



AHARAM

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Food — The Sacred Science of Nourishment

THE SCIENCE OF SACRED FOOD

The word we use for 'food that we eat' is called Annam (అన్నం). However, advanced Yogis and perfected souls (Siddhas) do not depend on gross physical food alone — they take Prana (life force) itself as their nourishment. For this reason, even Prana is referred to as 'Annam' (food). The food we consume contains carbohydrates (Pindi Padarthalu), proteins (Mamsa Krutthulu), fats (Krovu Padarthalu), vitamins, minerals, and water — when taken in balanced proportions, this is called a Balanced Diet (Sameekrutha Aharam).

Both the body (Sharira) and the mind (Manas) are nourished by food. When food is deficient, the body becomes weak (Shushkimpoyunu). The mind also becomes feeble and the intellect ceases to function properly — this is the common experience of all human beings.

THE THREEFOLD NOURISHMENT OF THE HUMAN BEING

Among the Pancha Kosha (Five Sheaths) framework — the outer, visible physical body that we observe during waking state is the Sthula Sharira (Gross Body). It is nourished by Sthula Ahara (Gross Food) — forming the Annamaya Kosha (Food Sheath).

Jagryatannamayam Kosham Sthula Dehanca Viddhi Vai

(Bhugita 4-73): The food sheath is to be known as the Gross Body — it is sustained by the food we eat.

1. Food as Energy — The Caloric Understanding

We consume food primarily for energy (Shakti). Food is digested in the stomach (Udara) near the heart region through the digestive fire (Jatharagni), and is converted into energy. This energy powers all bodily organs and brain functions. We measure this energy in Calories (Kelories).

Scientifically, per gram of food substance:

Food Component	Per Gram	Calories
Carbohydrates (Pindi Padarthalu)	1 gram	4 Calories
Proteins (Mamsa Krutthulu)	1 gram	4.5 Calories
Fats (Krovu Padarthalu)	1 gram	9 Calories

2. The Three Types of Food — Sattvic, Rajasic, Tamasic

However, food is not merely about caloric value. The quality (Guna) of food is paramount — not just its quantity. The science of nutrition focuses on calories (Kelori Meter), but only the Yogic understanding of the mind can reveal the deeper quality of food. Nutritionists can tell us caloric values, but they cannot measure the mental and spiritual quality (Guna) imparted by different foods.

Food contains three distinct qualities (Gunas), and according to these Gunas, the nature of the mind is molded:

SATTVIC (Saattvika)	RAJASIC (Raajasa)	TAMASIC (Taamasa)
Pure, wholesome, fresh food that increases life, virtue, strength, health, happiness and joy. Loved by people of noble character.	Bitter, sour, salty, very hot, pungent, dry, burning foods. Causes grief, sorrow, and disease. Loved by people of passionate, active nature.	Stale food past 3 hours, half-eaten, foul-smelling, leftover — loved by people of dull, dark, ignorant nature.

**Annadosena Chittasya Kaalusham Sarvadaa Bhavet | Kalusheekruta Chittaanaam
Dharma Samyak Na Bhaasate**

Due to defects in food, the mind always becomes impure. For those whose minds are impurified, Dharma (righteousness) does not shine forth properly.

The Bhagavad Gita on Sattvic Food (17:8)

**Aayussatva balarogya sukhapriti vivardhanaat | Rasyaah snigdhaah sthiraah hridayaa
aahaaraah saattvika priyaah**

Foods that increase longevity, virtue, strength, health, happiness and joy — which are savory, smooth, substantial and nourishing — are dear to those of Sattvic nature.

The Bhagavad Gita on Rajasic Food (17:9)

**Katvamlalavaanaatyushna tkshnaa rukshavidahinah | Aahaaraa raajasasyeshtaa
dukhhashokaama yapradaah**

Foods that are bitter, sour, salty, excessively hot, pungent, dry, and burning — these cause sorrow, grief, and disease, and are dear to the Rajasic.

The Bhagavad Gita on Tamasic Food (17:10)

**Yaatayaamam gatarasam puuti paryushitam cha yat | Uchchhishtamapi
chaamedhyam bhojanam taamasapriyam**

Food that is stale, tasteless, putrid, leftover, and impure is the food dear to the Tamasic person.

