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Prana

What is Prana?

Prana or ki is that life energy which keeps the body alive and healthy. In Greek it is called 'pneuma', in Polynesian 'mana', and in Hebrew 'ruah', which means 'breath of life'. The healer projects prana or life energy or 'the breath of life' to the patient, thereby, healing the patient. It is through this process that this so-called 'miraculous healing' is accomplished.

Basically, there are three major sources of prana: solar prana, air prana and ground prana:

Solar Prana

Solar prana is prana from sunlight. It invigorates the whole body and promotes good health. It can be obtained by sunbathing or exposure to sunlight for about five to ten minutes and by drinking water that has been exposed to sunlight. Prolonged exposure or too much solar prana would harm the whole physical body since it is quite potent.

Prana contained in the air is called air prana or air vitality globule. Air prana is absorbed by the lungs through breathing and is also absorbed directly by the energy centers of the bioplasmic body. These energy centers are called chakras. More air prana can be absorbed by deep slow rhythmic breathing than by short shallow breathing. It can also be absorbed through the pores of the skin by persons who have undergone certain training.

Ground Prana

Prana contained in the ground is called ground prana or ground vitality globule. This is absorbed through the soles of the feet. This is done automatically and unconsciously. Walking barefoot increases the amount of ground prana absorbed by the body. One can learn to consciously draw in more ground prana to increase one's vitality, capacity to do more work, and ability to think more clearly.

Water Prana

Water absorbs prana from sunlight, air, and ground that it comes in contact with. Plants and trees absorb prana from sunlight, air, water, and ground. Men and animals obtain prana from sunlight, air, ground, water, and food. Fresh food contains more prana than preserved food.

Prana for healing

Prana can also be projected to another person for healing. Persons with a lot of excess prana tend to make other people around them feel better and livelier. However, those who are depleted tend to unconsciously absorb prana from other people. You may have encountered persons who tend to make you feel tired or drained for no apparent reason at all.

Prana in nature

Certain trees, such as alpine trees or old and gigantic healthy trees, exude a lot of excess prana. Tired or sick people benefit much by lying down or resting underneath these trees. Better results can be obtained by verbally requesting the being of the tree to help the sick person get well. Anyone can also learn to consciously absorb prana from these trees through the palms, such that the body would tingle and become numb because of the tremendous amount of prana absorbed. This skill can be acquired after only a few sessions of practice.

Power places

Certain areas or places tend to have more prana than others. Some of these highly energized areas tend to become healing centers.

Weather

During bad weather conditions, many people get sick not only because of the changes in temperature but also because of the decrease in solar and air prana (life energy). Thus, a lot of people feel mentally and physically sluggish or become susceptible to infectious diseases. This can be counteracted by consciously absorbing prana or ki from the air and the ground. It has been clairvoyantly observed that there is more prana during daytime than at night. Prana reaches a very low level at about three or four in the morning.

Prana (Sanskrit) [from pra before + the verbal root an to breathe, live]

In theosophy, the breath of life; the third principle in the ascending scale of the sevenfold human constitution. This life or prana works on, in, and around us, pulsating unceasingly during the term of physical existence. Prana is "the radiating force or Energy of Atma -- as the Universal Life and the One Self, -- Its lower or rather (in its effects) more physical, because manifesting, aspect. Prana or Life permeates the whole being of the objective Universe; and is called a 'principle' only because it is an indispensable factor and the *deus ex machina* of the living man" (Key 176).

In working upon the physical body, prana automatically uses the linga-sarira (model-body) as its vehicle of expression during earth-life. Prana may be said to be the psychoelectric veil or field manifesting in the individual as vitality. The life-atoms of prana fly instantly back, at the moment of physical dissolution, to the natural pranic reservoirs of the planet.

Further, occultism teaches that "(a) the life-atoms of our (Prana) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the individual Soul is even the same, so are the atoms of the lower principles (body, its astral, or life double, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc. . . ." (SD 2:671-2).

In Sanskrit it refers to the life currents or vital fluids, variously numbered as three, five, seven, twelve, and thirteen. The five life-winds mentioned are samana, vyana, prana, apana, and udana. In this classification prana represents the expirational breath.

Jiva is sometimes used similarly to prana, but strictly prana means outbreathing and jiva means life per se. There is a universal or cosmic jiva or life principle, just as there are innumerable hosts of individualized jivas, which are the atoms of the former, drops in the ocean of cosmic life. These individualized jivas are relatively eternal, and correspond exactly to the term monad. Jiva, without qualification, is of general application; when considered as individualized, these jivas are used in the sense of individual monads; contrariwise, prana is applied to the life-fluid or jivic aura when manifesting in the lower triad of the human constitution as prana-lingasarira-sthulararira. Hence Blavatsky said that jiva becomes prana when a child is born and begins to breathe.