading widely through modern media. Consequently, the understanding of *prana*, *dasa-prana* (the ten vital airs), and *pranayama* as part of yoga system developed not only on the Indian subcontinent but was also heavily acculturated and contextualized within the Indonesian Archipelago (*Nusantara*). The principles and values of yoga have penetrated into various forms of life including the literary tradition. To comprehend the comparative and historical articulation of these concepts, i.e. *prana* and *pranayama*, it is essential to examine two foundational texts from distinct yet interconnected traditions, namely *Siva-Samhita* written in Sanskrit of Indian origin and *Vrhaspati-Tattva* written in Sanskrit-Old Javanese of Indonesia origin. Both texts occupy pivotal positions in elucidating how vital energy (*prana / vayu*) binds the self (*atma*) to the physical body, and how *pranayama* techniques serve as a vehicle for physiological purification and spiritual liberation despite of the fact that they emerged in different cultural traditions.

Scholarly interests to examine both texts / manuscripts have been conducted by many scholars, however, they have different empathizes in viewing them as a *yoga* and philosophy. Recently increasing study has conducted to view the modern practices of yoga from ancient practices from which has emerged a new trend of yoga facilitated through digital media. No such study to put them in a juxtaposition to reveal of *prana* and *pranayama* principles of both texts. Textual studies on



Hatha Yoga in India and analyses of *Tutur/Tattva* palm-leaf manuscripts (*lontar*) in Bali and Java have been conducted independently; significant research gaps remain unsolved.

Cross-traditional comparative studies between Indian and Indonesia (*Nusantara*) is rarely conducted. It is perhaps due to linguistic and geographical barriers. Existing work predominantly analyzes the *Siva-Samhita* within the framework of Indian *Hatha Yoga* traditions, whereas the *Vrhaspati-Tattva* is examined in isolation as a local Saiva-Siddhanta ethico-philosophical work or an expression of Indonesian *sad-anggayoga*. Very few researches juxtapose these two ancient texts to explore how the psycho-physical and spiritual concepts of *prana* and *pranayama* were taught, received, and hermeneutically adapted across regions. In addition to it, it shows the richness of yoga tradition, especially aspects of *prana* and *pranayama*.

This research offers a comparative-reflective reading of the *Siva-Samhita* and *Vrhaspati-Tattva* as the source texts. This discusses doctrinal continuities and contextual variations surrounding *prana*, *dasa-prana/dasa-bayu*, and *pranayama* both from theoretical contribution to comparative philosophy/religion and a practical contribution to understanding *yoga* revealed from authoritative textual traditions —particularly regarding their role in building a healthy body and mind—thereby rendering the practice of yoga more meaningful and clearly guided.

2. Methodology

This study uses a qualitative, comparative, philological, and textual-analytical methodology to investigate the concepts, practices, and health-related significance of *prana* and *pranayama* based on the Sanskrit *Siva-Samhita* (India) and the Sanskrit–Old Javanese (Kavi) *Vrhaspati-Tattva* (Indonesia).

Due to differences in geographical, linguistic, and structural branches of the Śaiva-Yoga tradition, the research methodology combines classical philological analysis with cross-cultural comparative textual analysis and hermeneutic interpretation; the diagram below can be helpful to show the flow of research work.

