

Namaskār for this new session. We have yet to open out the topic of prānāyāma further. Last time, we were discussing about the confusion that lies between vāyu and prāna. The five vāyus and the five prānas have the same name, and therefore for those who are not familiar with the esoteric aspects of prānāyām, therefore they have a confusion. Panch vāyu – prān-apāna-samān-vyān-udān. Pancha prānas is again - prān-apāna-samān-vyān-udān. So, because of these nomenclatures there is confusion and most of us consider our breathing as prān, our prān as breathing. But that is layman's kind of naïve understanding. So last time I was telling you that the vāyus must be always referred with vāyu attached to the name. Prān vāyu, apāna vāyu, samāna vāyu, vyāna vāyu, udān vāyu, vyāna vāyu. Vāyus should not be just denoted by prān, apān, samān, vyān, udān. That is only possible for prānas. And when it is prāna, apāna, samān, vyān, udān in classical yoga, reference is to prānas, not to vāyus. When it is reference to vāyus, then the vāyu is attached – the suffix of vāyu must be attached in formal process of yoga.

Then I also made a point that between vāyu and prāna there is a big difference, generation-wise. There is almost a difference of about 8 generations, difference of 8 generations between prāna and vāyu. The 8 generations is a big difference, enormous difference, substantial difference, characteristic difference. And therefore there's no room for confusion between the prāna, which are 5, and vāyu which are again 5. And again, with the same nomenclature. However, the surname vāyu must be attached to vāyus as I said just now.

Then as I said that there is a distance of 8 generations between prāna and vāyu. How is that distance of 8 generations? In Sankhya the mūla prakṛti is the first principle, primordial principle. And from pradhān, from avyant, from noumenal, primordial matter, comes the first mutation called mahat, which is rendered as intelligence principle in English. And prāna is an offshoot of mahat tattva. So, from mūla prakṛti, not only the mahat comes, but also prān comes. So, they are contemporaries, mahat – buddhi tattva - and prān are contemporaries according to the vedantic process. Vedānta has divulged this. So, from mahat, the next generation is ahamkāra. So that is the first generation from mahat, second generation is shabda tanmātra, third generation is sparsha tanmātra, then comes roopa tanmātra, then comes rasa tanmātra, then comes gandha tanmātra, then comes ākāsh tattva and then comes vāyu tattva. So, you can see that there is a difference of, and distance of, 8 generations. If prān is contemporary of mahat, then there is a distance of 8 generations. The prān doesn't have any generations. Prān has no progeny. But mahat has progeny. Mahat, ahamkāra, shabda tanmātra, sparsha tanmātra, roopa tanmātra, rasa tanmātra, gandha tanmātra, ākāsha tattva and then vāyu tattva. And pancha vāyus come in the generation of vāyu tattva. Because all these pancha vāyus are vāyus. So, that is why I said there is a big difference between prān tattva and vāyu tattva. With reference to pancha prānas and pancha vāyus.

So if you count, it is distance of 8 generations. If mahat and prān come at number 2 position, the vāyu tattva comes in 9th position. And therefore pancha vāyu comes there. And therefore, there should be no mix up between prāna and vāyu. Which is the case for neophytes or those who are not really well initiated. Then one more thing which I made clear last time that there are only four kriyas of pancha prānas and four kriyas of pancha vāyus. Pancha prānas don't have five kriyas. Pancha vāyus don't have five kriyas. But they have four kriyas, because vyāna is a common factor. So precisely, and if it is put into technical terms, the prāna kriya is prāna vyāna kriya, apāna kriya is apāna vyāna kriya, samāna kriya is samāna vyāna kriya and udāna kriya is udāna vyāna kriya. So these are four kriyas for five prānas; similarly in case of vāyus, it is not just prāna vāyu kriya, it is prāna vyāna vāyu kriya; it is not just apāna vāyu kriya, it is apāna vyāna vāyu kriya; and then similarly, samāna vyāna vāyu kriya and udāna vyāna vāyu kriya. So, there are 4 kriyas with respect to pancha prānas and pancha vāyus. So, that is enough for the time being to decipher the difference between prāna tattva and the vāyu tattva, or pancha prānas and pancha vāyus.

