

SKM YOGA

Teacher Training Program

PRANIC HEALING IN YOGA

*A Comprehensive Treatise on Bio-Energetic Therapeutics & Subtle Body
Science*

Authored by

Dr. Shivam Mishra

Founder, SKM Yoga | Yoga Acharya

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Foreword by Dr. Shivam Mishra

It is with profound reverence and scholarly dedication that I present this treatise on Pranic Healing in Yoga to the aspirant teachers of SKM Yoga. This manuscript represents years of empirical research, direct clinical observation, and the distillation of ancient Vedic wisdom into a pedagogically structured framework applicable to modern yogic practice.

The science of Prana — the primordial life-force energy that animates all biological and metaphysical phenomena — is not merely a philosophical concept confined to the pages of the Upanishads or the Yoga Sutras of Patanjali. It is a living, dynamic, measurable field of bio-energetic intelligence that governs the structural integrity of the physical body, the emotional equilibrium of the psycho-energetic organism, and the spiritual evolution of the individual consciousness (Jiva).

As yoga teachers in training at SKM Yoga, you are not simply learning postural sequences or breathing techniques. You are being initiated into the sacred science of energetic anatomy — a comprehensive system through which you will develop the perceptual sensitivity, technical competence, and ethical responsibility to facilitate healing at the pranic level in your students and communities.

This book is structured to guide you from foundational ontological principles through increasingly sophisticated clinical modalities. Each chapter builds upon the previous, creating an integrative understanding that bridges ancient Tantric, Vedic, and Ayurvedic frameworks with contemporary biophysics, psychoneuroimmunology, and integrative medicine.

I urge you to approach this material not merely as academic content, but as a living inquiry. Practice the techniques. Develop your pranic sensitivity. Cultivate the ethical discernment of a true healer. And above all, remember that the highest qualification of a Prana Healer is not technical mastery, but the purity of intention, the vastness of compassion, and the humility to serve.

With Pranamic Blessings,

Dr. Shivam Mishra

Founder, SKM Yoga

Table of Contents

- Chapter 1: Ontological Foundations of Prana — The Nature of Life-Force Energy
- Chapter 2: The Pancha Kosha Model — Energetic Anatomy in Classical Yoga
- Chapter 3: The Nadis — Subtle Energy Conduits of the Pranic Body
- Chapter 4: The Chakra System — Psycho-Energetic Vortices & Their Healing Significance
- Chapter 5: Prana Vayu Classification — The Five Pranic Winds
- Chapter 6: Pranayama as a Pranic Healing Tool — Mechanisms & Clinical Applications
- Chapter 7: Pranic Healing Modalities — Scanning, Cleansing, and Energizing Protocols
- Chapter 8: Color Pranic Therapy — Chromatic Frequencies in Energetic Medicine
- Chapter 9: Bioplasmic Body & Modern Research — Bridging Ancient and Contemporary Science
- Chapter 10: Disease Aetiology from a Pranic Perspective — Energetic Pathology
- Chapter 11: Psychological Healing through Prana — Emotional & Mental Body Therapeutics
- Chapter 12: Ethics, Contraindications & Scope of Practice in Pranic Healing
- Chapter 13: Integration with Asana — Yogic Postures as Pranic Interventions
- Chapter 14: Advanced Pranic Practices — Pranic Breathing, Meditation & Distant Healing
- Appendices, Glossary, References

Chapter 1: Ontological Foundations of Prana — The Nature of Life-Force Energy

1.1 Etymological and Philosophical Origins

The Sanskrit term Prana (प्राण) is derived from the prefix 'pra' (meaning forth or first) and the root 'an' (meaning to breathe or to live). In its most comprehensive interpretation, Prana signifies the primordial cosmic energy — the first breath of existence — that animates all sentient and insentient phenomena across the manifest universe (Prakriti). It is the fundamental bio-energetic substratum underlying all physiological, psychological, and spiritual processes.

In the Rig Veda (10.90), Prana is referenced as the life-principle that proceeds from the cosmic Purusha — the supreme consciousness. The Chandogya Upanishad (VI.8.2) asserts: 'Prana is Brahman' (Pranoha Brahman), equating the life-force with the ultimate reality. The Prasnopanishad dedicates its third chapter entirely to the metaphysics of Prana, identifying it as the universal principle that sustains biological existence through its differentiated functions within the gross and subtle bodies.

Key Principle: *Prana is not simply breath (which is Shwasa) — it is the subtle electromagnetic and bioplasmic force that breath carries and through which the physical body is vivified, maintained, and restored.*

1.2 Prana in the Vedic-Tantric Cosmological Framework

Within the Samkhya-Yoga philosophical framework, creation proceeds through the interplay of Purusha (pure consciousness) and Prakriti (primordial matter-energy). Prana is understood as the dynamic, kinetic principle within Prakriti — the Shakti or power that drives all evolutionary processes. In Tantric cosmology, Prana is the medium through which Kundalini Shakti — the latent primordial energy residing at the base of the spinal axis — is activated, sublimated, and directed upward through the Sushumna Nadi toward the crown center (Sahasrara Chakra).

The Hatha Yoga Pradipika (a 15th-century authoritative text on Hatha Yoga) delineates Prana as the essential currency of the Pranic body, stating that mastery of Prana is equivalent to mastery of the mind (mana). This psycho-energetic interdependence is fundamental to the practice of Pranic Healing, as it establishes the mechanistic pathway through which healing intention, transmitted via pranic channels, can produce verifiable modifications in the psychosomatic condition of the recipient.

1.3 Scientific Correlates — Biofield Theory and Bio-Photonics

Contemporary research in biofield science provides an empirical context for understanding the mechanisms underlying pranic phenomena. The concept of the Human Biofield — as articulated by Dr. Beverly Rubik (Institute for Frontier Science) and operationalized within the National Institutes of Health's National Center for Complementary and Integrative Health (NCCIH) — describes an endogenous field of electromagnetic and quantum-coherent energy surrounding and permeating the biological organism.

Research by Dr. Fritz-Albert Popp (International Institute of Biophysics) established that biological cells emit coherent ultra-weak light emissions called Bio-Photons, which serve as carriers of regulatory information throughout the organism. These bio-photonic emissions are theorized to correspond to the pranic light (tejas) described in Tantric literature. Similarly, the work of James Oschman in his text 'Energy Medicine: The Scientific Basis' documents the fascial network as a continuous crystalline semiconductor capable of transmitting piezoelectric signals — a biomolecular correlate of the Nadi system.

Classical Yogic Concept	Modern Scientific Correlate
Prana (Life-Force)	Biofield / Bio-photonic emissions
Nadi (Energy channels)	Fascial connective tissue network / Piezoelectric matrix
Chakra (Energy vortex)	Nerve plexus / Endocrine gland / Electromagnetic field node
Pranic Aura	Human Biofield (measurable via Kirlian photography, GDV)
Prana Vayu	Autonomic nervous system divisions / Organ-specific electromagnetic resonance
Kundalini Shakti	Cerebrospinal fluid dynamics / Spinal electromagnetic field

1.4 Pranic Healing as an Applied Energetic Science

Pranic Healing, as a systematized therapeutic modality, was codified in the 20th century by Grand Master Choa Kok Sui (GMCKS), drawing from ancient Chinese Qi Gong, Indian Pranayama traditions, Theosophical teachings, and his own extensive experimental research. Within the SKM Yoga system, Dr. Shivam Mishra has integrated these modalities with classical Ashtanga Yoga, Ayurvedic pathophysiology, and Vedantic philosophy to create an indigenous, comprehensive healing framework.