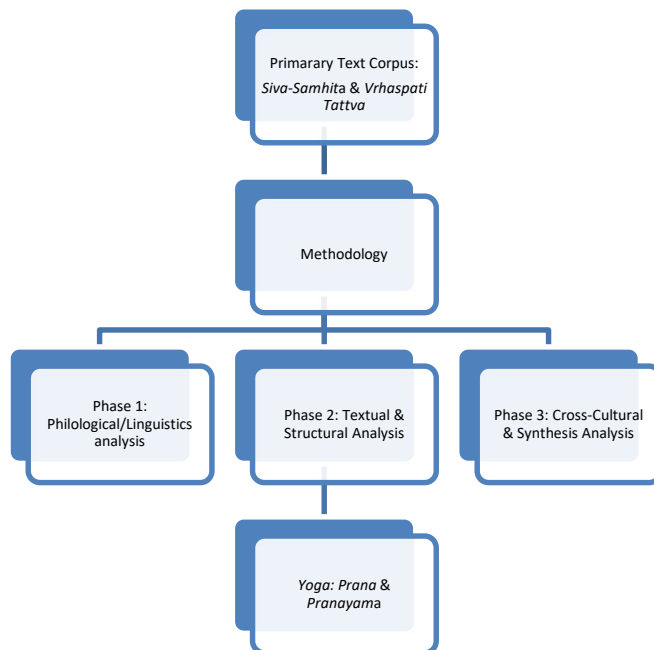


Diagram 1: Methodology framework



3. Result and Discussion

Two Texts: *Siva Samhita* and *Vrhaspati Tattva*

Siva-Samhita means "collection of verses taught by Lord Siva," is a classic Sanskrit Hatha Yoga and Tantra manuscript created in India (Bhatara) dated back to 14th–16th century CE. This has been translated in many languages. This text shows a detailed Saivite exposition on the micro-anatomical ecosystem (*pinda*), *dasa-nadi*, *dasa-prana*, and the sequential stages of *pranayama* (*arambha*, *ghata*, *parichaya*, and *nishpatti*). This text contains detailed 10-fold or 5-fold distribution of vital energy (*vayu*), mapping 350,000 *naḍis* (three being the prominent: *iḍa*, *pinggala*, and *suṣumna*). It adopts the *aṣṭāṅga* (eight-limbed) frame, *pranayama* is placed after *asana* to purify channels and awaken *kuṇḍalini*.

Vrhaspati-Tattva: An Indonesian Saiva-Siddhanta text from the Indonesian Archipelago composed in Kavi (Sanskrit–Old Javanese) during the East Javanese period (14 century CE). This text integrates Sankhya-Yoga cosmology within the framework of *sad-anggayoga* (six-limbed yoga), uniquely depicting the *dasa-prana* (*vayu*) and connecting these vital forces with sacred letters (*aksara*) within the human body. This text shows the *saḍaṅga* (six-limbed) yoga tradition typical of Old Javanese *tattva* literature. In this system, *pranayama* is placed within a meditative progression (*pratyahara* → *dhyana* → *pranayama* → *dharaṇa* → *tarka* → *samadhi*) aimed at stabilizing *citta* (mind-stuff) and realizing *Siva-Tattva*.

Divergence views exist in looking at the yoga system of both texts. The *Siva-Samhita* text elucidates *pranayama* and *asana* as highly detailed, preliminary psycho-physiological practices. The *Vrhaspati-Tattva* text, on the other hand, holds a *sad-angga yoga* system—in here, *yama* and *niyama* are re-formulated as ten ethical cardinal virtues (*dasa sila*), and *asana* and its kinds is not explicitly mentioned. A conceptual gap needs to know relating to how the *Vrhaspati-Tattva* puts breathing control (*pranayama*) within its *sad-angga yoga* framework (that is between *dhyana* and *dharaṇa*); and how the role of *dasa-vayu* in local esoteric anatomy compares to the *dasa-prana* system in Sanskrit Hatha Yoga in yoga practice and keeping healthy body.

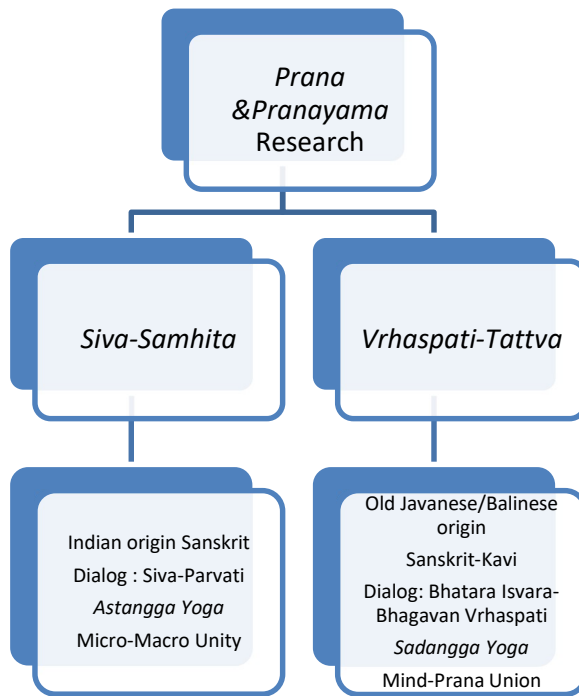


Diagram 2: Feature of *Siva-Samhita* and *Vrhaspati Tattva* Text.



Four parameter matrix is used to evaluate cross-cultural transmission and conceptual evolution as describe below.