The type of food consumed determines the type of qualities (Gunas) that develop in the person. People of divine wealth and those devoted to spiritual discipline prefer Sattvic food. Those who act for sense enjoyment prefer Rajasic food. Those of slothful, negligent nature who cause harm to other creatures prefer Tamasic food.

3. The Three Parts of Food — How Food is Processed in the Body

The food we consume is further divided into three parts: Sukshma (subtle), Madhyama (medium/intermediate), and Sthula (gross/coarse). The subtle part (Sukshmaamsham) nourishes the mind; the intermediate part (Madhyamaamsham) nourishes the body; and the gross part (Sthulaamsham) becomes excrement (Malam).

Similarly, even water we consume is divided into three parts: the subtle part nourishes Prana (vital force/life breath); the intermediate part nourishes the blood (Raktham); and the gross part becomes urine (Mootram).



THE TRIPARTITE DIVISION OF FOOD IN THE BODY

Sukshma (Subtle Part) → Nourishes the MIND (Manas) / For Water: Nourishes PRANA (Life Force)
Madhyama (Intermediate Part) → Nourishes the BODY (Sharira) / For Water: Nourishes BLOOD (Raktam)
Sthula (Gross Part) → Becomes EXCREMENT (Malam-Mootram) / For Water: Becomes URINE

When food is freshly consumed right after digestion, its subtle essence rises in vapor form and reaches the mind. A greater proportion of it gets digested. Similarly, hot water also behaves in this way.

4. The Cheque Analogy — Quantity vs. Quality of Food

Many people believe that consuming more food gives more energy. But this is not the truth. The food we consume is like a bank cheque (Cheque). However, its conversion into energy-wealth depends on the Jatharagni (digestive fire) within the stomach. The Jatharagni in turn depends on our breathing patterns (Shwasagati).

THE BANK CHEQUE ANALOGY

Food = Bank Cheque (The value is written on it, but it must be encashed) Jatharagni (Digestive Fire) = The Bank (Converts the cheque into actual wealth/energy) Pranayama = Maintaining the bank's operational efficiency No matter how large the cheque (food), if the bank (Jatharagni) is weak or closed, the wealth (energy) cannot be obtained.

Additionally, age, physical and mental activities, and the external environment also influence the Jatharagni (digestive fire). The digested food essence (Annarasam) travels from the intestines through the portal circulation (Samaana Vaayu) to the liver, where it combines with Prana (Hridi Praana) and is converted into blood (Raktam).

After food is converted into energy, the subtle and intermediate parts of the food essence travel sequentially to the brain and the rest of the body, becoming Vaata (air), Pitta (bile), and Kapha (phlegm) — the three humors (Tridoshas). The gross part is excreted as feces and urine. Our digestive capacity and excretory functions depend on the purity of blood (Rakta Shuddhi) and the purity of the nerves (Naadi Shuddhi).

5. Pranayama and Its Relationship with Digestion

Aham vaishwanaro bhootwa praaninaam dehamaashritah | Praanaapaana samaayuktah pachaamyannam chaturvidham (Bhagavad Gita 15-14)

I (the Supreme Lord) reside as Vaishwanara (the digestive fire) in the bodies of all living beings, and combined with Prana and Apana, I digest the four kinds of food.

This verse from the Bhagavad Gita reveals that it is the Supreme Lord Himself who digests food in the form of the digestive fire. Hence, people chant this verse before meals, considering the act of eating to be a sacred offering (Yajna). Lord Krishna says 'Praana-Apaana Samaayukta' (combined/balanced Prana and Apana) — not 'Yukta' (joined) alone — indicating that it is our duty to balance Prana and Apana through Pranayama practice.

When breathing goes downward (Adho-gati), digestion slows down (Mandagimpuchunu). Hence, Pranayama — the balancing of Prana and Apana breaths — must be practiced. When Prana-Apana are balanced, no one need suffer from indigestion, and there would be no need to visit a doctor. If many people are suffering from digestive disorders, it clearly indicates a failure in their own duty (Kartavya Lopam).

