

Namaskar!

Welcome to this new session.

We have commenced on getting necessarily initiated in pranayama, pranayamic aspects, the pranayamic aspect of ashtanga yoga. Now, we all know that the pranayama is done with the breath. The breath is a major vehicle, major tool, instrument for pranayama. The breathing is major instrument for pranayama. It's a major vehicle. Now when it is breathing in yoga, there are three aspects of breath and breathing, the in-breath, the out-breath and retentive breath. Retentive phase is also an aspect of breath and breathing. The retention is also of three types, the outer retention and inner retention, i.e. retention after in-breath and retention after out-breath. So these are 4 movements to be considered in breathing in so far as pranayama is concerned. So in-breath, out-breath and retention and retention is of 2 types--outer-retention and inner-retention, therefore these are 4 aspects. Even in our breathly endeavours we do use these 4 aspects in breathing. Of course, exhalation, inhalation goes on incessantly but for some special endeavours we also use the retentive phases. So try to go for necessary kind of field-work to understand where do we use and how do we use the outer retention, that is post exhalative retentions. You want to take a long jump you do that with a post-exhalative retention. Many endeavours take place. You want to open out a tightly closed bottle, you will be using a post-exhalative retention because when the power is required, motor power is required, we use the post-exhalative retentions. So somewhere try to have this survey carried out, when and how we use these post-exhalative retentions involuntarily and we need to identify those.

Then there is also post- inhalative phase of retention that we use. Most prominently we use it in water. If you want to take a dip into waters, we take a deeper inhalation so we equip our lungs with necessary in-breath and then close our nose and hold the breath, close the nostrils and hold the breath and as long as we can hold the breath we can submerge in the water, take a dip in the water. Once we cannot retain, we have to bring our heads up and then breathe above the water. So the inhalative retention also comes which has gone unnoticed. The exhalative retentions also come so these are all part of breathing. You can't be retaining the inner-retention without having inhaled. You can't be retaining external-retention not having exhaled. So they are all parts of breath. So these are 4 aspects of breathing to be considered. In common man's language when they say they want to check breathing, they just check whether there is inhalation, exhalation going on. In diagnosis, in pathologies they want to see that the breath is going on they will just see that the in-breath, out-breath is going on. The retention is not taken into consideration. However even in our activity of business of life and even so many endeavours we do use retentions.

They give us a form of energy. So there is one kind of form of energy by inhalations, one kind of energy form by the exhalations, one kind of energy form by post-exhalative retentions, another kind of energy in post-inhalative retentions. So we need to carry out a very formal study, a kind of examination, study, survey of how we use the breathing even in our life which is not just in-breath and out-breath, but also the post-inhalative, post-exhalative retentions. So in pranayama the breathing is considered to be of 4 facets, but this is the basic information that one needs to have which is educative information. Pranayama means not just in-breath and out-breath. So it

is really fascinating to understand what are the potentials of breath and breathing and again I reiterate that when I say breath and breathing, the 4 aspects in-breath, out-breath, outer-retention, inner-retention.

Now we all know this aspect of yoga as pranayama. But it would have been more appropriate to call this as shvasayama because breathing is considered as shvasa. The breathing process is called shvasa. And if you are doing something voluntarily in your shvasa, in your breath, it would be more appropriate to call it shvasayama. There is no need to call it pranayama. But why Patanjali has used the word pranayama is again a matter to be investigated for our knowledge and comprehension. He could have used the word shvasayama. Because in the first sutra on pranayama, he speaks about shvaasaprashvaasayorgativichchedah and then he says pranayama.

So the point is all pranayamas take place with breathing either in-breath, out-breath or post-inhalative, post-exhalative, retentions. There is no any other kind of facet for pranayama that we might be attempting while exhaling, while inhaling, while externally retaining or while internally retaining. These are only pranayamas that we can be attempting. But then he does not speak about shvasayama but pranayama which implies the breath is merely a vehicle that is used. When we use the vehicle we always have a destination in mind and we go to the destination and we say I am going to point B from point A while we will be travelling in the vehicle. We don't just say that we are travelling in the vehicle provided it is very unusual or very rarely taking place, a pleasure ride.