At its operational core, Pranic Healing functions through three fundamental processes: (1) Scanning — the systematic palpation of the bioplasmic body to identify areas of pranic depletion (hypo-prana) or pranic congestion (hyper-prana); (2) Cleansing — the systematic removal of diseased, stale, or congested pranic matter from the affected energetic anatomy; and (3) Energizing — the intentional projection and transfer of fresh, vitalized prana into depleted areas to stimulate the body's intrinsic healing mechanisms.

Clinical Note: *Pranic Healing does not replace orthodox medical treatment. It operates as a powerful adjunctive modality that addresses the energetic antecedents and substrates of physical disease, emotional dysregulation, and cognitive impairment.*

Chapter 2: The Pancha Kosha Model — Energetic Anatomy in Classical Yoga

2.1 The Kosha Doctrine — Sheaths of the Self

The Taittiriya Upanishad (2.1-5) articulates the most comprehensive model of human energetic anatomy in the Vedic tradition — the Pancha Kosha Viveka or doctrine of the Five Sheaths (Koshas). This framework describes the human being not as a single-layered physical entity, but as a multidimensional organism composed of five interpenetrating, concentrically organized sheaths that enclose and express the Atman (individual self) and ultimately merge with the Paramatman (universal self).

For the Pranic Healer, the Pancha Kosha model provides the essential anatomical map of the energetic organism. Understanding the structure, function, inter-relationships, and pathological vulnerabilities of each Kosha is prerequisite to effective pranic diagnosis and treatment. The five Koshas are: Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vijnanamaya Kosha, and Anandamaya Kosha.

2.2 Annamaya Kosha — The Physical Sheath

The Annamaya Kosha (food/matter sheath) corresponds to the gross physical body — the sthula sharira — comprising the musculoskeletal system, visceral organs, integumentary system, and all their biochemical and physiological substrates. It is constituted from and sustained by annam (food), which represents the five Mahabhutas (Prithvi/Earth, Jala/Water, Tejas/Fire, Vayu/Air, Akasha/Space) in their grossest manifestation.

In pranic pathophysiology, the Annamaya Kosha is the final terrain of manifestation for energetic imbalances that originate at subtler levels. Physical disease — whether inflammatory, degenerative, infectious, or neoplastic — invariably has its pranic antecedents in disturbances within the Pranamaya or Manomaya Koshas that have been sustained sufficiently to penetrate and crystallize in the physical body.

2.3 Pranamaya Kosha — The Pranic/Vital Sheath

The Pranamaya Kosha is the bio-energetic blueprint or template body — also referred to as the Sukshma Sharira or subtle body — that interpenetrates and extends slightly beyond the physical body. It is composed of the network of Nadis (pranic channels), Chakras (energetic vortices), and

the five Prana Vayus (vital airs) that together constitute the pranic distribution and regulation system of the organism.

This Kosha is the primary domain of Pranic Healing intervention. The Pranamaya Kosha is the pranic matrix from which the physical body is continuously regenerated and maintained. Disruptions in pranic flow — whether due to trauma, emotional suppression, environmental toxins, negative thought-patterns, or lifestyle irregularities — first manifest in the Pranamaya Kosha as pranic depletion, stagnation, congestion, or contamination, before eventually precipitating into physical symptomatology.

Pedagogical Emphasis: *The ability to perceive and interact with the Pranamaya Kosha is the foundational skill of the Pranic Healer. This perceptual competency is developed through systematic practice of sensitivity exercises, Trataka (concentrated gazing), Pranayama, and meditative disciplines.*

2.4 Manomaya Kosha — The Mental/Emotional Sheath

The Manomaya Kosha encompasses the lower cognitive-emotional faculties: the sensory-perceptual apparatus (Jnanendriyas), the motor impulse system (Karmendriyas), the volitional mind (Manas), and the affective-emotional substrate. It processes sensory data, generates emotional responses (raga-dvesha — attraction-aversion dynamics), and coordinates instinctual behaviors. In modern psychological terms, it broadly corresponds to the functions of the limbic system and the autonomic nervous system's affective regulation circuitry.

Chronic emotional disturbances — grief, fear, anger, anxiety, shame — create sustained energetic distortions in the Manomaya Kosha that invariably propagate downward into the Pranamaya Kosha, creating specific patterns of pranic disruption that skilled healers learn to recognize and address. The Manomaya Kosha is accessed in Pranic Healing through the emotional body cleansing protocols, specifically targeting the solar plexus chakra (Manipura), the heart chakra (Anahata), and the throat chakra (Vishuddha) as primary repositories of emotional pranic debris.

2.5 Vijnanamaya and Anandamaya Koshas

The Vijnanamaya Kosha (intellect/wisdom sheath) encompasses the higher cognitive faculties: discriminative intelligence (Buddhi), self-reflective awareness, and the intuitive perceiving function. The Anandamaya Kosha (bliss sheath) is the most subtle of the five sheaths — the causal body (Karana Sharira) — representing the seed-body of karmic impressions (Samskaras)

and the individual's fundamental orientation toward the Atman. Healing at the Vijnanamaya and Anandamaya levels requires advanced pranic practices including Dhyana (meditation), mantra therapy, and specialized spiritual healings.

Kosha	Sanskrit Name	Healing Approach
Physical Body	Annamaya Kosha	Physical Pranayama, Asana, Diet
Pranic/Vital Body	Pranamaya Kosha	Pranic Scanning, Cleansing, Energizing
Emotional/Mental Body	Manomaya Kosha	Emotional Body Healing, Psycho-Pranic Therapy
Intellectual Body	Vijnanamaya Kosha	Dhyana, Mantra, Philosophical inquiry
Bliss/Causal Body	Anandamaya Kosha	Advanced Samadhi practices, Grace-based healing

Chapter 3: The Nadis — Subtle Energy Conduits of the Pranic Body

3.1 Definition and Classical Enumeration

The term Nadi (नाडी) derives from the Sanskrit root 'nad,' meaning movement, flow, or vibration. Nadis are the subtle tubular channels or conduits within the Pranamaya Kosha through which Prana circulates throughout the energetic anatomy of the organism. They are the energetic equivalent of the vascular and neural networks of the physical body, though they exist at a subtler dimensional frequency invisible to gross sensory perception.

Classical Yoga texts enumerate the total Nadi count variously: the Goraksha Samhita cites 72,000 Nadis; the Hatha Yoga Pradipika references 72,000; the Siva Samhita enumerates 350,000. These numbers are understood symbolically as indicating the extreme complexity and ramification of the pranic distribution network, rather than as precise anatomical counts. Of these, three Nadis are of supreme significance to the Pranic Healer: Sushumna, Ida, and Pingala.

3.2 The Three Primary Nadis

Sushumna Nadi — The Central Channel

Sushumna Nadi runs vertically through the center of the spinal column, from the Muladhara Chakra at the perineum to the Sahasrara Chakra at the crown. It is the primary channel for the ascent of Kundalini Shakti during advanced spiritual practices and is associated with the principle of Turiya — the transcendent fourth state of consciousness beyond waking, dreaming, and deep sleep. Within Sushumna reside two subsidiary channels: Vajra Nadi (solar) and Chitra Nadi (lunar), with Brahma Nadi at the innermost core through which Kundalini travels during awakening.

In clinical pranic practice, congestion or blockage along the Sushumna Nadi manifests as spinal disorders, central nervous system dysregulation, immune deficiency, and fundamental vitality depression. Sushumna activation through Pranayama (particularly Nadi Shodhana and Kumbhaka practices) is prerequisite to advanced healing states.

Ida Nadi — The Lunar Channel

Ida Nadi originates at the Muladhara Chakra and spirals upward along the left side of the spinal column, terminating at the left nostril. It governs the parasympathetic nervous system functions, the right cerebral hemisphere, the cooling-receptive principle (Tamas-Sattva), the mental body,

and the feminine-lunar (Shakti) energy pole. Activation of Ida is correlated with introspection, emotional sensitivity, creative cognition, immunological activity, and restorative physiological processes.