**Malam Jaaravidu Chhu Maripraayu Gaavunu | Malamu Cheta Balamu Manujunaku |
Malamu Bigisena Mari Praana Haaniyau | Vishwadaabhiraama Vinura Vema (Sri Yogi
Vemana Padyam)**

When excrement flows properly, strength comes to humans. But when excrement is retained or obstructed, Prana (life force) is damaged. — Yogi Vemana's verse

Both excessive and insufficient excretion harm Prana. If digestion is proper, then the quantity of excretion is also appropriate. If excretion is excessive, bodily strength is lost. If constipated, breathing is obstructed, leading to damage to life-force (Praana Haani). Yogi Vemana's wisdom teaches that food must be: Hitam (beneficial), Mitam (moderate), and Rutam (timely/seasonal).

6. The Rules of Proper Eating (Aahara Niyama)

The Half-Stomach Rule — From the Upanishads

**Aahaarasya cha bhaagou dvou tritiyam udakasya cha | Vaayoh sanchalanartthaaya
chaturtham avasheshayet (Sannyasopanishad 2-14)**

Fill two-quarters (half) of the stomach with solid food, one-quarter (third) with water, and leave the fourth quarter empty for the movement of air (Vayu).

This is the golden rule of the Upanishads for proper eating. Regularity (Rutam) means eating at the same time every day — this allows digestive juices to flow abundantly and consistently. One should neither eat too much nor too little.

**Yuktaahaaroo viharasya yuktacheshtasya karmasu | Yukta swapna aabodhasya yogo
bhavati dukhahaa (Bhagavad Gita 6-17)**

For one who is moderate in eating and recreation, moderate in work, moderate in sleep and wakefulness — Yoga becomes the destroyer of suffering.

**Natyashnatasthu yogo'sti na chaikaantam anashnatah | Na chaatiswaapna sheelasya
jaagrato naiva chaarjuna (Bhagavad Gita 6-16)**

Yoga is not for the one who eats too much or too little, O Arjuna, nor for one who sleeps too much or stays awake too much.



THE GOLDEN RULE OF EATING

Too Much Food → Not digested → Becomes Kapha (phlegm) → Increases diseases
Too Little Food → Intelligence decreases → Insufficient energy for spiritual practice
Moderate Food + Moderate Water + Proper Breathing = Perfect Health & Spiritual Progress

7. The Wisdom About Water — Warnings and Guidance

Drinking too much water with food is also not the truth of gaining more digestion. The quantity of water needed must be proportional to the food consumed — at a ratio of 2:1 (food:water). The food we consume is digested by the Prana within the body and the Jatharagni — not by excessive water intake. Moreover, excessive water dilutes (Jalapuritam) the digestive juices, slowing digestion.

Think of it this way: if you place wet firewood (raw material) in a fire (Jatharagni), the smoke/impurities produced are far more than with dry wood. Similarly, too much water with food increases impurities (Malinamu), which turn into acids (Amlamu), causing increased thirst (Daahamu). This creates a vicious cycle: more thirst → more water → more acids → more thirst.

⚠ THE WATER PARADOX — FROM AYURVEDA

Atyambupaanat | Ati Maidhunat Cha | Divaa Prasuptha Nishaajaagratah Cha | Malasya Mootrasya Cha Sannirodhaat | Shadbhih Prakaraih Prabalanti Rogaah (Ayurveda): Excessive water drinking, over-indulgence in sensual activity, sleeping during the day, staying awake at night, and suppressing the urge for excretion/urination — these six habits powerfully strengthen diseases.

Water is as much life-sustaining as it is dangerous in excess — this truth must be known by all. The thirst for water signals how much the body needs; similarly, hunger signals how much food is needed. God has built these signals into the body. Beyond these signals, both water and food become toxic (Visha Tulyam).

When kidney stones develop, one needs to drink more water to flush them out — but once the problem is resolved, water intake should be reduced. Drinking excessive water blocks the Ida Nadi (left energy channel), increasing secretions and slowing blood circulation to the brain — causing mental dullness, increased drowsiness. This is called Tamas (darkness of mind).

Tamastvajna-nam viddhi (Bhagavad Gita 14:8)

Know that Tamas is born of ignorance.

Medical science calls this condition 'Water Intoxication' — a disease caused by excessive water intake. Remember: those with more internal fire (Agni) need less water; those with less Agni need more water, and must consume it carefully. If Agni is suppressed by excess water, it weakens further — leading to water accumulating in the sinus cavities, joints, lung alveoli, and abdomen, causing numerous diseases.