Table 1: Comparative Framework & Synthesis

Comparative Dimension	Analytical Focus
Framework	<i>Aṣṭaṅga</i> vs. <i>ṣaḍaṅga yoga</i> system and flow of practice
Anatomy	Number and configuration of <i>naḍis</i> , <i>vayus</i> , and <i>chakras</i>
Mechanic	Relationship between breath control (<i>prana</i>) & mind (<i>citta</i>)
Bodily & spiritual goal	Bodily benefits, health, and freedom

This comparative matrix maps out key parameters between the two texts to guide your analytical chapters:

Table 2: Parameters of *Siva-Samhita* and *Vrhaspati-Tattva*.

Parameter	<i>Śiva-Samhitā</i> (Sanskrit)	<i>Vṛhaspati-Tattva</i> (Sanskrit-Kawi)
Systemic framework	<i>Aṣṭaṅga yoga</i> (8 limbs)	<i>Ṣaḍaṅga yoga</i> (6 limbs)
Primary goal	<i>Kuṇḍalini</i> awakening, clearing 350,000 <i>naḍis</i> , <i>jivanmukti</i>	Stilling <i>citta</i> (mind), attaining <i>Śivatva</i> / <i>mokṣa</i>
<i>Prāṇayama</i> position	Third limb (after <i>asana</i> , before <i>pratyahara</i>)	Third limb (after <i>Pratyahara</i> and <i>dhyana</i>)
Physiological focus	<i>Paaca-prāṇa</i> , <i>panca-upapraṇa</i> , <i>ida-piṅgala-suṣumna</i> balance	Interlocking senses/orifices (<i>dvara-nirodha</i>), central breath focus
Health perspective	Purification of bodily humors, removal of illness, physical endurance	Mental purity, suppression of <i>rajas</i> / <i>tamas</i> , equilibrium of vital energy

Prana

What is *prana*? *Prana* is neither air, nor oxygen, nor breath; it should be deeper that these things. Everyone realizes its existence, but it is not easy to describe as it is very subtle. '*Prana*' (Sanskrit) consists of '*pra*' = "first / primary" and '*na*' = "the smallest unit of energy", no other form of energy available (Grimes, 2009, p. 285). Other definition gives us information that '*prana*' is made up of two syllables: '*pra*'-which means 'constant' and '*na*' which means 'movement'. So, *prana* is the vital force in constant motion that is the basis of all manifested creation. *Prana* sustains everything: a planet, a



stone, a blade of grass, cells, electricity, magnetic fields, the wind, water, cars, computers; all of these cannot exist or move without *prana*¹. So, with its existence everything can function naturally.

It is very subtle and only be perceived exist pervading *nadis* in the whole human body. All aspects and levels of creation emerge from this primary energy. *Prana* is the atomic origin or beginning of the energy flow from which all other energy forms originate. *Prana* is said to be self-existent, infinite, and eternal; all life depends upon it, and all life springs from it. *Prana* represents the sum total of all forces in nature—all energy manifesting in the universe. In other words, the world and everything in it can function because of the role of *prana* / *vayu*. For the whole macrocosmic world is called *maha prana*, for microscopic world is called *prana*.

Prana permeates every individual as well as the universe on all levels. All forms of luminous or vibratory energy in the universe—such as light, heat, sound, magnetism, gravity, electricity, force, vigor, life, and vitality—are forms of *prana*. Thus, *prana* takes the form of a complex combination of electrical, magnetic, photonic, and thermal energies. *Prana* cannot be seen, but its presence and active role in life can be felt. Just as swaying leaves prove the presence of wind, similar observations demonstrate the existence of *prana/vayu*.

The operation of *prana* in the body can be seen through the systolic and diastolic activities of the heartbeat, inhalation and exhalation during breathing, digestion and absorption of nutrients, excretion of urine and waste, processing of bodily fluids, the opening and closing of eyelids, walking, speaking, thinking, reasoning, and feeling.

The stronger the life force within the body, the better the quality of life—seeing, feeling, thinking, digesting food, sleep quality, and decision-making will become superior. By mastering *prana*, the mind can be mastered. The technique of breathing: *puraka*: complete, conscious inhalation filling the lungs, chest, and abdomen, *rechaka*: controlled, steady, and thorough exhalation, and *kumbhaka*: deliberate holding or retention of the breath.