Pingala Nadi — The Solar Channel

Pingala Nadi originates at the Muladhara and spirals upward along the right side of the spine, terminating at the right nostril. It governs sympathetic nervous system activity, the left cerebral hemisphere, the warming-projective principle (Rajas-Tejas), the vital body, and the masculine-solar (Shiva) energy pole. Activation of Pingala correlates with physical energy, metabolic acceleration, extroverted cognition, and catabolic physiological processes.

Ida Nadi Characteristics	Pingala Nadi Characteristics
Lunar energy (Chandra)	Solar energy (Surya)
Left nostril predominance	Right nostril predominance
Parasympathetic activation	Sympathetic activation
Cooling, receptive, introversive	Heating, projective, extroversive
Mental body association	Vital body association
Right brain hemisphere	Left brain hemisphere
Feminine (Shakti) principle	Masculine (Shiva) principle
Anabolic physiological state	Catabolic physiological state

3.3 The Fourteen Secondary Nadis

Beyond the three primary Nadis, classical texts identify fourteen principal secondary channels including: Gandhari (left eye), Hastijihva (right eye), Pusha (right ear), Yashaswini (left ear), Alambusa (mouth and anus), Kuhu (genital organs), Shankhini (throat and left ear), Payaswini (right ear to toe), Saraswati (tongue), Varuna (entire body), Vishvodara (navel area), and others. Knowledge of these secondary channels enhances the pranic healer's capacity for precision targeting during therapeutic interventions.

3.4 Nadi Shodhana — Purification as Prerequisite to Healing

Nadi Shodhana (नाडी शोधन) — the systematic purification of the Nadi system — is the foundational prerequisite for both the aspiring Pranic Healer and the healing recipient. Unpurified Nadis impede the free flow of Prana, creating zones of resistance, congestion, and energetic stasis that predispose to psychosomatic disease. The Hatha Yoga Pradipika prescribes that a

yogi should practice Nadi Shodhana Pranayama daily, morning and evening, for three months to purify the entire Nadi system before attempting advanced Pranayama or Kumbhaka practices.

In clinical practice at SKM Yoga, every pranic healing protocol begins with a preparatory Nadi Shodhana sequence — both for the healer (to establish pranic balance and heightened sensitivity) and where applicable, for the recipient (to enhance pranic receptivity and facilitate energetic integration of the healing intervention).

Chapter 4: The Chakra System — Psycho-Energetic Vortices & Their Healing Significance

4.1 Chakra Ontology — Nature and Function

Chakras (चक्र — literally 'wheels' or 'vortices') are the primary energetic regulatory centers of the Pranamaya Kosha. They function as multi-dimensional transducers — transforming universal cosmic prana (Mahaprana) into the specific bio-energetic frequencies required by different organ systems, physiological processes, and psychological functions. Each Chakra is a focal point where the Nadi network converges, creating a high-density energetic nexus of particular functional significance.

The Chakras possess both absorptive and expressive functions: they absorb prana from the surrounding bioplasmic field (the aura), distribute it to their associated organs and systems via the Nadi network, and simultaneously radiate the energetic signature of their current functional state. A healthy Chakra displays characteristics of balanced size, symmetrical rotational pattern, radiant luminosity (as perceived in auric vision), and smooth pranic flow. A diseased Chakra may show hypo-activity (depletion, diminished size, sluggish rotation), hyper-activity (over-energization, excessive size, turbulent rotation), or contamination (presence of dark, muddied, or stagnant pranic matter).

4.2 The Seven Major Chakras — Clinical Analysis

1. Muladhara Chakra — Root Center (Perineum)

Location: Base of the spine at the perineal body. Anatomical correlation: Coccygeal nerve plexus, adrenal medulla, pelvic floor musculature. Petals: 4 (symbolizing four cardinal pranic directions). Element: Prithvi (Earth). Bija Mantra: LAM. Governs: Survival instincts, physical vitality, skeletal integrity, eliminative functions, adrenal secretion, immune foundation, and the Apana Vayu. Pranic Healing Significance: Primary pranic storage reservoir. Depletion here manifests as immune deficiency, adrenal fatigue, chronic fatigue syndrome, lower extremity circulatory disorders, osteoporosis, and existential anxiety.

2. Svadhisthana Chakra — Sacral Center

Location: Pubic area, approximately 3-4 cm above Muladhara. Anatomical correlation: Sacral plexus, gonads (ovaries/testes), lumbar vertebrae L4-S3. Petals: 6. Element: Jala (Water). Bija Mantra: VAM. Governs: Reproductive physiology, sexual energy, fluid regulation, emotional fluidity, creative impulse, and lower abdominal organ function. Pranic Healing Significance:

Disturbances in this Chakra manifest as reproductive disorders, urinary pathology, lumbosacral pain, emotional dependency patterns, and sexual dysfunction.

3. Manipura Chakra — Solar Plexus Center

Location: Solar plexus/navel region. Anatomical correlation: Celiac plexus, pancreas, liver, stomach, small intestine, adrenal cortex. Petals: 10. Element: Tejas/Agni (Fire). Bija Mantra: RAM. Governs: Digestive metabolism (Agni), emotional processing and storage, personal power and will, hepatic function, pancreatic secretion, and the Samana Vayu. Pranic Healing Significance: As the primary emotional storage center, Manipura is the most frequently encountered site of pranic congestion in clinical practice. Diabetes, hepatic disorders, peptic ulcers, anxiety disorders, low self-esteem, and control issues all manifest as Manipura pathology.

4. Anahata Chakra — Heart Center

Location: Center of the chest, cardiac region. Anatomical correlation: Cardiac plexus, thymus gland, heart, lungs, respiratory and circulatory systems. Petals: 12. Element: Vayu (Air). Bija Mantra: YAM. Governs: Cardiovascular function, respiratory physiology, immunological maturation (thymic activity), unconditional love, compassion, grief, and the Prana Vayu proper. Pranic Healing Significance: Anahata is the bridge between the lower (instinctual-vital) and upper (higher-cognitive-spiritual) Chakras. Heart disease, respiratory conditions, autoimmune disorders, grief pathology, and relational difficulties reflect Anahata imbalance.

5. Vishuddha Chakra — Throat Center

Location: Throat/cervical region. Anatomical correlation: Cervical plexus, thyroid, parathyroid, pharynx, larynx, cervical vertebrae. Petals: 16. Element: Akasha (Space/Ether). Bija Mantra: HAM. Governs: Thyroid and parathyroid function, verbal expression, auditory processing, spinal cord (cervical segment), the Udana Vayu. Pranic Healing Significance: Thyroid disorders (both hyper- and hypothyroidism), cervical spondylosis, speech impediments, hearing disorders, and suppression of authentic expression are clinical manifestations of Vishuddha pathology.

6. Ajna Chakra — Third Eye Center

Location: Between the eyebrows, at the level of the pineal gland. Anatomical correlation: Nasociliary plexus, pituitary and pineal glands, hypothalamus, optic chiasma, frontal lobes. Petals: 2 (representing Ida and Pingala unification). Element: Mahat (Pure mind/Light). Bija Mantra: OM/AUM. Governs: Pituitary-hypothalamic axis, intuitive cognition, endocrine master regulation, clairvoyant perception, and will-force. Pranic Healing Significance: Headaches,

endocrine dysregulation, sleep disorders (via pineal-melatonin disruption), learning disabilities, and loss of intuitive discernment reflect Ajna imbalance.