So, how does breathing become prānic breathing? If you recall, I said when the mātrukas are used, then it becomes prāna kriya. So, the breath is not going to change, breath of vāyu kriya and the breath of prāna kriya is not going to change, with respect to physical dimensions of volume, velocity, density, confinement or graphic modes, design modes – it is one and the same instrument with which it will be done. But in prāna kriya there are svar varanās used for amantrak prānāyāma and nama mantra used for samantrak prānāyāma. So, then it becomes prānāyāma. Without that, it would be shvāsāyām.

Now in Patanjali's scheme, it is not just taking the breath and inhaling and exhaling or retaining, it doesn't make it prānāyāma. Or it doesn't make it even shvāsāyām. Just inhaling is not shvāsāyām, just exhaling is not shvāsāyām. Just exhaling slow, deep, completed, etc., exhaling similarly, or soft inhalation and soft exhalation is not going to become shvāsāyām. Or even retention coming after exhalation, after inhalation, is not going to make it shvāsāyām. How it becomes, how it will become āyāma? – so Patanjali has given the scheme - the scheme is stambha, kāla, desha – his sutra is, bāhya abhyantara stambha vrttir desha kāla sankhyābhi paridshtaha. This paridshtaha aspect makes it āyāma. Now paridshtata by what – desha, and kāla – kāla, and sankhyā. So, these are the three factors. So, the regulation takes place with the help and with assistance of, or with the framework of, desha paridshtata, kāla paridshtata, sankhyā paridshtata.

So, whether it is shvāsāyām or prānāyāma, just one deep breath, conditioned breath, or slow and deep breath or complete breath is not going to make it shvāsāyām. It must be desha paridshtata, this is confined to a region. Or within a frame of a region, or within the frame of a velocity pattern or within a frame of number of cycles. So, this is how āyāma takes place. Desha, kāla, sankhyā.

So desha means what? Desha means regions in the body, such as nasal region, oral region, or throat region or chest region or diaphragm region or abdominal region or

navel region or belly region. So, these are the schemes. There must be schematization based on desh paridrshata; desha means region wise. Because if the breath is of pelvic abdominal confinement, it will be one kind of breath, if it is of chest confinement it will be another kind of breath.

The pelvic abdominal confinement of breath has one function, and chest confinement breath has another function. Head – brain confinement has yet another function, the back confinement has yet another function, diaphragm confinement has yet another function. So, by desha, the breath changes; function of the breath changes; process of the breath changes. That's how it is regulated. I will give you a simple example. If you're doing the breath of say pelvic abdominal inhalation, you're not supposed to inflate the pelvic abdominal region, you're not supposed to bloat, dilate, puff, open, inflate pelvic abdominal region. But same breath when it is done in chest confinement, it's a different terrain – then you will go for expansion, dilation, inflation. The chest has to be opened while you're inhaling. Your pelvic region should not be opened, abdominal region should not be opened while you are inhaling.

The brain should not be inflated while you're inhaling in the brain confinement. So, when the breath is driven in different terrains, or locations, or confinements, they are different drives.

You're not supposed to inflate the brain by inhaling more. You're supposed to inflate the chest while you're inhaling more. You're not supposed to inflate your belly while you're working with abdominal confinement. If you're inhaling in the pelvic perineum region, you're not supposed to inflate that part. As a matter of fact, in the hip and perineum region, there'll be contraction when you inhale, there'll be suction- contraction when you inhale, particularly in the sitting position. Try this out.

But if you're inhaling in the chest region, the chest will expand, chest will dilate, chest will inflate, chest will puff and it should be done that way. But that will not be done in back – you don't inflate your back if it is a back confinement inhalation, you won't inflate the brain when it is a brain confinement inhalation. So, this is the very important field work that one has to carry out to really embark upon prānāyāma.

