

**॥ भगवद् गीता ॥**

... Bhagavad Gītā ...

Chapter 4**AI Summary - Class 185**

For Bhagavad Gītā 2, by Acharya Tadany Cargnin dos Santos
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Questions before class**Kuṇḍalinī Śakti and Energy Practices****Understanding Kuṇḍalinī Śakti**

Acharya Tadany discussed Kuṇḍalinī Śakti in depth, explaining how this primordial energy, often described as the dormant spiritual power coiled at the base of the spine, manifests in various aspects of life through practices like running, prāṇāyāma (breath control), and mental concentration (dhāraṇā).

Modern Research and Mind-Body Connection

He described how modern research, particularly in fields like psychoneuroimmunology and mind-body medicine, studies the connection between mental power and Kuṇḍalinī energy, exploring the mind-body connection in healing and wellness. Scientists are increasingly interested in how consciousness and intention can influence physiological processes, validating ancient yogic understanding through contemporary scientific methods.

Visualization and Immune Response

Acharya Tadany explained how visualization techniques can be used to strengthen immune response against diseases, demonstrating the practical application of focused mental energy in health maintenance. For example, cancer patients using guided imagery to visualize their immune cells attacking cancer cells have shown measurable improvements in immune function. This demonstrates that the mind's power, when properly directed through techniques rooted in the understanding of Kuṇḍalinī Śakti, can produce tangible physical effects.

Physical Practices and Spiritual Preparation

He emphasized that while physical activities like running don't directly lead to mokṣa (liberation), they do tap into different aspects of Kuṇḍalinī power, activating and channeling this energy through the body's subtle energy system (nāḍīs). Physical exercise generates vitality and



awakens dormant energy centers, creating favorable conditions for spiritual practice. These practices serve as preparatory steps that strengthen the body and mind, creating a foundation for deeper spiritual work by purifying the nervous system and balancing the energy flow.

Multi-Level Operation of Kuṇḍalinī

The discussion highlighted how Kuṇḍalinī Śakti operates at multiple levels - physical (through bodily health and vitality), mental (through concentration and clarity), and spiritual (through awakening of higher consciousness) - and how various practices can awaken and direct this energy for different purposes depending on the practitioner's intention and level of development. Understanding this multidimensional nature of Kuṇḍalinī helps practitioners choose appropriate methods for their current stage of development.

Kuṇḍalinī and Prāṇāyāma Concepts

Three Types of Prāṇāyāma

Acharya Tadany explained the concept of Kuṇḍalinī Śakti in healing and discussed the three types of prāṇāyāma in comprehensive detail: Pūraka (inhalation - the process of drawing breath in through the nostrils, filling the lungs with prāṇa), Recaka (exhalation - the process of releasing breath out, expelling carbon dioxide and stale air from the body), and Kumbhaka (retention - the suspension of breath between inhalation and exhalation, which can be internal retention after inhalation or external retention after exhalation). Each of these components plays a specific role in regulating the flow of prāṇa and influencing the mind's state.

The Mind-Breath Connection

He described how prāṇāyāma helps calm the mind and reduce mental turmoil (vṛtti-s or mental modifications), which are the fluctuations and disturbances that prevent us from experiencing our true nature. By regulating the breath, we indirectly regulate the mind because prāṇa and mind are two sides of the same coin - when one moves, the other follows. Prāṇāyāma serves as a temporary solution that brings relative peace, creating a calm mental environment conducive to meditation and self-inquiry, before achieving permanent peace through self-knowledge. The practice of breath control directly influences the mind because prāṇa (life force) and mind are intimately connected through subtle energy channels - when the breath becomes calm and regulated, the mind naturally becomes calm, focused, and receptive to higher understanding. This is why prāṇāyāma is considered an essential preparatory practice in yoga.

Temporary vs. Permanent Peace

Acharya Tadany emphasized that while prāṇāyāma provides relative calmness and temporary relief from mental agitation, reducing anxiety and creating mental clarity, it is not the ultimate goal for spiritual seekers who are pursuing mokṣa. The calmness achieved through prāṇāyāma is dependent on the practice - when you stop practicing, the mind gradually returns to its agitated state. Therefore, it provides only temporary and relative peace, not the absolute peace that comes from Self-realization. The ultimate aim is attaining Ātma-Jñānam (Self-knowledge) through



systematic inquiry into one's true nature (vicāra or ātma-vicāra), which alone provides absolute and permanent calmness independent of any practice or technique. This knowledge reveals that you are already the peaceful Self, not the agitated mind.

Prāṇāyāma as Preparatory Discipline

Prāṇāyāma thus serves as a preparatory discipline that prepares the mind for receiving higher knowledge by making it subtle, focused, and free from gross disturbances. It creates the mental clarity and steadiness necessary for deep contemplation and the reception of spiritual teachings. Without this preparation, the mind would be too restless to grasp subtle spiritual truths. Therefore, while prāṇāyāma is not the destination, it is an important vehicle that carries the seeker toward the goal of Self-realization.

Key Takeaways

- **Prāṇāyāma is a Preparatory Practice:** The three components of prāṇāyāma — Pūraka (inhalation), Recaka (exhalation), and Kumbhaka (retention) — serve as preparatory disciplines that calm the mind and reduce mental turmoil (vṛtti-s), creating favorable conditions for spiritual inquiry.
- **The Prāṇa-Mind Connection:** Prāṇa (life force) and mind are intimately connected through subtle energy channels. When the breath becomes calm and regulated through prāṇāyāma, the mind naturally becomes calm, focused, and receptive to higher understanding.
- **Temporary vs. Permanent Peace:** While prāṇāyāma provides relative calmness and temporary relief from mental agitation, it offers only practice-dependent peace. When you stop practicing, the mind gradually returns to its agitated state. This temporary peace differs fundamentally from the absolute and permanent peace of Self-realization.
- **Kuṇḍalinī Śakti Operates at Multiple Levels:** This primordial energy manifests physically (through bodily health and vitality), mentally (through concentration and clarity), and spiritually (through awakening of higher consciousness). Various practices awaken and direct this energy for different purposes depending on the practitioner's intention and level of development.
- **Physical Practices Create a Foundation:** Activities like running, yoga, and prāṇāyāma don't directly lead to mokṣa (liberation), but they tap into different aspects of Kuṇḍalinī power, purifying the nervous system and creating a foundation for deeper spiritual work.
- **The Ultimate Goal is Ātma-Jñānam:** The true aim of spiritual practice is attaining Self-knowledge through systematic inquiry into one's true nature (vicāra or ātma-vicāra). This



knowledge alone provides absolute and permanent calmness independent of any practice or technique, revealing that you are already the peaceful Self, not the agitated mind.

- **Preparation Enables Reception of Knowledge:** Prāṇāyāma and other preparatory practices make the mind subtle, focused, and free from gross disturbances. Without this preparation, the mind would be too restless to grasp subtle spiritual truths or receive the teachings effectively.
- **The Mind-Body Connection in Healing:** Modern research validates ancient yogic understanding by demonstrating how visualization techniques and focused mental energy can strengthen immune response and influence physiological processes, showing the practical application of Kuṇḍalinī Śakti in health maintenance.