Maybe in pleasure ride you will not have destination. Then you say I am just travelling in a vehicle, I want just to have an experience of a drive, pleasure of drive. You just go for a drive you have no destination in mind that we go for a drive. But otherwise when we get mounted onto a vehicle we always have a destination in mind and how to go to that destination, in what time, in what route, in what path, in what way. And that's how we drive the vehicle. So the shvasa, the breathing is merely a vehicle and then it has certain schemes, a destination, a way to go about, the time duration aspect to go about and that's why there is that aspect of regulation. And that regulation will be prānāyāma, provided we satisfy the conditions for such regulations. So basically to get the necessary basic education we need to handle the breath. Now we all know that pranayama is a breath-regulation. Now if you know that it is a regulation then it implies that you must be knowing what that entity is; what is the purpose of entity, function of entity, how that can be used, any usages, any applications, any addressals.

Now in so far as our respiratory breathing is concerned, its function is only to keep us living and keep our autonomous system functioning. That's all the function of our respiratory breathing and breath. But then pranayama implies regulation, a kind of regulation or also it's called as breath control. Now why do you want to control? Basically the breath is the most conscientious factor in our embodiment which is working on its own. It doesn't need any motivation, it doesn't need any enticement. It just goes on doing its work. It is the most conscientious active entity in us, needless to say that our mind is not really so conscientious. The mind has its own tendencies, it has its own whims, its own crassies, crazes. So we can't say that our mind is a very conscientious entity. More often we come to know that the mind doesn't function when we want it to function in a particular way, it doesn't function in that way. More often it happens like that, when you want the mind to function, it doesn't function, when you don't want it to function, it functions. When you want the mind to work in a particular way, it doesn't work in that particular way, it works in some other way or more often in the opposite way. You can't call your mind as a

conscientious entity which is an activity. So is the case of your intelligence, so is the case of your emotions, so is the case of your memory, so is the case of your psyche, so is the case of your body. Only we can say that the autonomous system is working, very conscientiously. It doesn't have its whims, it doesn't have its choices and selections, it doesn't have its tantrums, where as the mind has its tantrums, mind aspects have their tantrums, emotions, mind, sentiments, memory, intelligence, intuition, creativity, imagination. They all have tantrums.

We can't say they are activity agencies which are very conscientious. However, the breath is very very very very conscientious. Whether you are conscious or unconscious, whether you are in senses or comatose, the breath will keep on working conscientiously. Then if something is working so conscientiously, why do you want to regulate it? So imagine if you have a servant in your house who is very conscientious, and if you get behind that person every time for every single thing, that person, the servant will lose that fabric of conscience and soon the person will be bereft of any conscience. The servant will wait for him to be told or for her to be told and then only will they work. If you get behind very conscientious people, if you have someone working under you very very conscientiously, you must give some liberty for the person. but if you get behind him with a whiplash and get things done from a conscientious person, that fabric will be lost sooner or later, more often sooner than later. That fabric will be lost. We must never get behind a very conscientious person who works under us, who works for us. Now this is a breath which is working so conscientiously, where is the question of regulating it? Why should you regulate it?

When it is working so conscientiously, whether you are conscious or unconscious, it works. Whether you are awake or asleep, it works. So, the connotation of regulation is totally different. Like you have a case of regulating mind. You know that the mind is naughty, how will you have a scheme to regulate your mind which is so naughty, which is so unscrupulous, which has whims, which has strange ways to work. So when it comes to regulating the senses, regulating the mind, it has one connotation. Regulation has one connotation because none of them is so conscientious. None of them are selfless. Senses have selfishness, mind has selfishness, mind factors have selfishness, so because they have selfishness, and because they have whims, they have moods... So the connotation, regulate the mind has one connotation, regulate the senses is a similar connotation there but regulate the breath is a totally different connotation. So this should be borne in mind and try to have an inquiry as to what might be regulating the breath which is so sincere, so faithful to you, so sincere to you, so conscientious. Have you ever seen the breath going for sick leave, casual leave or any kind of leave? So nothing will be working as conscientiously as the breath. Nothing works as conscientiously for us as much as the breath works. So it is the most conscientious activity agency within us. What does it mean to say that it should be regulated? So therefore there must be an inquiry into this as to what must be regulation as to regulating the breath. Pranayama is also called breath control. Now the very connotation to the word control is unique, absolutely unique when it comes to breath control, we need to have some inquiry into this as to what is the connotation here? Ayama if it is regulation, ayama if it is controlling, what is that control?