Forms of *prana* and *nadi*

Nadi means nerve, vessel, ducts for vital air (*prana*); conduit, channel, vein, artery (Grimes, 2009, p. 239). Both texts mention it, moreover, *Siva-Samhita* elucidates it in a more detail. Acknowledged that in the human body, there are numerous *nadis*—numbering in the thousands, a source mentions 72,000 channel of vital force in the body (Grimes, 2009, p. 239). However, closer investigation reveals ten major channels (*dasa nadi*), namely *ida*, *pingala*, *sushumna*, *gandhari*, *hasti*, *jihva*, *pusa*, *alambusa*, *kuhu*, and *shankhini*. Both texts accept, among these ten, three are the principal channels, namely *ida* (on the right side), *pingala* (on the left side), and *sushumna* (in the center), while the others radiate throughout the body. These *nadis* serve as pathways for *bayu*; for instance, *gandhari* is the *nadi* through which *bayu* flows to the mouth, eyes, ears, and crown of the head. *Hasti* is the channel carrying *bayu* to every joint of the skin and hair. *Jihva* carries *vayu* to the heart. *Pusa* leads *vayu* to the lungs. *Alambusa* carries *vayu* to the liver and gall bladder, and so on (Agastia, 2015, p. 31-32).

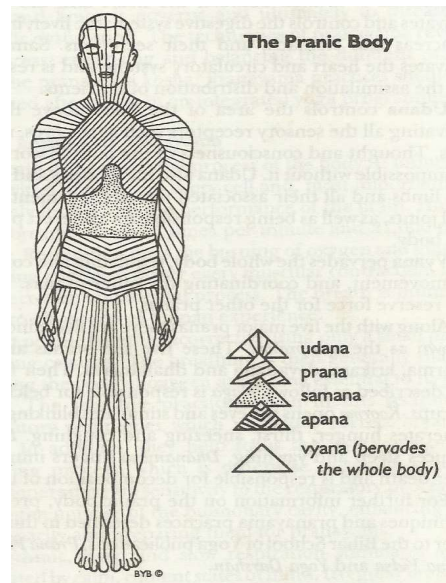


Diagram 3: *Pranas* di human body (Satyananda Saraswati, 1996, p. 365)

Prana within the body transforms into various forms according to location and function, receiving different names. As mentioned above, there are ten types of *prana* known as *dasa prana* or *dasa vayu*: *prana*, *apana*, *samana*, *udana*, *vyana*, *naga*, *kurma*, *krikara*, *devadatta*, and *dhananjaya*.

The *Siva Samhita* further elaborates on each of these *pranas* as follows:

These are the ten main names explained by me in this scripture; they perform all functions brought about through their own actions (5)ⁱⁱ.

Furthermore, out of these ten, the first five are the primary ones; even among them, *prana* and *apana* are the supreme agents, in my view (6)ⁱⁱⁱ.

The seat of *prana* is at the heart, *apana* at the anus, *samana* in the region around the navel, *udana* at the throat; while *vyana* moves throughout the entire body (7)^{iv}.

The remaining five *vayus*—*naga* and so on—perform the following functions in the body: belching/vomiting, opening the eyes, hunger and thirst, yawning, and hiccupping (8)^v.

Meanwhile, the *Vrhaspati Tattva* explains:

All *nadis* contain the same *vayu* (life force), ten in number: *prana*, *apana*, *samana*, *udana*, *vyana*, *naga*, *kurma*, *krkara*, and *dananjaya*. These are the ten *vayu* (life force). Why are there so many types? Because each has a different function and color (39-40).

The life force called *prana* is found in the mouth and nose, its function is to breathe. In the lower chest, it moves the entire life force (*vayu*) (41).

The life force called *apana* is found in the anus to the genitals, its function is to expel sperm and ovarium, excrete feces or urine, and has other functions (42).



The life force (*vayu*) called *samana* is found in the liver, where it processes the essences of food into bile. The essences of drink become blood. The essences we smell become phlegm, mucus, and saliva. Such are the functions of the *samana* life force within the liver (43).

The life force called *udana* is located at the crown of the head, where it causes the blinking of the eyes, followed by the forehead and hair growth (44).

The life force called *vyana* is present in all joints, where it causes walking, waving, holding, and moving all the joints of the body, and causes forgetfulness, anger, and old age (45).