8. Eating According to Solar Rhythm

The food we consume follows the movement of the sun (Surya Gamanam). At night, the digestive fire is weaker. Hence, one should eat heavier food at noon (midday) and light food in the morning

and evening/twilight. Under no circumstances should one eat or drink water at midnight. Water or food must not be consumed in large quantities immediately before or immediately after eating.

Until the age of 25, bones grow and then stop. In youth, even if dietary rules are not strictly followed, the greater vitality (Praana Shakti) overcomes such deficiencies. But later in life, the body begins to become bulky (Sthulam). This should not be mistaken for prosperity or well-being. Rather, it indicates that the body is becoming unhealthy — becoming dense with water and fat.

THE SOLAR EATING SCHEDULE

Morning (Sunrise): Light food — Alpaharam Noon (Midday): Main meal — Maximum digestive fire (Jatharagni) Evening/Twilight (Sandhya): Light food — Alpaharam Midnight: NO food or water under any circumstances As age increases → Digestive fire decreases → Body becomes heavier Solution: Follow dietary rules more strictly + Yoga + Pranayama

As we age, digestive power decreases and the body becomes bulky. As the body becomes bulkier, the conversion of food into energy decreases further. Hence, one must be careful that food converts into energy more efficiently. Body exercise (Vyaayaama), Yogasanas, and Yoga practice — among these three, people above 25 years of age must adhere to proper practice.

9. Eating as Sacred Yajna (Sacrifice)

Yajno vai Vishnuh — Yajna belongs to Vishnu, who is its lord.

Mano hi Vishnuh — The mind itself is Vishnu.

The act of consuming food is like a Yajna (sacred fire ritual). As food digests, its subtle essence rises and reaches the mind — which is Vishnu (the all-pervading). Therefore, one should eat in a sacred (Pavitram), meditative (Maunam), Sattvic state of mind — offering the food as a Yajna offering (Havissu) to the mind. Only then does intelligence (Buddhi Shakti) increase.

One must eat to live — not live to eat. As the sacred principle states: 'Eat to live; but not live to eat.' The food we eat must be pure (Pavitram) and earned through righteous means (Swarjitham). Food obtained through the labor and suffering of others is impure (Apavitram) — and the mental defects of those who prepared it influence those who consume it.

**Prithivyam yaanti bhootaani jihvopastha nimittakam | Jihvopastatya rityaage
Prithivyaam kim prayojanam (Uttara Gita 3:6)**

All beings on this earth live for the sake of the tongue (taste) and the reproductive organ (sensual pleasure). If one transcends the pull of the tongue and the reproductive organ, what remains to keep one on this earth? (One has transcended the need for earthly existence.)

Both tongue (Jihwa) and reproductive organ (Upastha) are born from the water element among the five elements. Therefore, those in whose bodies water content is higher are more drawn to taste pleasures and sensual activities. This obstructs Brahmacharya (celibacy and spiritual discipline). Hence, to reduce the influence of Jihwa and Upastha on the mind, one must reduce the water content in the body and increase the fire element (Agni Amsham).

Yathaa parvatadhaatoonaam dahyante dahanaanmalaa | Tathaiva indriya krutaa doshaa dahyante praanigraahaat (Amrutanadopanishad-7)

Just as fire burns away the impurities of mountain ores, so too the defects created by the senses are burnt away by the restraint of Prana (Pranayama).

Through Pranayama, all sensory defects are purified. Therefore, both dietary rules and sense control can be practiced by a true Yogi. Only a Yogi truly knows how much food and water is needed. The food one eats must be pure (Pavitram) and righteously earned (Swarjitham). As taught in Ashtanga Yoga's Yama section under 'Aparigraha' — a spiritual aspirant must not accept unrighteous wealth or food.