So one of the mystic poets has beautifully described this. Now tell me whether between a parent and a child, between father and child, or mother and child, who really controls whom? How much is that are the parents under the control of the child and how much the child under the control of the parents. How the parents, when they say parental regulation it is the parents that are regulated by a child which is an innocent child. The parents need to often yield to the

child provided it is totally not an untoward demand of the child, parents will yield to an innocent child, because innocent child cannot be a crafty child, but an emotional child. Or another example that the poet gives is between a cow and a calf. The cow will go behind the calf rather than the calf going behind the cow. The cow will be following the calf to see that its safety is ensured. There is no case like a human being where we will hold the hand of the child and walk on the streets. We will hold the child by the finger or the palm or the hand and then we will walk. A cow cannot do that to a calf. Most of the creatures cannot do that. They get go behind their babies because they cannot go holding the hands or legs of their babies and mobilise them like we will hold the child. There are only a few animals like the cat and kitten. Cat will hold the kitten in the mouth and will traverse. The monkey and the baby monkey, the baby monkey will cling to the belly of the mother monkey and that's how it is mobilised. So between cow and calf – the calf is regulator and cow is regulated. Similarly is the condition with the breath. When you say breath- regulation it is such a condition. Anyway, so we need to examine this very term regulation which comes in pranayama. It has a unique connotation, I repeat once again. You just cant go just by the lexicon as to what is the meaning of regulation. What is the meaning of control and apply that here? No.

Basically it is the most conscientious, most sincere, most faithful activity agency within us for us. No other our activity agency is as conscientious therefore the whole culture of regulation is unique which we need to understand at some point in time. Of course we will not go to that right in the beginning because we have just commenced on it. But I am just hinting at you that we need to have a kind of education about the word regulation, the word ayama that comes. When it comes to regulation of anything, basically we must know what is the function of that. If A wants to regulate B, if a person A wants to regulate a person B, A must know what are the potentials of person B, what are the traits in person B, what are the qualifications of person B, what is the calibre, qualification, capacity. Now unless A has the knowledge of all that he cannot be regulating. A should know the potentials of B, where person B is good, where person B is not good, where person B is bad, wherever he is bad he will not allow B to do that. So how to use the person B, what are the usages of person B has to be understood. What are the potentials, functions, acts, of the person B have to be first identified. Similarly it implies that we must first know what are the functions of the breath in our embodiment. What functions can it carry out? What are its potentials to work on our body matters, body organs, body parts, body factors, body aspects? What are its potentials to work on mind, mind factors, mind facets, mind organs and mind functions there? How far can the breath come in? So this kind of exploration is implied before one goes to pranayama and this is the classical approach. In classical approach we are first made to realise, we are first made to realise, to identify the potentials of the breath and breathing within ourselves. We think that the in-breath is only something that comes in and the out-breath is only something that goes out. But you will realise that the in-breath can do so many things within us, out-breath can do so many things within us. We need to identify their functions; extra-respiratory functions, as I said in the last lesson what are the extra-respiratory functions of in-breath and out-breath? By modification of in-breath and out-breath, volume, velocity, density, deployment, flow, quantum; the quale and quanta, the quality of the breath and quantity of the breath. So we need to have this kind of field work carried out as to what the breath really can do in the extra-respiratory realm. It has extra-respiratory potentials, this must be first identified. It has extra-respiratory activities, this must be first identified. Then we must be trying to understand the greater details in clarity, as to what are the usages of the breath, what are the applications of the breath, what are the activities of the

breath and how the breath can be used, activated, applied. So all these studies are required as a pre-cursor to stepping towards pranayama.