7. Sahasrara Chakra — Crown Center

Location: Crown of the head. Anatomical correlation: Cerebral cortex, pineal body (higher function), entire central nervous system. Petals: 1000 (symbolizing infinite pranic rays). Element: Transcends all elements. Bija Mantra: None (beyond sound). Governs: Higher consciousness, divine connection, neurological integration, and the ultimate coordinate point for the entire pranic anatomy. Pranic Healing Significance: Sahasrara is not directly treated in standard pranic healing protocols due to its extreme sensitivity; indirect treatment through the Crown and Forehead Chakra secondary centers is employed.

4.3 The Minor Chakras and Their Clinical Relevance

Beyond the seven major Chakras, the pranic anatomy includes numerous minor Chakras of significant clinical relevance: the Meng Mein Chakra (opposite the navel on the posterior surface, controlling the kidneys and adrenals); the Spleen Chakra (primary pranic absorption center); the Back Heart Chakra; the Navel Chakra; the Hand Chakras (critical for healers as transmission portals); the Foot Chakras; the Armpit Chakras; the Knee Chakras; and the Perineal Chakra, among others.

Practical Training Note: *In SKM Yoga's Pranic Healing curriculum, Teacher Training students practice systematic Chakra assessment using hands-on scanning protocols across all major and clinically significant minor Chakras, developing the sensitivity to detect subtle variations in pranic density, temperature, and electromagnetic resonance.*

Chapter 5: Prana Vayu Classification — The Five Pranic Winds

5.1 The Vayu System — Directional Pranic Currents

The classical Yogic and Ayurvedic texts describe Prana not as a homogeneous undifferentiated force, but as a dynamic system of five specialized bio-energetic currents — the Pancha Prana Vayus — each governing specific physiological and psycho-energetic functions. The term Vayu (वायु — wind or air) denotes the directional movement pattern of each pranic current within the body-mind complex. Mastery of the Vayu system is essential for precise pranic diagnosis and targeted healing interventions.

5.2 Prana Vayu

Location: Thoracic cavity, heart, and head. Direction: Inward and upward. Physiological Domain: Cardiovascular and respiratory function — the systolic-diastolic cycle, respiratory inspiration, sensory intake (vision, hearing, smell, taste, touch), and cerebral activity. Psychological Domain: Volitional motivation, the capacity to receive, openness to experience. Pranayama Activation: Puraka (inhalation) specifically activates the Prana Vayu. Clinical Significance: Deficient Prana Vayu manifests as cardiac arrhythmias, respiratory disorders, sensory deficits, fatigue, and depression. Excessive Prana Vayu contributes to anxiety, palpitations, and hypertension.

5.3 Apana Vayu

Location: Pelvic cavity, below the navel. Direction: Downward and outward. Physiological Domain: Elimination and expulsion — defecation, urination, menstruation, parturition, ejaculation, and expiration of stale prana during Rechaka. It governs the immune system's downward defensive action. Psychological Domain: Letting go, releasing the past, surrendering control. Pranayama Activation: Rechaka (exhalation) and Mula Bandha. Clinical Significance: Apana Vayu disturbance underlies reproductive disorders, urinary tract pathology, constipation, hemorrhoids, menstrual irregularities, and inability to process and release emotional experiences.

5.4 Samana Vayu

Location: Navel and digestive center. Direction: Equalizing and centripetal (inward spiral). Physiological Domain: Digestive metabolism, nutrient assimilation and distribution, hepatic and pancreatic function, metabolic regulation, and balancing of all physiological functions. Psychological Domain: Integration, discernment, the capacity to process and assimilate

experience. Clinical Significance: Samana Vayu imbalance produces digestive disorders, metabolic syndrome, nutrient malabsorption, insulin dysregulation, and cognitive difficulties in integrating new information.

5.5 Udana Vayu

Location: Throat, head, and upper extremities. Direction: Upward. Physiological Domain: Verbal expression, deglutition, the gag reflex, upward energy conduction during elevated states, tonal quality of voice, and the direction of consciousness at death (toward higher planes). Psychological Domain: Aspiration, spiritual evolution, the capacity for higher expression. Clinical Significance: Udana Vayu deficiency manifests as hypothyroidism, speech disorders, cervical pathology, swallowing difficulties, and spiritual stagnation.

5.6 Vyana Vayu

Location: Pervades the entire body. Direction: Outward and expansive (centrifugal). Physiological Domain: Circulatory distribution of prana throughout the organism — analogous to the peripheral vascular system, the lymphatic system, and the integrative function of the nervous system. It coordinates all movements and maintains structural integrity and postural tone. Psychological Domain: Integration of all aspects of self, interpersonal resonance, the capacity to reach beyond boundaries. Clinical Significance: Vyana Vayu disruption manifests as circulatory disorders, lymphatic congestion, motor coordination impairment, and a sense of existential fragmentation.

Vayu	Location/Direction	Clinical Pathology (Imbalance)
Prana Vayu	Chest — Inward/Upward	Cardiac, respiratory, sensory, cerebral disorders
Apana Vayu	Pelvis — Downward/Outward	Reproductive, urinary, eliminative, immune disorders
Samana Vayu	Navel — Centripetal	Digestive, metabolic, assimilation disorders
Udana Vayu	Throat — Upward	Thyroid, speech, cervical, expressive disorders
Vyana Vayu	Whole body — Centrifugal	Circulatory, lymphatic, coordination disorders

Chapter 6: Pranayama as a Pranic Healing Tool — Mechanisms & Clinical Applications

6.1 Pranayama — Beyond Breath Control

The compound term Pranayama (प्राणायाम) is interpreted in two ways: Prana + Ayama (expansion/extension of prana) or Prana + Yama (restraint/regulation of prana). Both interpretations are valid and complementary. Patanjali defines Pranayama in the Yoga Sutras (II.49-51) as 'the regulation of the movements of inhalation and exhalation' following the mastery of Asana — confirming its sequential placement as the fourth anga (limb) of Ashtanga Yoga.

As a pranic healing modality, Pranayama operates on multiple physiological and bio-energetic levels simultaneously: biochemically, it modulates arterial oxygen and carbon dioxide tension, blood pH, and autonomic nervous system activity; bio-energetically, it regulates the five Prana Vayus, purifies the Nadi network, activates specific Chakras, and dramatically increases the pranic density of the healer's Pranamaya Kosha — the fundamental precondition for effective pranic transmission.

6.2 Physiological Mechanisms of Pranayamic Healing

The respiratory system serves as the primary portal through which atmospheric prana — especially the vitally charged portion of air, identified as negative ions in bio-physical research — enters the physical body. During deep diaphragmatic breathing (Dirgha Pranayama), the parasympathetic nervous system is activated via the Hering-Breuer reflex and vagal afferent stimulation, inducing the relaxation response (Benson, 1975), reducing cortisol levels, enhancing natural killer (NK) cell activity, and facilitating immune modulation.

Kumbhaka (breath retention) creates a state of controlled hypoxic challenge that stimulates erythropoietin secretion, increases mitochondrial biogenesis, activates Nrf2 pathway antioxidant defenses, and induces neuroplastic changes in the prefrontal cortex and insular cortex — regions associated with interoceptive awareness, emotional regulation, and higher cognitive integration. These mechanisms explain the profound therapeutic effects of sustained Kumbhaka practice in conditions ranging from hypertension and diabetes to depressive disorders and neurodegenerative diseases.

6.3 Key Pranayama Techniques and Their Pranic Healing Applications

Nadi Shodhana (Alternate Nostril Breathing)

Mechanism: Alternating nasal airflow activates contralateral cerebral hemispheres, balances sympathetic-parasympathetic tone, and purifies the Ida-Pingala Nadi system. The regular alternation creates synchronization between the two hemispheres (interhemispheric coherence), confirmed by EEG research (Stancak & Kuna, 1994). Clinical Applications: Anxiety disorders, hypertension, insomnia, ADHD, pre-operative anxiety, psychosomatic disorders. Contraindications: Severe nasal congestion, acute respiratory infection.