The life force called *naga* functions to spray. The life force called *kurma* causes trembling. The life force called *krkara* causes sneezing. The life force of the *devadatta* causes yawning. The life force of *dhananjaya* causes sound. At death, the life force of *dhananjaya* ceases to move from the body. All life forces unite, but each has its own function; they differ greatly, hence the many names for each life force. This is what binds the self (*atma*) to the body. When the bond is strong, the soul peacefully wanders to other worlds. What is called the other world, it is the *panca pada* (five worlds), you know that it is the residence of self (*atma*) when it is in a form (46). (Sudharsana Devi, 1957, p. 54-55; Mirsa, 1994, p. 62).

Pranayama

Pranayama is composed of *prana* and *ayama*. *Prana*, as explained earlier, refers to wind or vital air; it also signifies energy, purpose, and ambition in life. Meanwhile, *ayama* means extension or expansion. The extension/expansion of life force energy and the development of willpower is *Pranayama* (Iyengar, 2008, p. 147). Through *pranayama*, the breath is regulated to achieve extended duration. Longer breath retention/duration yields greater benefits for health and vitality; conversely, shorter breath adversely affects physical health.

Pranayama is the science of balancing and regulating vital energy or *prana* through the skillful manipulation of breath. Patanjali in the *Yoga Sutras* (II: 49) defines *Pranayama* as the regulation of the incoming breath (*svasa*) and outgoing breath (*prasvasa*) accompanied by breath retention (*viccheda*). This is to be practiced only after perfection in *asana* (posture) has been attained. Thus, life, energy, and breath form a single continuum and are deeply interconnected. Through practice, awareness of *prana* increases. In this regard, *Pranayama* can be described as both a science and an art. It has endured since ancient times and continues to be transmitted across generations both through practice and written texts (Mahtani, 2011, p. 85-86).

The law sustaining the universe is the law of rhythm. Rhythm permeates the universe—from the movements of planets around the sun to the movements of atoms within cells. Our bodies similarly operate on rhythms known as biorhythms, such as sleep-wake cycles, menstruation (in women), hormones, and related functions (Mahtani, 2011, p. 86).

When practicing *pranayama*, *prana* (vital force) flows abundantly into us through respiration. It is transformed into various internal and external forces within the body to carry out functions (Mahtani, 2011, p. 86). *Pranayama* eliminates flaws as well as disturbances in the flow of *prana* (Iyengar, p. 147). *Pranayama* consists of three phases: (1) inhalation (*puraka*), (2) breath retention (*kumbhaka*), and (3) exhalation (*recaka*). The objective of *pranayama* practice is to make *recaka*, *puraka*, and *kumbhaka* longer—the longer, the better.

Breathing plays a vital role in the body's elimination processes; *pranayama* helps rid ourselves of what is no longer needed inside the body. Through exhalation, we expel toxic gases, carbon dioxide, and metabolic waste. Regular practice reduces or removes physical and mental toxins (Mahtani, 2011, 86).

The *Siva-Samhita* describes *pranayama* as follows:



Then let the wise beginner close *pingala* (the right nostril) with the right thumb, inhale through *Ida* (the left nostril) and retain the air—the mark of retention—for as long as possible, and thereafter let him exhale slowly, not forcefully, through the right nostril (22)^{vi}.

Again, let him inhale through the right nostril, holding the breath as long as his strength permits, then let him exhale through the left nostril, not forcefully, but slowly and gently (23)^{vii}.

According to the above yogic method, let him practice twenty *kumbhakas* (breath retentions). He should practice this daily without neglect or laziness, free from all dualities (love and hatred, doubt and certainty), and so forth (24)^{viii}.

These *kumbhakas* should be practiced four times a day—first (1) in the morning at sunrise, (2) then at noon, (3) third at sunset, and (4) fourth at midnight (25)^{ix}.

If this is practiced daily with regularity for three months, the *nadis* (channels) of the body will readily and surely be purified (26)^x.

When the *nadis* of the yogi who has seen the truth are thus purified, all defects/weaknesses are destroyed, and he enters the first stage of yoga practice called *arambha* (27)^{xi}.

Certain signs are observed in the body of a yogi whose *nadis* have been purified. I shall briefly explain all these signs (28)^{xii}.

The body of one who practices breath control develops harmoniously, emits a sweet aroma, and appears beautiful and pleasing. In all types of yoga, there are four stages of *pranayama*: (1) *Arambha-avastha* (initial stage); (2) *Ghata-avastha* (state of union of the individual soul with the higher spirit); (3) *Parichaya-avastha* (knowledge); and (4) *Nishpatti-avastha* (final realization) (29)^{xiii}.