So, try to understand how you inhale differently and should inhale differently between anal mouth- perineum confinement, hip confinement, pelvic-navel confinement, to abdominal confinement, to diaphragmatic confinement, to chest and breast confinement, then to back confinement, to head and brain confinement, to the face confinement. So, these are different terrains in which the breath is moved and therefore there are different conditionings.

Conditioning while you are inhaling the pelvic confinement is contraction. The conditioning in the chest confinement when you're inhaling it is inflation, dilation. In the brain confinement it is again not inflation, nor even deflation, nor even suction; in pelvic region, there will be suction-contraction. In the brain region there is no such suction-contraction; there should not be suction-contraction. In the chest region,

there is inflation of the chest, but not in the brain region. So, these are the aspect of āyāma has to be understood by selecting different confinements. So, the function of the breath will change, manifestation of breath will change, inhalation-exhalation and 2 retentions – their function -role- manifestations will change when you go by desha paridshtata, which is the scheme given by Patanjali - it is so important scheme.

This needs to be experimented upon. So, try on your own the different confinements of your inhalations and see how their actions- reactions – responses manifestations are different. So also, in case of exhalations. If it is pelvic confinement of exhalation you can go for deflation of pelvis but if it is chest confinement exhalation you should not go for deflation. If it is brain confinement exhalation, you should not go for deflation. So, in the back it is one kind of dynamics, for in exhalations, in abdomen-pelvic region, other kind of dynamics, diaphragm-chest-breast another kind of dynamics, and head-brain-face-skull another kind of dynamics. So, you will know how the āyāma aspect comes by desha paridshtata

The second one is kāla paridshtata. Kāla means the time duration. The time duration of your in breath -out breath depends upon 2 factors – one is volume, it may take longer time if the volume is more. If you're going to inhale greater volume, time might be taken more. If you're going to exhale greater volume, the time might be taken more. The other factor is velocity. If you slow down your inhalation, the time might be taken more. If you drop the velocity of your inhalation, it will take longer time, if you drop the velocity of exhalation, it will take longer time. So, the kāla paridshtata has these 2 dimensions – one is volume dimension, the other one is velocity dimension. And then of course, therefore, combination of the two. So, in prānāyāma we are supposed to make your breath thinner and thinner and rarefied and finer and super fine, it will take longer time.

If you make your exhalation sharper, thicker, it will take shorter time. Similarly, in the case of inhalation. If you make your inhalation rarefied, thin, waft, delicate, tender, it is going to take longer duration. Or if you increase the volume of your inhalation, it is going to take longer duration as well. And again, the combination of the two – velocity and the volume of inhalation will again work on the time factor, duration factor – kāla

So, the breath will be conditioned by time in two ways – one is velocity, the other one is volume, and therefore the combination of the two as well. So, some experimentation, some observations, some field work has to be carried out with respect to the kāla paridshtata, which depends upon qualitative improvement of the breath in terms of rarity of the breath, super fineness of the breath, tenderness of the breath, waft condition of the breath, delicate breath – it's going to take longer time. And the volume of course on the other hand.

So, some study, observation needs to be carried out with regards to the kāla paridshtata, which depends upon two factors – which I just now divulged.

The other one is sankhyā paridrshata. Prānāyāma is not done by one cycle. One cycle of conditioned breath doesn't make it prānāyāma or even shvāsāyām. With just one cycle of breath, or just one inhalation will not make it shvāsāyām and prānāyāma. Even if there is desha paridrshata and kāla paridrshata, there must be number of cycles replicated. Number of cycles homogeneous. Number of cycles identical.