CHAPTER SUMMARY — AHARAM

- Food (Annam) nourishes both the body (Sthula Sharira) and mind (Manas). Deficient food weakens both physical and mental faculties.
- Yogis take Prana itself as food — hence Prana is also called 'Annam.' The Annamaya Kosha (food sheath) is the outermost of the five sheaths.
- Food has three Gunas: Sattvic (pure, promotes clarity), Rajasic (stimulating, promotes passion), and Tamasic (dull, promotes ignorance). The quality of food directly shapes the quality of the mind.
- Food is divided into three parts in the body: subtle (Sukshma → mind/Prana), intermediate (Madhyama → body/blood), and gross (Sthula → excrement/urine).
- Food is like a bank cheque — its value is only realized through the Jatharagni (digestive fire). Pranayama is essential to maintain optimal digestive fire.
- The half-stomach rule (from Sannyasopanishad): Fill half with solid food, one-quarter with water, leave one-quarter empty for air circulation.
- Excessive water dilutes digestive juices, creates acids, increases thirst, causes a vicious cycle. Water and food are both life-giving and toxic beyond the body's need.
- Eating must follow solar rhythm: heavy meal at noon (maximum Jatharagni), light meals morning and evening, absolutely nothing at midnight.
- Eating is a sacred Yajna — to be done in silence (Maunam), with a pure mind, with Sattvic food — as an offering to Vishnu (the cosmic mind).
- Food must be earned righteously (Swarjitham). Food obtained through others' suffering carries their mental defects into the consumer.
- Physical exercise, Yogasanas, and Pranayama help increase the conversion of food to energy as the body ages and digestive power decreases.
- 'Eat to live; do not live to eat' — food is a means to sustain life for spiritual progress, not an end in itself.

KEY CONCEPTS GLOSSARY

Sanskrit/Telugu Term	English Meaning	Telugu Script
Annam / Aharam	Food; nourishment for body, mind, and Prana	అన్నం / ఆహారం
Annamaya Kosha	The food sheath — outermost of the 5 sheaths (Pancha Kosha), sustained by physical food	అన్నమయ కోశ
Prana	Life force / vital energy; also called 'Annam' by advanced Yogis	ప్రాణం

Sameekrutha Aharam	Balanced Diet — food with all components in proper proportion	సమీకృత ఆహారం
Jatharagni	Digestive fire located near the heart-stomach region; responsible for digestion	జఠరాగ్ని
Sattvic Ahara	Pure, wholesome food; promotes clarity, health, longevity, and spiritual growth	సాత్విక ఆహారం
Rajasic Ahara	Stimulating, spicy, hot food; promotes passion, activity, and ultimately sorrow	రాజసిక ఆహారం
Tamasic Ahara	Stale, leftover, foul food; promotes dullness, ignorance, and disease	తామసిక ఆహారం
Sukshma Amsham	Subtle portion of food — nourishes the mind and Prana	సూక్ష్మాంశం
Madhyama Amsham	Intermediate portion — nourishes the physical body and blood	మధ్యమాంశం
Sthula Amsham	Gross portion — becomes excrement (Malam) and urine (Mootram)	స్థూలాంశం
Tridosha	Three humors: Vaata (air/space), Pitta (fire/bile), Kapha (water/earth)	త్రిదోష
Pranayama	Regulation of breath; essential for maintaining digestive fire and mind purity	ప్రాణాయామం
Ida Nadi	Left energy channel in the subtle body; associated with water/coolness	ఇదా నాడి
Pingala	Right energy channel; associated with fire/heat/activity	పింగళ
Yajna	Sacred fire ritual / offering; eating is considered a Yajna offering to Vishnu	యజ్ఞం
Brahmacharya	Celibacy and self-restraint; proper diet supports this practice	బ్రహ్మచర్యం
Aparigraha	Non-possessiveness; one of the Yamas in Ashtanga Yoga — no unrighteous food/wealth	అపరిగ్రహ
Tamas	Darkness/ignorance; state of mental dullness caused by Tamasic food and excess water	తమస్
Vaishwanara	The Supreme Lord as the universal digestive fire within all beings' bodies	వైశ్వానర

? REFLECTIVE QUESTIONS & ANSWERS

Q1. What does the text mean when it says Prana is also called 'Annam' (food)?

A: Just as the physical body is sustained by physical food, the life force (Prana) is the 'food' for higher levels of consciousness. Advanced Yogis who have transcended dependency on gross physical food sustain themselves through Prana alone — through deep Pranayama practice. This reflects the teaching that our existence has multiple layers (Pancha Kosha), each requiring its own type of 'nourishment.'

Q2. What is the difference between Sattvic, Rajasic, and Tamasic food? Give practical examples.

A: Sattvic food is fresh, naturally grown, light, and nourishing — like fresh fruits, vegetables, milk, ghee, lightly cooked grains. It produces mental clarity and peace. Rajasic food is overly spiced, very hot, salty, sour — like highly spiced curries, excessive coffee, stimulants. It agitates the mind. Tamasic food is stale, fermented, heavily processed, leftover beyond 3 hours, or containing meat — it dulls the mind and promotes ignorance and laziness.