Bhastrika (Bellows Breath)

Mechanism: Vigorous diaphragmatic pumping dramatically increases pranic intake and Agni (metabolic fire), purges stale prana from the respiratory tract and associated Chakras, and creates a powerful sympathetic activation followed by deep parasympathetic rebound during the pause. Clinical Applications: Obesity, depression, sluggish metabolism, respiratory congestion, adrenal fatigue, Kapha-type disorders. Contraindications: Hypertension, cardiac disorders, glaucoma, pregnancy, hernia, acute inflammation.

Kapalabhati (Skull-Shining Breath)

Mechanism: Forceful exhalations create intra-abdominal pressure pulses that stimulate visceral circulation, activate the Manipura Chakra, and expel CO₂-laden stale prana. The passive inhalations deliver fresh prana with minimal effort. Clinical Applications: Digestive disorders, hepatic stasis, Manipura Chakra congestion, frontal lobe stimulation, sinus conditions. Contraindications: Similar to Bhastrika.

Bhramari (Humming Bee Breath)

Mechanism: The humming vibration creates resonant acoustic stimulation of the vagus nerve, pineal gland, and otic ganglion. Nitric oxide is released in the nasal sinuses during humming (Weitzberg & Lundberg, 2002), producing vasodilatory and antimicrobial effects. The vibration directly stimulates the Ajna and Vishuddha Chakras. Clinical Applications: Hypertension, tinnitus, migraine, insomnia, anxiety, thyroid disorders, cerebrovascular conditions. Particularly effective for accessing meditative states rapidly.

Ujjayi (Victorious Breath)

Mechanism: Partial glottic constriction creates resistance during both inhalation and exhalation, prolonging the respiratory cycle, stimulating vagal activity via the carotid sinus baroreceptors, and creating subtle internal pressure differentials that enhance pranic distribution throughout the thoracic cavity. The friction sound serves as an auditory anchor for meditative focus. Clinical

Applications: Thyroid disorders, cervical pathology, intraocular pressure, mental clarity, Vyana Vayu activation during Asana practice. Central in Ashtanga Vinyasa practice.

Clinical Protocol: *In SKM Yoga's Pranic Healing Teacher Training, students learn to prescribe individualized Pranayama sequences based on Ayurvedic Dosha assessment (Vata-Pitta-Kapha constitution), Chakra scanning results, and the specific pranic pathology identified — ensuring tailored, safe, and therapeutically precise interventions.*

Chapter 7: Pranic Healing Modalities — Scanning, Cleansing & Energizing Protocols

7.1 The Three Foundational Processes

Every Pranic Healing session — whether for physical ailments, psychological conditions, or energetic maintenance — proceeds through three sequential processes that mirror the three phases of yogic purification: Tamas (cleansing and removing), Rajas (activating and energizing), and Sattva (establishing balance and integration). These three processes are: Scanning (Pranic Diagnosis), Cleansing (Pranic Purification), and Energizing (Pranic Revitalization). The sequence is non-negotiable — energizing without prior cleansing invariably aggravates existing pranic congestion.

7.2 Pranic Scanning — The Art of Energetic Diagnosis

Pranic Scanning is the systematic palpation of the bioplasmic body using the sensitized hand chakras (primarily the palm chakras and finger chakras of the dominant hand) to detect variations in pranic density, temperature, pressure, vibration, and texture across the energetic anatomy. The scanner sweeps slowly and methodically over the various regions of the aura and the Chakra positions, maintaining a distance of approximately 10-15 cm from the physical body surface for inner aura scanning, and extending outward for outer aura assessment.

Indicators of pranic pathology detected through scanning include: (1) Pranic Depletion (Hypo-prana) — perceived as a void, emptiness, coldness, or depression/pulling sensation under the scanning hand; (2) Pranic Congestion (Hyper-prana) — perceived as pressure, fullness, warmth, expansion, or a pushing-back sensation; (3) Diseased Pranic Matter — perceived as roughness, stickiness, turbulence, or irregular oscillation; (4) Chakra Assessment — evaluating the size, symmetry, rotational quality (clockwise/counterclockwise), and energetic luminosity of each Chakra.

Training Standard: *Consistent and accurate scanning is developed through a minimum of 50 supervised scanning practice sessions during SKM Yoga Teacher Training, with systematic feedback from Dr. Mishra and senior faculty to calibrate the student's perceptual sensitivity and diagnostic accuracy.*

7.3 Pranic Cleansing — Protocols and Techniques

General Sweeping

General Sweeping is a large-scale cleansing technique that removes stale, diseased, and congested prana from the entire bioplasmic body using downward sweeping motions from the crown to the feet. The healer uses the hand chakras to gather and sweep the diseased pranic matter away from the recipient's aura, either projecting it into a container of salted water (the standard disposal medium — salt being a potent pranic disinfectant) or into the ground. General sweeping is performed at the beginning of every healing session to reduce the overall pranic contamination before localized interventions.

Localized Sweeping

Localized Sweeping targets specific Chakras, organs, or anatomical regions identified through scanning as exhibiting pranic pathology. Using fingers or the entire palm, the healer performs smaller, precise sweeping motions over the affected area, removing the localized pranic congestion or contamination. Localized sweeping may employ anti-clockwise rotational motions (which are particularly effective for breaking up and extracting congested pranic matter) before the sweeping strokes.

Pranic Breathing for Enhanced Cleansing

The healer employs Pranic Breathing — a technique combining physical breathing with visualization and intentional consciousness — to amplify the cleansing efficacy. During inhalation, the healer draws in golden prana from the surrounding environment; during exhalation, directs this golden prana through the hand chakras into the recipient's diseased area, simultaneously sweeping out the dark, diseased pranic matter. This technique is contraindicated for healers who are emotionally agitated or physically unwell, as their pranic quality would be compromised.

7.4 Pranic Energizing — Techniques and Considerations

Following thorough cleansing, the depleted areas are replenished with fresh, vitalized prana projected through the healer's hand chakras. The primary source of pranic energy for transmission is the surrounding pranic environment — the prana drawn from air (Vayavya Prana), sunlight (Surya Prana), ground (Bhoomi Prana), and the cosmic field (Mahaprana). The healer does not deplete their own personal prana in effective healing — they serve as a conduit for universal pranic flow.

Specific energizing techniques include: (1) Drawing In and Projecting — the healer simultaneously draws in fresh prana through the crown or back chakras while projecting it through the hand chakras; (2) Stabilizing — once sufficient prana has been transferred, the healer performs gentle clockwise rotations over the energized area to anchor and stabilize the new

pranic charge; (3) Releasing — the healer consciously disconnects the pranic connection with the recipient post-session to prevent continued energetic exchange and over-energization.

Process	Technique	Clinical Indication
Scanning	Hand chakra palpation	All sessions — initial diagnostic
General Sweeping	Head-to-toe downward strokes	All sessions — general cleansing
Localized Sweeping	Targeted rotation + sweeping	Specific congestion/depletion zones
Energizing (Blue)	Projecting through hand chakras	Post-surgery, trauma, acute inflammation
Energizing (Orange)	Direct transmission	Congested ducts, elimination disorders
Energizing (White Prana)	General revitalization	Fatigue, depletion, maintenance sessions

Chapter 8: Color Pranic Therapy — Chromatic Frequencies in Energetic Medicine

8.1 The Science of Pranic Color

Advanced Pranic Healing incorporates the utilization of colored pranas — each color representing a different vibrational frequency and therapeutic property — to achieve more precise and potent healing effects than the use of white (undifferentiated) prana alone. This system is grounded in the understanding that white prana, like visible white light, is a composite of all chromatic frequencies, each of which interacts differently with biological tissues, Chakras, and energetic conditions.