So, this is the third aspect of āyāma or regulation, where there are multiple cycles, more than one cycle definitely. Two cycles identical in identical scheme and identical process, then it will become shvāsāyām or prānāyāma. Three cycles, four cycles, five cycles that way will make it prānāyāma. So, understand this factor that just one cycle conditioned, regulated doesn't make it prānāyāma or shvāsāyām. There must be more than one cycle. Multiples of cycles, two and more, then only it will become āyām, or in case of shvāsāyām, in case of prānāyāma as well. Therefore, Patanjali introduces us to this scheme of desha, kāla, sankhyā. So, we must carry out exercises to develop some familiarity with the desha paridrshata, kāla paridrshata, sankhyā paridrshata. So we'll have to go through certain exercises where one dimension of regulation is applied. There are 3 dimensions to be applied, but first you have to try one dimension - just the desha. Then just the kāla. And then just the sankhyā.

Then comes the second stage, where you'll have to work with desha+kāla; desha-kāla both handled. Or desha – sankhyā both handled. Or sankhyā and kāla both handled. So, this is two-dimensional approach. Where you have to work simultaneously with the two factors considered for regulation.

So, there's one dimensional regulation, where this is either desha or kāla or sankhyā. In the second stage, when you are sufficiently proficient with it and you have understood some control is available, then go for two-dimensional regulation. That is desha-kāla regulation / desha-sankhyā regulation / kāla-sankhyā regulation.

Ok. And when that too has come in some governance, then you have to go for desha-kāla-sankhyā. There are three dimensional exercises to learn the regulation - uni-regulation, or and then the bi-regulation and tri-regulation. Uni, Bi, Tri – One, two, three. One – just desha, just kāla, just sankhyā. Two – desha and kāla simultaneously, desha and sankhyā simultaneously, kāla and sankhyā simultaneously. And when some proficiency is attained, then you have to go to three dimensional which is desha-kāla- sankhyā.

So, these are three sets of exercises to be attempted for shvāsāyām and prānāyāma, both. Then, Patanjali also mentioned the other aspect—desha-kāla-sankhyābhi paridrshata, deergha sukshma. What is the meaning of deerghatva here? And what is the meaning of sukshmatva here?

Deerghatva means, is not the deerghatva of the inhalation or exhalation or retention. When he refers to deerghatva, it is not duration of inhalation, or

duration of exhalation or duration of retention. Then, what is it? It is long duration of prānāyāma. That is prānāyāma, like, we might be familiar with doing some prānāyāma for 5 minutes or 7 minutes or 10 minutes. We know there is a progression, we want to have this progression, if we have done prānāyāma for 5-7 minutes, we want to try 7-10 minutes, and when the 7-10 minutes are attained, we want to go for 10-12 minutes, and then 12-15 minutes, for advancement. So, the longer duration of prānāyāma, the replication, replicated aspect of desha-kāla-sankhyā, replicated desha-kāla-sankhyā over a longer period of time, is another exercise that we have to attempt.

Just learning to do ujjayi prānāyāma or viloma prānāyāma is not just a lesson there. The ujjayi where you have applied the conditions, try to do for a longer duration of time. More number of cycles, replicated kind of shvāsāyām - prānāyāma with more number of cycles, this will show your progression. If that degrades, that means you have devolved.

Now this *deerghatva*, as is explained in the pedantics, deerghatva of prānāyāma is what? we can only imagine prānāyāma for 5 minutes-10 minutes – 20 minutes – 45 minutes or 1 hour. Ohh, that must be a master if somebody does prānāyāma for 1 hour! No, that is not the fact here. The commentators, and the yogis have made it clear, deerghata means what? The prānāyāma over a long long long long long time, in terms of days, weeks, months, years, decades, centuries. Like yogis on Himalayas are seen to be almost like 'stonised'. Yogis have frozen into a state of yoga and they have been there for decades and centuries – that's the meaning of deerghata, when it comes to a yogi. When it comes to you and me, deerghata means what? Well, I was doing for 10 minutes, now I started doing half an hour. So now I am doing prānāyāma for a longer time. I was doing for ½ an hour, now I can do for 45 minutes. I was doing for 45 mins now I can do for an hour. Then I can do for more than an hour. That's all the deerghata that we can imagine for ourselves. And it will be like that for us.