A wonderful academy for this is asana. This academy will tell you how the breath can function in the realm of yoga. Otherwise, you can see the usage of the breath outside yogic realm. Embark upon hill-climbing. Then you will know that when you do mountaineering or hill-climbing, or climbing 10 storeys, 20 storeys, 15 storeys you will know how the breath comes in handy. It becomes a locomotive organ when you are climbing a hill, soon you will come to a stage when you will start using your breath almost as if it is a locomotive organ assisting the legs, hauling and banking the legs because the legs in mountaineering need a hauling force and a banking force. I hope you understand the word hauling force and banking force. This terminology particularly comes in railways. When the railways are negotiating in the Ghat sections, there is a hauling engine and there is a banker engine. The hauling engine pulls and the banker engine pushes because extra power is required for the train to negotiate a Ghat section because it is climbing up and climbing down even. So even climbing down the banker engine keeps the train pulled backwards and the hauling engine keeps pulling the train backwards, because otherwise the train can just reel down by hauling. Because on a slope you know when you are riding a vehicle, on a slope your momentum gets an added kind of booster 2 times, 3 times or even 10 times. So you need a control, so you need to use the brakes when you are riding down the slope. Otherwise you will be just reeling down. So when the train is climbing down the Ghat section, there is a force needed, the banker engine comes to pull the train and the front engine which is the hauling engine keeps hauling the train so that it moves forward. So there are banking forces and hauling forces required when something is in motion, in momentum.

So the breath sometimes has to come as a banking force, sometimes as a hauling force. See when you are climbing up the stairs, find out how the breath might be working? or you are climbing up the hill, how the breath is working for you to climb up? Now while you are climbing down you can easily reel down. That's why when you are climbing down you slightly lean backwards. And there is a kind of pulling force so that you won't reel down. The breath also works like a force which is the banker engine to pull back. When you are climbing up you need hauling forces. So you always climb with slightly leaning forward. You lean forward when you climb up and you slightly lean backward when you climb down. If you lean forward you will reel down. So the breath has such movements. So this needs to be identified. So you will know how the breath works in extra-yogic realm. Climbing up is not yoga, climbing up a hill or climbing up 10, 15, 20 storeyed building for physical feat is no yoga. So in extra-yogic realm we use the breath. It works as a hauling force, banking force; it works as a propeller force and impeller force.

But that is not going to come handy, any study there is not going to come handy in yogic pursuit. If you know how to climb up a hill skilfully or climb down a hill skilfully with effort management, that is not going to contribute to your yoga. However, yoga will contribute there but that will not contribute to your yoga. So in yoga we need to identify this, how the breath works, and not go for a physical feat where the breath works in an exalted way. And the best academy to learn about breath usages or identify the breath potentials, breath activities, breath usages, breath applications, is asanas. And therefore if you recall I said at least devote 10-15-20% of your asanic practice, in each asana, at least 5-10 % is devoted for breath studies, studies in the realm

of breathing processes, breathing acts, breathing functions, breathing processes; breath as benefactor, breath as beneficiary because it implies in asana that you must make your breath beneficiary as well and not just keep it as the benefactor and benefactor and exploit. That will be exploitations.

In mercantile, it is like going for shopping and then going to all the counters in a shopping mall and filling up your trolley and then refusing to go the payment counter. You need to pay when you have bought so many things. When your trolley is full of things you need to come to the payment counter and pay correspondingly. You can't just make the breath the benefactor, benefactor, benefactor and benefactor and just use it. Do you like you being used? Do you like being taken for granted? You don't like you being used. So in yoga we must see that we just don't use the breath which is utter selfishness; we must pay back the breath, we must pay back the dues to the breath by making the breath as beneficiary. So in every asana it is important, it is implied that you start having this approach that let me make my breath and breathing a beneficiary rather than through and through a benefactor and use it and exploit it. It can be very easily exploited basically because it is a very conscientious force, it is a very conscientious agency, it can be easily used. Therefore it is an implied lesson in asanas that you must also pay attention to the breath being made a beneficiary of body, which gets benefits through breath, then a beneficiary of mind, which also gets benefits through the breath. In asanic endeavour your mind too gets benefit, for will, volition, resoluteness, activity to respire, to relaxation, to quietude, the mind is in a great way a beneficiary; a dull mind is activated, an overactive mind is regulated. The mind is also given any respite that is needed, or any conditioner that is needed. Mind is quietened, that is a benefit of the mind, so quietude, tranquility, neutrality, virginity, purity, piety, sanity, sanctity, equity, equanimity must all come to mind in an asana, so the mind becomes a beneficiary, as such, the mind must also specifically become benefactor to the breath. It must contribute correspondingly to the breath so that that will be a justifiable mercantile within us.