The chromatic pranic spectrum corresponds to the color spectrum of visible light (and its subtle energetic equivalents), with each color possessing specific inhibitory or stimulating properties on biological and energetic systems. The foundational research of Dinshah Ghadiali (Spectro-Chrome Therapy) and subsequent studies in photobiomodulation (Hamblin, 2016) provide a bio-physical basis for color therapeutics, demonstrating that specific wavelengths of light produce measurable effects on cellular metabolism, protein synthesis, mitochondrial function, and neural activity.

8.2 Properties of Individual Pranic Colors

Pranic Color	Primary Therapeutic Properties
Red Prana	Strengthening, warming, vitalizing; activates and accelerates; stimulates blood production; good for physical depletion, low blood pressure, coldness — use with care due to strong stimulating effect
Orange Prana	Expulsive and eliminative; breaks down and removes; excellent for decongesting blockages in ducts, vessels, and channels; stimulates elimination — not to be applied to head, heart, spleen
Yellow Prana	Cohesive and assimilative; facilitates absorption and integration; stimulates nervous system; enhances mental clarity; cement-like function for binding structures
Green Prana	Decomposing, breaking down, cleansing; anti-bacterial, anti-viral; general-purpose healing color; effective for infection, tumors, growths; disinfects and cleanses
Blue Prana	Inhibiting, cooling, soothing, anesthetic; reduces inflammation; promotes relaxation; good for

Pranic Color	Primary Therapeutic Properties
	fever, acute pain, inflammation, burns — potent when applied to sensitive areas
Violet Prana	Combination of blue and red; most powerful healing color; rapid healing effect; stimulates all systems; used for serious conditions, broken bones, nerve regeneration
Electric Violet	Highest healing frequency; divine cleansing; powerful disinfectant; used by advanced healers; activates the soul's healing power
White Prana	All-purpose, balanced; contains all colors; used when specific color is undetermined; gentle general vitalizer
Golden Prana	Divine healing energy; purifying and regenerating; amplifies healing intent; used in spiritual healing and in final stages of advanced healing

8.3 Color Pranic Protocols — Clinical Application Examples

Infection and Inflammatory Conditions: Apply light whitish-green prana (for cleansing and disinfection) followed by light blue prana (for cooling inflammation), and then orange prana (for expulsion of pathogenic material from the body). This three-step sequence addresses the three pathogenic mechanisms simultaneously.

Bone Fractures and Structural Injuries: Apply electric violet prana directly to the fracture site for rapid bone regeneration and nerve repair, followed by orange prana for elimination of bone fragment debris, yellow prana for structural consolidation, and golden prana for divine healing activation. This protocol significantly reduces healing time in clinical observation.

Psychological Conditions (Depression): Apply light violet and blue prana to the crown and forehead Chakras for cognitive clarification; electric violet to the basic and meng mein Chakras for pranic revitalization; rose prana (light red with white) to the heart Chakra for emotional healing; and golden-orange prana to the solar plexus for emotional release and will activation.

Chapter 9: Bioplasmic Body & Modern Research — Bridging Ancient and Contemporary Science

9.1 The Bioplasmic Body Concept

The Bioplasmic Body — the term coined by Russian biophysicist Professor Victor Inyushin of Kazakh State University — refers to the luminous energy field that surrounds and interpenetrates the physical body, composed of ionized plasma and bio-photonic emissions rather than ordinary matter. Inyushin's extensive research in the 1950s-1970s using advanced photographic techniques identified this field as a distinct and measurable energetic phenomenon distinct from the physical body, corresponding closely to the classical yogic concept of the Pranamaya Kosha.

Independent validation came from the work of Semyon and Valentina Kirlian (Kirlian Photography / Gas Discharge Visualization), who developed high-voltage, high-frequency photographic techniques that capture the luminous corona discharge of biological specimens — a visual representation of the bioplasmic body's outer layers. Kirlian photography has been used to document the 'phantom leaf effect' (where an amputated leaf segment's pranic template continues to be photographed), corroborating the yogic teaching that the pranic body is the formative template preceding physical manifestation.

9.2 HeartMath Research and Cardiac Electromagnetic Fields

The HeartMath Institute (Rollin McCraty et al.) has demonstrated that the human heart generates an electromagnetic field of sufficient magnitude to be detected several feet from the body, and that this field carries coherent information reflecting the emotional and psychophysiological state of the individual. The Heart's electromagnetic field is significantly larger and stronger than that of the brain, and is capable of influencing the physiological state of other individuals in proximity — providing a biofield-based mechanism for the transmission of pranic healing intention and the entrainment effects observed in clinical healing contexts.

9.3 Quantum Biology and Pranic Phenomena

Recent developments in quantum biology provide additional mechanistic frameworks for understanding pranic phenomena. Quantum coherence in biological photosynthesis (Fleming et al., 2007, Nature), quantum tunneling in enzymatic catalysis (Scrutton, 2009), and the proposed quantum mechanisms in olfaction and avian magnetic sensing collectively demonstrate that biological systems operate at quantum scales in ways that classical biochemistry fails to account for. The pranic healer's capacity to detect and modulate subtle energetic states may involve

quantum-level sensing via biological quantum coherent systems in the nervous tissue and connective tissue matrix.

Research Note: *The emerging field of Quantum Biology is providing increasingly sophisticated mechanistic support for phenomena long described in Yogic and Pranic Healing literature. SKM Yoga teacher trainees are encouraged to stay current with this literature as it significantly strengthens the scientific credibility of energetic healing modalities.*

Chapter 10: Disease Aetiology from a Pranic Perspective — Energetic Pathology

10.1 The Pranic Model of Disease Causation

From the perspective of Pranic Healing, all physical diseases have an energetic antecedent — a disturbance in the Pranamaya Kosha that precedes and underlies the gross physical symptomatology. This principle is elegantly congruent with modern systems biology's recognition that disease emerges from dysregulation at multiple hierarchical levels simultaneously, rather than from isolated mechanical failures at the molecular level.

The SKM Yoga model of disease aetiology integrates the classical Tridosha theory of Ayurveda (Vata-Pitta-Kapha imbalance), the Pancha Kosha model of energetic disruption, and the pranic pathophysiology of Chakra imbalance, Nadi obstruction, and bioplasmic contamination into a comprehensive framework of energetic pathogenesis.

10.2 Primary Causes of Pranic Depletion and Contamination

- Negative thought-patterns and emotional suppression: Chronic negative emotions (fear, anger, guilt, shame) create sustained pranic contamination, particularly in the solar plexus, heart, and throat Chakras.
- Physical trauma and injury: Direct trauma creates localized pranic depletion and disrupts Nadi integrity in the affected region.
- Chronic stress and overwork: Depletes Prana Vayu and exhausts the adrenal-pranic reserves stored in the basic and meng mein Chakras.
- Negative environmental influences: Geopathic stress, electromagnetic pollution (electromagnetic hypersensitivity), presence of diseased or dying organisms, and highly congested environments deplete and contaminate the bioplasmic field.
- Devitalized food and substance use: Processed, chemically contaminated, or energetically depleted food reduces pranic intake through the Annamaya Kosha; alcohol, tobacco, and narcotics directly contaminate the Pranamaya Kosha.
- Karmic predispositions: Deep Samskaric imprints from past experiences create constitutional vulnerabilities in specific Chakras and Nadi circuits — addressed through advanced spiritual healing modalities.