But ultimately for yogis, the deerghata prānāyāma extends to multiple days and weeks and months and years and decades and centuries and millennia. That's the meaning of deerghata.

Now what is sukshmata for us – the very fine breathing, silky breathing, thin breathing, tender breathing, fine and super fine breathing – this is what we imagine by sukshmata. But the pedantic meaning of sukshmata is not that. The breathing of yogi will be so subtle, will be so very subtle, that the yogi's electrical heartbeats also will not beat. And this we have heard in case of some yogis who stopped electrical beats of the hearts, and then the medicos declared them as dead, but they came to life. They got up from there, because they could not feel the pulsation, arterial pulsation, heartbeat, all these things are beating for us, we know that – the biological beats are going on. But the breath then becomes so subtle for a yogi, that all these things are not there, it is a very deep hibernation of physiology, deep hibernation of cellular physiology, deep hibernation of psychology and mindology of a yogi, that nothing vibrates. Nothing vibrates even for a machine. So, so subtle is breath, that is the meaning of subtle. For us what is subtle breath – very fine breath,

very thin breath, very linear and thin and fine and subtle and tender and soft and waft and delicate breath – that is the meaning of subtle for us. But in case of a yogi, that is the meaning of sukshмата.

But then in our hierarchy, what we should do, is try to work on increasing the duration of prānāyāma, if you're able to regulate the shvāsa or prana, it must be progressive. So, we'll have to exercise towards that also. How the duration of prānāyāma will increase? how the duration of shvāsāyām will increase? How the duration of retention will increase? How the duration of kumbhaka will increase? And the sukshмата for us is what? More and more rarefied, as far as possible rarefied, as far as possible fine and super fine and microscopically fine – that is what we have to attempt in this kind of conditioning which is deerghata and sukshмата. So, there are 5 kinds of conditionings which are suggested by Patanjali – desha paridshtata, kāla paridshtata, sankhyā paridshtata, and then deerghata and sukshмата. So, these are the five factors where we have to exercise. And understand these concepts and develop the necessary capacities. And of course, then comes the kumbhakas. The kumbhaka also has desha, kāla, sankhyā. There is kumbhaka desha related – pelvic confinement kumbhak, abdomen confined kumbhak, diaphragm confined kumbhak, chest confined kumbhak, back confined kumbhak, spine confined kumbhak. So, there are all retentions – stambh prānāyāma and kumbhaka prānāyāma. We will only be doing stambh prānāyāma. Not really kumbhaka prānāyāma. I will explain you shortly about this. So, there is desha paridshtata of, in the, bāhya vritti and abhyantar vritti and stambh vritti. There is sankhyā paridshtata of bāhya vritti, abhyantara vritti and stambha vritti. And then there is sankhyā paridshtata of bāhya vritti, abhyantara vritti and stambha vritti. You all will inhale and retain; you will exhale and will retain – that is very much in our scope. We can inhale and retain the breath. We can exhale and retain the breath. Retention is not kumbhaka. As much as puraka is not inhalation and rechaka is not exhalation.

That's why Patanjali has used the words here bāhya vritti, abhyantara vritti and stambh vritti. In case of you and me, who are not proficient yogis, we'll be doing inhalation and exhalation and post inhalative retention and post exhalative retention. So bāhya vritti is done, abhyantara vritti is done, stambha vritti is done. But in case of a yogi, there is a condition, that it happens. Like we saw during asanas, that asanas happen for a proficient yogi; unproficient people do it, they have to do it and accomplish it. Whereas for a yogi that will happen. So, in case of a yogi, all these things start happening. And when they start happening, then it becomes puraka, rechaka and kumbhaka.