The give and take, between body, mind and breath to each other, for each other, there must be balance. So in asanas we have to learn how not only take benefit from the breath but how to give benefit to breath. So in all the asanas you must have this aspect definitely carried out. Therefore for now in an instance let's try to understand how the breath can be used and therefore there is something called as in asanas you first want to exercise your body, is that right? You want to exercise various body parts, body organs, body limbs. You want to exercise them, not just activate, but exercise them. There are certain things which are called as pranayamic exercises which will give some literacy to you for a better understanding as to how the breath is used, can be used, may be used, more prudently used, used with greater acumen, justifiably used and then that will help you identify potentials of the breath. And how to even address the breath, you will learn in an asana, how to address the breath and how getting addressed by the breath. So therefore these are certain exercises to conceive the various processes, understand and conceive the processes.

So for example settle down to supta virasana or supta baddha konasana. If virasana is a problem, then you can go to supta baddha konasana. Settle down in your position with a bolster under your back. Now here we will be understanding how the breath as an agency can work in baddha konasana or supta virasana. Now let's try to understand how the exhalations can work for belly region. So let us exhale profoundly in normal velocity pattern, at times with hyper-velocity pattern, at times with lower-velocity pattern. So you will learn different strokes by

changing the velocity in these three grades, normal velocity range, hypo-normal velocity range and hyper-normal velocity range. A deeper breath in normal velocity and then slower and slower and slower in each degree of it and slower and profound. Then thicker and thicker and thicker and thicker in each degree of it and profound. Then we will see how it can work on abdominal organs; from gall bladder to urinary bladder, that too with uddiyanic mannerisms when you exhale. So learn the strokes of your out-breath. Exhale in stages, inhale in stages, little sharper, heavy-duty kind of exhalation, heavy-duty kind of inhalation which implies higher velocity. So it should be a kind of pneumatic exhalation. Pneumatic machines have enormous power you know that. So the exhalations have enormous power to activate all the entire organic complex from gall bladder to urinary bladder. So there are enormous processes exhalatively and then inhalatively. They will be working differently; how they work in exhalation; how they work in inhalation, this will be a matter of study for a student as a preparatory to pranayama. This is a preparatory exercise.

Then if you start going for normal velocity but deeper, it has different functions for organs from gall bladder at the top to urinary bladder at the bottom. It will have different kinds of actions, functions, by velocity being dropped. So velocity is a major activity agency. The whole range of velocity you will be able to carry out a spectrum of activity, enormous spectrum of activity for gall bladder at the top of the belly to urinary bladder at the bottom of the belly. So it has certain functions for those organs particularly with uddiyanic mannerisms in your breath. Then post-exhalative retention and uddiyanic mudra. Again you will address these organs differently, uniquely by post-exhalative retention and then inhalative process. So learn the different strokes of in-breath and out-breath. Then there are in pranayamic breathing there are configurations to the breath. It's not just volume and velocity as the modern science tries to admeasure the breath in terms of volume and perhaps velocity. They do not know the third dimension of breath. There are configurations of the breath, you can be breathing in the graphic modes such as columnar breathing, cylindrical breathing, obverse conical, reverse conical, alternated reverse and obverse conical, then crescent moon in-breath and out-breath, so many semi-circular kinds of breath, saucer breath. So there are so many basic dynamics of breath and breathing. Each change will change the function and act of the breath and it has to be attempted as to how it can work on the organs. See it can similarly work to thoracic region as if you are ploughing the thoracic region, combing the thoracic region. So you can be carrying out this act of ploughing, scraping, combing, drilling, excavating, if I may say so endo-cavating. This word is not there in technology. But what is excavation? Exactly opposite of endocavation. We excavate the ground, we excavate the surface of the ground. That is called excavation. What is endocavation? What happens in a volcano? In a volcano, the surface of the land what is called as mantle, is loosened, opened out from inner side to crust side; that is endocavation. It is opposite of excavation. So the breath can be endocavating, the breath can be excavating. So excavating breath and endocavating breath. So these are various aspects of dynamics in breath and breathing with which we must become familiar. So we need to carry out some field work in various asanas, shavasana, swastikasana-shavasana or baddha konasana, supta virasana, in various supine positions. So that will be a breathing exercise and there is already a precursor to this in various asanas that you do. Standing poses as I said during the last session, prone poses, supine poses, forward-bending poses, backward-bending poses, lateral bending poses, lateral rotation poses, inverted poses, supine poses, prone poses. There are so many classes of postures you can identify and in each asana you must really make the breath