10.3 Specific Disease — Pranic Pathology Correlations

Disease Condition	Primary Chakra Involvement	Predominant Pranic Pathology
Hypertension	Heart + Meng Mein	Congestion; Meng Mein hyper-activation
Diabetes Mellitus	Solar Plexus + Spleen	Pancreatic chakra depletion; spleen disruption
Asthma/Respiratory	Throat + Back Heart	Congestion; depletion of thoracic pranic field
Depression	Crown + Ajna + Solar Plexus	Depletion across all; solar plexus contamination
Autoimmune Disorders	Heart + Basic + Thymus	Anahata congestion; pranic immune dysregulation
Cancer (General)	Affected organ chakra	Severe congestion; dark bioplasmic accumulation
Kidney Disorders	Meng Mein + Basic	Meng Mein imbalance; basic chakra depletion
Anxiety Disorders	Solar Plexus + Heart	Emotional body congestion; Vata Prana excess

Chapter 11: Psychological Healing through Prana — Emotional & Mental Body Therapeutics

11.1 The Psycho-Pranic Interface

The interface between psychological states and pranic conditions is bidirectional and simultaneous — every psychological experience generates a corresponding pranic event, and every pranic manipulation produces a psychological response. This psycho-pranic interface is the foundation of all mind-body medicine and constitutes the mechanism through which Pranic Healing achieves its psychological therapeutic effects.

In neurobiological terms, this interface corresponds to the integrated activity of the limbic-hypothalamic-pituitary-adrenal (LHPA) axis, the autonomic nervous system, and the psychoneuroimmunological network — systems that bridge psychological experience and physiological response. Pranic interventions targeting the emotional body Chakras (solar plexus, heart, throat) directly modulate autonomic tone, cortisol and DHEA balance, and inflammatory cytokine profiles — explaining the measurable physiological changes observed following pranic healing of emotional disorders.

11.2 Cleansing the Emotional Body

The emotional body (a dimension of the Manomaya Kosha) stores the pranic residues of unprocessed emotional experiences as energetic 'knots' or 'shells' within the relevant Chakras. Fear-based emotions concentrate in the basic and spleen Chakras; grief and heartbreak in the heart Chakra; shame and unworthiness in the solar plexus; suppressed expression in the throat Chakra; confusion and disillusionment in the Ajna Chakra. These emotional pranic residues, when longstanding, create chronic Chakra congestion, Nadi obstruction, and eventually physical disease.

Emotional body cleansing protocols in Pranic Healing involve intensive localized sweeping of the affected Chakras (especially the solar plexus, which serves as the primary emotional body storage center), application of light violet and blue prana for disinfection and soothing, followed by re-energization with appropriate healing colors and stabilization. Integration with Yoga Nidra, guided Pratyahara, and specific Mantra therapy enhances and deepens the psychological healing effect.

11.3 Protocols for Specific Psychological Conditions

Treatment Protocol: Anxiety and Panic Disorders

1. Full body pranic scanning to identify congestion sites (typically solar plexus, heart, throat).
2. General sweeping (3-5 repetitions) to reduce overall pranic contamination.
3. Intensive localized sweeping of solar plexus chakra with anti-clockwise followed by outward directional strokes.
4. Application of light blue prana to heart and solar plexus for calming and inhibiting excessive pranic agitation.
5. Throat chakra cleansing and energizing with light blue and light violet prana.
6. Crown and forehead chakra gentle energizing with light violet.
7. Stabilization and final aura sealing.
8. Post-session prescription of Nadi Shodhana (10 minutes) and Yoga Nidra (20 minutes).

Chapter 12: Ethics, Contraindications & Scope of Practice in Pranic Healing

12.1 The Ethical Foundation of Pranic Healing

The ethical integrity of the Pranic Healer is not merely a professional requirement — it is an energetic prerequisite. The moral character of the healer is directly reflected in the quality of prana they transmit. A healer with impure motives, unexpressed anger, suppressed grief, or energetic self-serving intentions transmits contaminated prana regardless of their technical proficiency. The Yamas and Niyamas of Patanjali's Ashtanga Yoga — the ethical and self-regulatory practices — are therefore the foundational prerequisites for all advanced pranic work.

12.2 The Code of Ethics for SKM Yoga Pranic Healers

- **Non-Maleficence (Ahimsa):** The primary obligation — do no harm. When in doubt, do less rather than more. Over-energization is a common beginner's error.
- **Informed Consent:** All healing sessions require explicit informed consent. Never perform pranic healing without the recipient's conscious, informed permission.
- **Confidentiality:** All information shared by healing recipients is strictly confidential — this includes energetic and psychological information observed during scanning.
- **Scope of Practice:** Pranic Healers must not diagnose medical conditions, prescribe pharmaceutical interventions, or advise recipients to discontinue medically prescribed treatments.
- **Disclosure:** Healers must clearly communicate the nature, mechanisms, limitations, and evidence base of Pranic Healing to all recipients.
- **Referral:** Conditions beyond the scope of pranic healing or requiring urgent medical attention must be referred to appropriate licensed healthcare providers.
- **Self-Care:** Healers must maintain their own pranic hygiene through daily Pranayama, meditation, physical hygiene, salt bathing, and regular Chakra cleansing.

12.3 Contraindications in Pranic Healing

Absolute Contraindications

- **Heart conditions:** Avoid energizing the heart chakra directly with strong energizing colors without advanced training.
- **Pregnancy:** Avoid strong pranic interventions to the lower chakras (basic, meng mein, navel) during all trimesters.

- Meng Mein Chakra: Never energize the Meng Mein directly without advanced training — risk of severe hypertension.
- Infants and young children: Extreme caution; pranic fields of children are highly sensitive. Use only gentle, brief interventions.
- Active psychiatric conditions (psychosis, mania): Avoid strong crown and forehead energizing.

Relative Contraindications

- Orange prana: Never apply to the head, heart, or spleen due to its strongly expulsive and stimulating properties.
- Electric violet prana: Not for routine use; reserved for serious conditions and advanced practitioners.
- Healer's own pranic state: Do not conduct healing sessions when the healer is physically ill, emotionally agitated, or pranic field is compromised.

Chapter 13: Integration with Asana — Yogic Postures as Pranic Interventions

13.1 Asana as Pranic Architecture

Within the Hatha Yoga tradition, Asanas (physical postures) are understood not merely as physical exercises but as precise bio-energetic configurations that create specific pranic effects within the Pranamaya Kosha, modulate Nadi and Chakra activity, regulate the Prana Vayus, and facilitate the conditions necessary for higher meditative states. The Hatha Yoga Pradipika (I.17) states: 'Asana should be practiced for gaining steadiness, health, and lightness of body' — the 'lightness' referred to here is pranic lightness, not merely physical.

From the perspective of Pranic Healing integration, each Asana category produces characteristic pranic effects: forward-folding postures (Paschimottanasana, Janu Sirsasana) stimulate Apana Vayu, contract the anterior pranic field, and activate the parasympathetic system; backward-bending postures (Bhujangasana, Urdhva Dhanurasana) expand the anterior thoracic pranic field, stimulate the Prana Vayu and Udana Vayu, and activate the sympathetic system; inverted postures (Sirsasana, Sarvangasana) dramatically alter pranic circulation patterns, redirecting pranic flow toward the head and upper Chakras; and twisting postures create alternating compression and expansion of specific Nadi sectors and Chakra zones.