So, inhalation of a proficient yogi is to be called puraka, inhalation of you and me should not be called as puraka – that is not precise. That is not having a classical bearing. You might retain the breath, it doesn't become kumbhaka. You might have internal retention and external retention, it doesn't become abhyantara kumbhaka and bāhya kumbhaka. It is only in case of a yogi that his breath becomes puraka in prānāyāma, his exhalation of breath becomes rechaka in prānāyāma. Because of the qualifications. There's a big difference for, between our qualification of inhalation-exhalation and yogi's qualification of inhalation-exhalation or qualification of our in

breath and out breath and qualification of in breath and out breath of a yogi. The qualifications differ and significantly differ, and at that qualification they're to be called puraka, rechaka and therefore the kumbhaka will come, if there is a puraka. The kumbhaka will come if there is a rechaka. Kumbhaka will not come if there is a abhyantara vritti shvāsa of ours. Or bāhya vritti prashvāsa of ours. Kumbhaka will not come there.

So, when the technical processes completely adhered to, without a compromise, while inhalation is happening, while exhalation is happening, then it is puraka - rechaka respectively. And therefore, kumbhaka happening in such process, retention happening in such a process, gets called kumbhaka. So puraka – kumbhaka- rechaka is only yogis 'prānāyāma, not your prānāyāma and not my prānāyāma.

We will be doing shvāsa-prashvāsa. Shvāsa prānāyāma, prashvāsa prānāyāma. Shvāsa prānāyāma, prashvāsa prānāyāma.

And therefore, it will be only stambha, stambhanam, and not kumbhaka. We can retain the breath; however, it won't become a kumbhaka. So, when all governing factors are adhered to, and accomplished, while you are inhaling, then it becomes puraka. While the same happening in exhalation it will be rechaka. And therefore, when it happens after such puraka, it will be kumbhaka. After such rechaka, it will be kumbhaka. We have to give up this we are fashionable to call inhalation as puraka, exhalation as rechaka and then retention as kumbhaka. This is, this has, no validity in the pedantics of yoga and pedagogy of yoga.

A yogi's breath becomes puraka, rechaka, kumbhaka; our breath doesn't become puraka, rechaka, kumbhaka, because lots of shortcomings, lots of shortfalls, lots of compromises, lots of pilferage in our process of inhaling-exhaling. Therefore, those terms cannot be used in our prānāyāma.

Then, more fascinating aspect is nasal prānāyāma these days. Because prānāyāma people embark upon nasal prānāyāma, and then they know the ida-pingala-sushumna, Chandra nādi, Surya nādi and shunya nādi. The right nostril is Surya nādi. The left nostril is Chandra nādi. Therefore, people think that if they inhale by the right nostril, it becomes Surya nādi prānāyāma. If they exhale by right nostril, it becomes Surya nādi prānāyāma. If they do on the left nostril, in breath or out breath, it becomes Chandra nādi prānāyāma. That is being very naïve. It's not just nostril. There are nādis in the nostrils. And when the breath is through those nādis, not through the nostril, the right nostril has Surya nādi, whole of the right nostril is not Surya nādi. Left nostril has Chandra nādi, the whole left nostril is not Chandra nādi. The nādi doesn't have the dimension of our nostrils. You know the dimension of the nostrils, the gates, the opening of the nostrils. Or that the whole of the nostril, the hole, the whole hole of it is not the nādi, there is a nādi in that nostril. When it happens through the nādis, then they should be called Surya nādi. Just inhaling on the right or doing shvāsāyām on the right, it doesn't become Surya nādi prānāyāma, or even shvāsāyām. By just doing on the left nostril, it doesn't become

Chandra nādi shvāsāyām or prānāyāma. Because it's, it has to flow through that particular nādi.

So sometime we have to understand that how marvelous is the organ of nose.

Statistically, let me tell you that there are not only 350 nādis in right nostril and 350 nādis in left nostril for prānāyāma, but countless, countless! 350 number I gave you, because of the number of vowels and consonants. Akaradi-kshakaarant. When you vowelise them, you get those 350-odd number. But they don't have only 350 nādis for each sound form, but countless. why?