as a significant benefactor and a significant beneficiary. So you will know the different functions of the breath as I said yesterday in the last session, between adho-mukha virasana and supta virasana, bending forward in virasana and bending backward in virasana. So there are diametrically opposite functions carried out. Breath can carry out diametrically opposite functions. So this is precursor to pranayama, is that in various asanas you will carry out various breath studies, breath observations, breath experimentations, breath usages, breath applications. This is so important and then we will understand that breath has enormous potentials to work for our body organs and mind organs, body matters and mind matters, body aspects, facets and factors and mind aspects, facets and factors. This goes undiscovered, this has gone undiscovered, except in the realm of yoga.

So yoga is a great shastra. It is an embodiment technology and therefore in asanic process you will be having enormous scope to carry out these studies. It is an enormous academy to carry out these studies. It is an enormous observatory to carry out observations. It is an enormous laboratory to carry out experimentations. So these pranayamic exercises must be attempted which are inscriptive breaths, inscriptive inhalations, inscriptive exhalations. They are very very conspicuous, they carry out very conspicuous functions. When the breath becomes subtler and subtler and subtler and subtler, there won't be any conspicuity, neither will there be ambiguity. So not having conspicuity doesn't necessarily mean that there will be ambiguity here. So this is a different terminology conspicuity in the realm of breath and breathing. It will carry out fine acts, super-fine acts, delicate acts, tender acts, waft acts. So it will not carry out conspicuous activity, it will carry out waft activities, delicate activities, tender activities, sublime activities, sober activities. So we will be able to explore the potentials of very sober breath on one hand to very pneumatic breath on the other side, heavy-duty breath on the other side. So heavy duty breath to feather-touch breath, we will be able to identify its potentials. We will be able to identify its usages, how heavy-duty breath is used and how a feather-touch breath is used. How to give benefit to heavy-duty breath and how to give benefit to feather-touch breath. Our body matter will earn those acts, tricks, skills to be benefactor of very rarefied breath. So therefore there is enormous scope and this study is important for pranayama; because the basic principle is that if you do not know a usage of a gadget, function of a gadget, purpose of a gadget then how are you going to regulate it? It won't be regulation. So this is so important it is implied, when you are going to regulate something you must be aware of, you must have sufficient literacy about potentials, usages, applications, functions, purpose, act of that agency; then only you will be able to regulate it. So that is one thing.

Now I will introduce you to another fascinating aspect in the education about pranayama. See this word regulation is there. We know that pranayama is breath regulation, breath control. Now these words control or regulation have 3 dimensions. Some words are uni-dimensional, some words are two-dimensional, some words are three-dimensional. The words such as man and woman is single dimension but when we say this is a father, this is a mother, it becomes 3 dimensional; that means they have a spouse and they have a child or off-spring. When we say this is husband, this is wife it is two-dimensional because a wife can be wife only if she has a husband and a husband can only be a husband when he has a wife. So, man-woman single dimension, uni-dimensional, husband and wife two-dimensional, but father and mother 3-dimensional. Son and daughter, 3 dimensional, because if a man is a son and a woman is a daughter, they must have parents. They cannot be not having father and mother at all, never ever. It is not possible never have a father and mother. So son and daughter are three-dimensional. Multi-dimensional are there like daughter-in-law and son-in-law, that means it