13.2 Specific Asana-Chakra Correspondences

Asana Category / Example	Primary Pranic Effect
Uttanasana (Forward fold)	Apana Vayu activation; Muladhara-Svadhithana stimulation
Bhujangasana (Cobra)	Prana Vayu expansion; Anahata & Vishuddha opening
Paschimottanasana	Pingala Nadi stretching; posterior pranic field expansion
Trikonasana (Triangle)	Lateral Nadi channel opening; Manipura activation
Sarvangasana (Shoulderstand)	Vishuddha Chakra compression-stimulation; thyroid activation
Sirsasana (Headstand)	Sahasrara-Ajna circuit activation; Udana Vayu elevation
Ardha Matsyendrasana (Spinal twist)	Nadi alternation; visceral pranic massage; Manipura-Anahata integration
Viparita Karani	Pranic reversal and rejuvenation; Apana-Prana Vayu harmonization

Asana Category / Example	Primary Pranic Effect
Savasana	Pranic redistribution, integration, and Nadi rebalancing

13.3 Designing Pranic Healing-Oriented Yoga Sequences

For SKM Yoga Teacher Trainees, the capacity to design yoga sequences with specific pranic intentions is a core competency. A pranic healing-oriented yoga class moves through a structured pranic arc: beginning with gentle Apana Vayu activation and grounding (Muladhara connection), progressing through digestive fire activation (Manipura), heart-opening (Anahata), and expansive breath work (Vishuddha and Ajna), culminating in integration, stillness, and meditative absorption (Sahasrara). This pranic arc mirrors the classical structure of a traditional Hatha Yoga class.

Chapter 14: Advanced Pranic Practices — Pranic Breathing, Meditation & Distant Healing

14.1 Pranic Breathing — The Advanced Healer's Tool

Pranic Breathing is an advanced meditative breathing technique that goes beyond ordinary Pranayama to consciously channel specific qualities, colors, and intentions of prana through deliberate visualization and energetic intention. In Pranic Breathing, the healer simultaneously performs the physical act of breathing while maintaining a vivid inner visualization of drawing in luminous, colored prana from the surrounding cosmic field, accumulating it within the Chakra system, and consciously directing it to the recipient's specific needs.

The physiological underpinning of Pranic Breathing involves the documented neurobiological connection between respiratory rhythms and attentional states (Herrero et al., 2018, Nature Communications), the vagal afferent pathway's role in modulating interoceptive awareness, and the HeartMath-validated mechanisms of heart-brain coherence as a physiological substrate for healing intention transmission. The experienced pranic healer enters a state of high cardiac coherence (0.1 Hz respiratory sinus arrhythmia synchronization) during Pranic Breathing that is measurably associated with enhanced healing efficacy.

14.2 Meditation as Pranic Amplification

Meditative states — particularly the Dharana-Dhyana-Samadhi continuum described by Patanjali — are associated with measurable increases in bio-photon emissions, biofield coherence, and the capacity to influence the pranic state of others. EEG research consistently demonstrates that experienced meditators exhibit high-amplitude gamma-wave synchronization (40+ Hz) across extended cortical networks — a neurobiological signature of unified, high-intensity awareness that correlates with expanded pranic sensitivity and healing capacity.

The specific meditation practices cultivated at SKM Yoga for Pranic Healing development include: Trataka (concentrated gazing) for developing pranic vision and perceptual sensitivity; Pranic Meditation (visualizing pranic circulation through the Nadi system); Twin Hearts Meditation (simultaneous activation of heart and crown Chakras for planetary healing); and advanced Chakra Dhyana (sustained meditative awareness of each Chakra in sequence, developing intimate knowledge of each center's qualities and pathologies).

14.3 Distant Pranic Healing — Theoretical Foundations

Distant Pranic Healing — the transmission of pranic healing intention across spatial separation — is one of the most challenging aspects of pranic science for conventionally trained minds to accept. Yet it is consistently documented in clinical practice and has received growing scientific attention. The theoretical foundations rest on quantum non-locality and entanglement, the non-local properties of the human biofield, and the empirical evidence from controlled studies of distant healing intention (Benor, 2001; Schlitz & Braud, 1997).

In distant healing, the healer establishes a pranic connection with the recipient through directed intention and visualization, perceiving and interacting with the recipient's energetic field despite spatial separation. This is accomplished by creating a vivid inner representation of the recipient, establishing an energetic resonance through sustained meditative focus, and conducting the standard scanning, cleansing, and energizing protocols with full intentional presence as though the recipient were physically present.

Advanced Practice Note: *Distant healing is taught only in the advanced modules of SKM Yoga's Pranic Healing Teacher Training, after the student has demonstrated proficiency in contact healing and has developed sufficient pranic sensitivity, ethical maturity, and meditative stability to conduct distant interventions responsibly.*

Appendices

Appendix A: Daily Pranic Hygiene Protocol for SKM Yoga Teachers

Morning Practice (45-60 minutes): Nadi Shodhana Pranayama (10 minutes) → Kapalabhati (5 minutes) → Full-body self-scanning and localized self-cleansing → Chakra energizing through Pranic Breathing → Twin Hearts Meditation (20 minutes) → Stabilization and aura sealing.

Pre-Session Protocol (15 minutes): 5 minutes Nadi Shodhana → 5 minutes Pranic Breathing → Aura charging and hand chakra activation → Setting of healing intention and invocation of divine guidance.

Post-Session Protocol (10 minutes): Self-cleansing of hands in salted water → Full-body sweeping → 5 minutes Kapalabhati → Aura sealing → Documentation of session observations.

Appendix B: Glossary of Technical Terms

Term	Definition
Apana Vayu	Downward pranic wind governing elimination and expulsion processes
Aura / Bioplasmic Field	The luminous energetic field surrounding and interpenetrating the physical body
Bio-Photon	Ultra-weak coherent light emission from biological cells (Popp)
Bioplasmic Body	Inyushin's term for the subtle energetic counterpart of the physical body
Chakra	Psycho-energetic vortex regulating pranic distribution and psychophysiological function
Dosha	Ayurvedic constitutional principle (Vata, Pitta, Kapha)
GDV	Gas Discharge Visualization — Kirlian-based technology for biofield imaging
Kosha	Sheath; one of five interpenetrating layers constituting the human organism
Kumbhaka	Breath retention — internal (Antara) or external (Bahya)
Meng Mein Chakra	Minor chakra on the back opposite the navel; governs kidneys and adrenals
Nadi	Subtle energetic channel within the Pranamaya Kosha

Term	Definition
Nadi Shodhana	Alternate nostril breathing for purification of the Nadi system
Prana Vayu	Inward-upward pranic wind governing cardiac and respiratory function
Pranamaya Kosha	The pranic/vital sheath — the bio-energetic template body
Rechaka	Exhalation; activates Apana Vayu and eliminative processes
Samana Vayu	Equalizing pranic wind governing digestive metabolism
Sushumna Nadi	Central pranic channel running through the spinal column
Udana Vayu	Upward pranic wind governing the throat and higher expressions
Vyana Vayu	Pervasive pranic wind governing circulatory distribution

Appendix C: Recommended Reading and References

1. Patanjali — Yoga Sutras (Classical text; numerous commentaries available)
2. Swami Swatmarama — Hatha Yoga Pradipika (15th century; translation by Bihar School of Yoga)
3. Taittiriya Upanishad — Pancha Kosha doctrine (Vedic text)
4. Grand Master Choa Kok Sui — Miracles Through Pranic Healing (Institute for Inner Studies)
5. Grand Master Choa Kok Sui — Advanced Pranic Healing (Institute for Inner Studies)
6. James Oschman — Energy Medicine: The Scientific Basis (Elsevier, 2nd ed., 2015)
7. Beverly Rubik et al. — Biofield Science and Healing: History, Terminology, and Concepts (Global Advances in Health and Medicine, 2015)
8. Rollin McCraty — Science of the Heart: Exploring the Role of the Heart in Human Performance (HeartMath Institute, 2015)
9. Fritz-Albert Popp — Properties of Biophotons (International Journal of Theoretical Physics, 1983)
10. Daniel Benor — Spiritual Healing: Scientific Validation of a Healing Revolution (Vision Publications, 2001)
11. Dr. Shivam Mishra — SKM Yoga Teacher Training Course Materials (SKM Yoga, internal publications)

— End of Text —

Om Shanti Shanti Shanti

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