Meanwhile, the *Hatha Yoga Pradipika* text lists eight types of *pranayama*: (1) *surya bhedana*, (2) *ujjayi*, (3) *sitali*, (4) *sitakari*, (5) *bhramari*, (6) *bhastrika*, (7) *plavini*, and (8) *murccha*.

Self, energy, and significance of *pranayama*

Following the process of human creation, as testified in *Samkhya Darsana*, human beings are endowed with various *tattvas* (principles/elements) emanated from the subtle to gross, such as the mind (*manas*), ego (*ahamkara*), sensory faculties (*indriya*), five subtle elements (*panca tanmatra*), and five gross elements (*panca mahabhuta*). Beyond these, humans are equipped with *vayu/prana* (breath) and *nadis* (channels) spread the whole body. *Vayu/prana* constitutes the very manifestation of life. *Vayu/prana* is breath, and breath is energy. *Yoga Darsana* gives practical sides of *Samkhya* philosophy to practice how *prana* should be maintained for healthy wholistic life. When breath ceases or is absent, a human being is called dead. The creation of humans equipped with *vayu* and *nadi* is also well explained in the *Vrhaspati-Tattva* text, as well as in the later work *Aji Sanghya* (Agastia, 2015, pp. 31-32)^{xiv}

In their spiritual ascent, humans are expected to understand themselves so they can manage energy and time effectively, directing the mind toward the attainment of the ultimate goal of life (*maha purusartha*), which is *moksha* (liberation). A sound knowledge of bodily anatomy and the life-force known as *vayu / prana* is essential in the practice of yoga and liberation. Yoga practice often overemphasizes physical movements or *asanas*, while explanations regarding the significance of *prana*, *pranayama*, and their relationship to other bodily organs (such as the mind) are rarely given attention, unless one is spiritually trained to become a yoga instructor. The *Siva-Samhita* (Chapter III:9) states: "He who is on the path to knowing the microcosm of the body is forgiven of all sins; he attains the highest state".



The sun is often cited as the greatest and endless source of energy. However, upon closer observation, another form of energy is cultivated within our own bodies. Everyone senses that within the body lies energy that enlivens internal organs so that life can occur. This energy moves from cell to cell, conducting pure electrical energy. This cellular energy generator supplies vital energy to organs and muscles to keep the body functioning efficiently and effectively. Yet, humans are often unaware of these constant internal activities. Involuntary bodily processes—such as breathing, detoxifying against toxins, bacteria, and fungi, regulating fat, and healing diseases—are fundamentally powered by an infinite cellular energy generator driven by *prana* (Mahtani, 2011, p. 23)^{xv}. This potential remains largely overlooked; and a close look at our inner human organs is essential.

When this energy supply decreases or becomes low, health issues inevitably arise. Digestion, detoxification, assimilation, elimination, circulation, and respiration become inefficient or ineffective. All tissues and channels become impaired. Cells are no longer fully supplied with sufficient energy; hence, the body feels uncomfortable, unhealthy, or sick. The quality of health declines—a process referred to as degeneration (Mahtani, 2011, p. 24). The practice of *pranayama* in its various techniques is supposed to regulate and supply *prana* to the whole body.

To revitalize or rejuvenate this energy, we must not only supply food and oxygen, but also activate a lifestyle system wherein the life force (*prana*) maintaining bodily functions continues to operate normally. This ever-present energy, serving as the foundational force both outside and inside the human body, is the life force known as *prana* (Mahtani, 2011, p. 23) or *vayu*. Achieving this requires deliberate effort along with strategies or techniques to cultivate this life force. Yoga thoroughly addresses matters regarding this life force. Sometime people give too much attention to external management as it relates to work, inner management is neglected. Stress management, positive attitudinal shifts, breath awareness, inner awareness and sensitivity, improved interpersonal attitudes, mental strength, preparation for meditation, disease management, and bodily purification.

Pranayama serves as a bridge connecting the body and the mind through the breath. Through *pranayama*—that is, through the practice of controlling the breath—we can control the subtle internal *prana*. Controlling *prana* means controlling the mind; hence, controlling the breath controls both *prana* and the mind (Mahtani, 2011, p. 87)

When we practice *pranayama*, the veil of darkness/ignorance is gradually lifted from the mind, resulting in an increase in mental clarity and energy. *Pranayama* imparts purity, allowing the light of wisdom to shine forth (Mahtani, 2011, p. 87).