implies they have got married and they have got even father-in-law and mother-in-law then only they are son-in-laws and daughter-in-laws. So the word regulation is 3 dimensional. The word control is 3 dimensional. This is the pedantic approach to understand these terms, words here. Dictionary will never tell you that there are 3 dimensions to the words regulation and control. What are the 3 dimensions? Breath regulation, that means there is a regulator and regulated. If there is no regulator and regulated there can be no regulating. When we use the word breath regulation to pranayama we must know that there is regulator and there is regulating. So we must know their calibre, potentials function, role, act of regulator, qualifications, the capacities, the credentials. You can't be a proper regulator without proper credentials, without qualifications, without machinery. So the regulator needs machinery to regulate, regulator should have qualifications, regulator should have credentials. The regulated similarly has a profile. So what is regulated entity? What are the profiles and facets of regulated? What are the facets of regulator? What are the facets of regulating? So these words need to be again churned out in our thought process to arrive at proper, suitable meanings here.

See a policeman for example is a regulator. How is the policeman regulating? He can only be regulating with his uniform on body, with certain instruments on his body, a stick etc., a whistle etc. He cannot be having no uniform. He cannot be having no such symbolic things with him which have a function such as a stick, or such as a pistol or a whistle. He can't be in his hand carrying a peacock feather and say I am a policeman, a bird feather and say I am a policeman because that is the machinery. He needs to have some machinery to be regulating as policeman. Now a policeman will be regulating differently. Imagine a policeman is called for a youth festival in a university campus where 10000 students are going to assemble. How is the police force there where 10000 youth are going to come together? Now the same policeman is coming to a gathering of 10000 children below the age of eight. How is the policeman? What is the machinery? He doesn't have that typical voice, commanding voice, martial voice. He doesn't move the stick like he would be moving the stick in a crowd of 10000 youth, 25000 youth. The children are to be regulated differently, so he will be a little fatherly. He will cajole the child, convince the child, handle the child in a tendered way. He will not handle the youth in a university campus tenderly. He will give a spank on the buttocks, or on the back or even on the face perhaps. He doesn't do it when regulating children.

The last example I will give you to end this session. In Pandharpur there is a huge gathering of 10 lakhs of people, 1 million people. The policeman are there in the temple shrine. How are the policemen there? They know that all those who have gathered there are not unruly people, they are devotees of Vithal, Pandurang and therefore he has a different machinery to be moving in these varkaris in Pandharpur. So he is sober, he doesn't have to yell at them because they are varkaris. They have come with an emotional tone in their mind, so as such that he can't be regulating them with a harsh voice, martial tone in voice. So he regulates differently the varkaris in Pandharpur than some gathering, mob, the mob collecting on streets- he will use tear-gas, etc., etc. He will be quite martial in nature. So his machinery, regulation is totally different. Regulating in Pandharpur shrine, regulating on an assembly in a place, an assemblage, such as it can be a ground, it can be a square, it can be a road or it can be a street, he regulates differently. Regulating multifaceted, regulator multifaceted, depending upon what is regulated, why it is regulated, when it is regulated.

How the father, the parent, father or mother will regulate the child which is unwell. It is one way to regulate the child. How the parents will regulate the child which is perfectly well and as a matter of fact very very naughty. In exuberance of energy, kinetism, the child is moving everywhere, moving in that way, how will the parents regulate as against the same child when it is unwell. So regulation is different because the regulated entity is either in unwell state or in exuberant state of health. So regulator, regulated, regulating are multi-faceted acts. Basically this is a 3 dimensional term. Ponder over this. Don't just say pranayama is breath regulation. What is the profile, function, role of the regulator? And then regulated as well. What is regulated? Breath is regulated. What is regulating? Is it proper with proper machinery? Proper credentials? Proper processes? What is the profile of the regulator? So we need to consider regulator, and regulated even when pranayama is breath regulation. So I have given some matter for you to ponder over. So the very proposition that pranayama is breath regulation is not so simple, by taking the literal meaning of the word regulation. Ponder over this for some time. That should be enough for the day.

Thank you very much

Namaskar!