Q3. The text says 'food is like a bank cheque.' What does this analogy mean?

A: Think of food as a cheque you receive — it has a written value (calories), but unless it is deposited in a functioning bank (Jatharagni — digestive fire) and processed, you cannot access the money (energy). Similarly, no matter how nutritious or large the quantity of food you eat, if your Jatharagni is weak (poor digestion), you won't extract energy from it. The bank's efficiency depends on balanced Pranayama (breathing practice). This is why eating the right food in the right way matters more than just eating a lot.

Q4. Why does the Bhagavad Gita say 'Prana-Apana Samaayukta' when describing digestion?

A: Lord Krishna says in Gita 15:14 that He digests food 'combined with Prana and Apana' (two of the five vital airs). The crucial word is 'Sama-ayukta' (balanced combination) — not just 'Yukta' (joined). This means it is our responsibility to balance Prana (upward breath) and Apana (downward breath) through Pranayama. When this balance is perfect, digestion is optimal and no one needs to suffer from indigestion or visit a doctor.

Q5. The text warns against drinking too much water. Isn't water supposed to be good for health?

A: Water is essential for life — but like food, it becomes harmful beyond the body's actual need. Excessive water dilutes digestive juices (Jatharagni), slows digestion, creates more waste (acids/Amlam), and increases thirst further — a vicious cycle. It also blocks the Ida Nadi and slows blood circulation to the brain, causing mental dullness (Tamas). Medical science calls extreme water overdose 'Water Intoxication.' The guidance: drink water proportional to food consumed (roughly 2:1 ratio), as hunger and thirst are signals God has built in as guides.

Q6. What is the Sannyasopanishad's rule about how much to eat?

A: The Sannyasopanishad gives a precise rule: fill two-quarters (half) of the stomach with solid food, fill one-quarter with water, and leave the remaining one-quarter completely empty for air (Vayu) to circulate. This is the optimal condition for proper digestion. This formula prevents

overeating (which causes disease) and under-eating (which weakens the mind and body for spiritual practice).

Q7. Why should one eat differently at different times of day?

A: The Jatharagni (digestive fire) follows the rhythm of the sun (Surya Gaman). Just as the sun is most powerful at noon, the digestive fire is strongest at midday — making it the ideal time for the main meal. In the morning and evening, when the sun is weaker, one should eat lightly (Alpaharam). At midnight, absolutely no food or water should be consumed, as the digestive fire is at its lowest point. Eating against this solar rhythm weakens digestion and accumulates toxins.

Q8. How does eating become a Yajna (sacred sacrifice)?

A: When digested food's subtle essence rises and reaches the mind — which is identified as Vishnu (the all-pervading consciousness) — the act of eating becomes an offering (Havissu) in a sacred fire (Yajna). Therefore, one should eat in silence (Maunam), with gratitude, with a calm and pure mind, consuming Sattvic food. By approaching eating as a spiritual offering rather than merely satisfying hunger, the mind is purified and intelligence (Buddhi Shakti) grows. This is why traditional families chant a verse from Bhagavad Gita 15:14 before meals.

Q9. Why does the text say that as we age, we must be more careful about food?

A: Until age 25, bones grow and the body has abundant vital energy (Praana Shakti) that can overcome dietary mistakes. After this age, the digestive fire (Jatharagni) gradually weakens, and the body begins to accumulate fat and water — becoming bulky (Sthulam). This is not prosperity; it is a sign of declining health. As digestive capacity decreases, less food converts to energy — so quality, timing, and moderate quantity of food become more critical. Physical exercise, Yogasanas, and Pranayama must therefore be practiced with greater regularity after age 25.

Q10. The text mentions Yogi Vemana's verse about excretion. What spiritual truth does this contain?

A: Yogi Vemana's verse reveals that proper bowel movements are essential for health and Prana — and that both extremes (excessive or insufficient) harm the life force. This is practically significant: when digestion and Pranayama are well-maintained, excretion is automatically proper in quantity. Constipation obstructs breathing, blocks Prana, and is life-threatening. This connects the seemingly mundane bodily process of excretion to the highest spiritual principle of Prana maintenance — showing that Yogic wisdom encompasses every aspect of bodily life.