Through *pranayama* techniques, the bloodstream, heart, lungs, brain, tissues, and other organs are enriched with vital energy. This induces positive shifts in the coordination of mental functions. *Pranayama* assists bodily systems in functioning optimally, including the respiratory, circulatory, digestive, peripheral nervous, and endocrine systems, while also providing antioxidant effects.

4. Conclusion

Both *Siva-Samhita* and *Vrhaspati-Tattva* texts discuss *prana*, *dasa prana* / *dasa vayu*, and *pranayama*, demonstrating that these elements are of critical importance in *yoga* practice. Each of them discusses these topics; there are similarities and differences due to geographical or cultural borders. Parameters like systemic framework, primary goal, *pranayama* position in the system, physiological focus, and health perspective are used to analyze the two texts on *prana* and *pranayama*.

Prana is life force, very subtle and energizes the whole body; *pranayama* is the breathing control to manage the *prana* in its proper state for the health of the whole body. *Prana* and *pranayama* are deeply intertwined. *Prana* is understood as the life force in every living being, even regarded as the primary unit of energy from which everything in this world originates. *Prana* permeates all things. All forms of energy, whether macrocosmic or within the human body, are manifestations of *pranic* energy. Once humans were created through the synthesis of numerous *tattvas*, they were endowed



with *nadis* and breath. Within these *nadis*, *bayu/prana* flows to enliven cells so that life can manifest. These are categorized into ten types of *prana/vayu* and ten types of *nadis*: *prana*, *apana*, *samana*, *udana*, *vyana*, *naga*, *kurma*, *krikara*, and *devadatta*, and *dhananjaya*. Each *prana* has its specific function and sphere of operation within the human body.

Pranayama is performed to lengthen the breath. *Prana*, breath, and mind are mutually interconnected. To control the mind, *pranayama* is practiced. The mind functions due to the presence of *prana* via the breath. Practicing *pranayama* yields numerous benefits for internal bodily systems, such as the respiratory and circulatory systems. Thus, *prana* and *pranayama* hold a vital key to maintaining a healthy and happy body and mind.

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Notes

ⁱ <https://satyanandayoga.gr/en/satyanandashtam-blog/what-is-prana-in-yoga/>

ⁱⁱ *Dasanamani mukhyani mayoktaniha sastrake/
Kurvanti te tra karyani preritani svakarmabhih// Siva-Samhita (SS). III:5//*

ⁱⁱⁱ *Atrapi vayavah panca mukhyah syur dasatah punah/
Tatrapi sresthakartarau pranapanau mayoditau// (SS). III:6//*



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- ^{iv} *Hrdi prano gude' panah samano nabhimandale/
 Udanah kathadesastho uyanah sarvasariragah// (SS). III:7//*
- ^v *Nagadivayavah panca te kurvanti ca vigrahe/
 Udgaronmilanam ksuttrdjrmmbha hikka ca pancamah// (SS). III:8//*
- ^{vi} *Tatas'ca daksangusthena nirudhya pingalam sudhih/
 Idaya purayed vayum yathasaktya tu kumbhayet//
 Tatas tyaktva pingalaya sanair eva na vegatah// (SS). III:22//*
- ^{vii} *Punah pingalayapurya yathasaktya tu kumbhayet/
 Idaya recayed vayum na vegena sanaih sanaih// (SS). III:23//*
- ^{viii} *Idam yogavidhanena kuryad vimsati kumbhakan/
 Sarvadvandvavinirmuktah prayaham vigatalasah// (SS). III:24//*
- ^{ix} *Pratahkale ca madhyahne suryate cardharatrake/
 Kuryad evam catur varam kalesvetesu kumbhakan// (SS). III:25//*
- ^x *Ittham masatrayam kuryad analasyo dine dine/
 Tato nadivisuddhih syad avilambena niscitam// (SS). III:26//*
- ^{xi} *Yada tu nadisuddhih syad yoginas tatvadarsinah/
 Tada vidhvatadosas ca bhaved arambhasambhavah// (SS). III:27//*
- ^{xii} *Cihnani yogino dehe drsyante nadisuddhitah/
 Kathyante tu samastanyangani sanksepato maya// (SS). III:28//*
- ^{xiii} *Samakayah sugandhis ca sukantih svarasadhakah/
 Arambhagatakas caiva yatha paricayas tada//*