Listen to this. In the right nostril, which is Surya, where you have the Surya nādi, there are 350 prana nādis. Then, in the right nostril you have prthvi, ap, tej, vāyu, ākāsh. So pancha tattva kriya and pancha prana kriya of the right nostril is again a huge set. Then, shatchakrās, the right nostril has shat chakra scheme. Left nostril too has shat chakra scheme. So right and left nostril have these schemes. Prana nādis, 350. And then, pancha tattvas - those $9 + 9 = 18 + 1, 19$. How $9 + 9$? Say prthvi – la, la, li, lu, le, lai, lo, lau, laha – 9. Lum, lam, lim, lum, lem, laim, lom, laum, laham. Another nine. And then lum as a beeja mantra. So, so many nādis of prthvi, those many nādis of ap, again those many nādis of tej, and those many nādis of vāyu, and those many nādis of ākāsh tattva. So, there are 5 principles – prthvi, ap, tej, vāyu, ākāsh. So $(9 + 9 + 1)$ into 5, so many nādis are there.

Then comes shatchakrās. You know there are shat chakrās, shat chakrās have their formūlae – vum, shum, sshum, sum – mūladhara formūla, then you have the prana kriya, their va, sh, ssh, su, va, sha, ssha, sa, vi, shi, sshi, si, etc, etc. Then svadhishtan has 6 letters – bum, bhum, mum, yum, rum, lum. So again, you'll be able to use the prana kriya, tattva kriyas, so that's a formūlae of that, svadhishtan chakra. manipuraka chakra has 10, anahata has 12, vishuddhi has 16, agnya has 2. So, all those have gates in the nostrils. So, there will be mūladhara Surya, mūladhara Chandra, svadhishtan - Surya and Chandra, manipuraka - Surya and Chandra, because each nostril has these, the controls of 6 chakrās, pancha tattvas, therefore there are N number of nādis in each of the nostrils.

Just what I want to say here with regard to nasal prānāyāma, that it really doesn't come in the syllabus of you and me, although it is taught in what you call today's quackery. Because otherwise without, if you're not taught prānāyāma with the fingers on the nose, then you'll feel you're not taught prānāyāma at all. So, that is why the nasal or the hand nostril combination and prānāyāma has come, in modern world, very very very very prematurely. We don't really qualify ... it is a long way to experiment, observe, explore without using the hands on the nostrils. But there is a fascination, how we use the hands on the nostrils. So, I will tell you that and with that we will end the session today.

Mind, bear in mind that only right hand should be used on the nostrils, not the left. This is a basic first rule. Only in case of contingency, you might use the left, otherwise, it should be always done with the right hand. Never also by the left hand.

Only contingency is exception. So do not try to go for variety, let me do the right hand digital prānāyāma, then later let me try left hand digital prānāyāma, Surya bhedan of the right hand, Surya bhedan of the left hand, or anulom pratilom of the right hand and then same with the left hand. No, right hand only should be used, except for exceptional conditions. Such as one not having the right hand at all. Then what? Or some problem with the right hand. Right hand cannot be lifted and used, then the left hand may be used. Otherwise, it should not be used, as a variety.

Then, how to place the fingers? Look into Light on Prānāyām. In classical approach, the thumb along with ring finger-small finger is only used. Never use the index finger and middle finger to block the nostrils. They should be not used at all. Whereas in fashionable prānāyāma, we see that there are so many schools who are doing prānāyāma by using those, the two fingers or the forefingers on the left nostril and thumb on the right nostril. Those should be folded in. There is a mudra for prānāyāma. Look into any classical book of prānāyāma, or Light on Prānāyām, where Guruji has shown how to use the palm with folded index finger, middle finger in, with the thumb and ring finger and small finger used in bent condition, not straight conditions. So, thumb should not be straight on the right nostril and the ring finger-small finger should not be straight on the left nostril. They must be curved, they must be bent, they must be rounded.

And, where the fingers should come? The thumb and fingers should come - right below the nasal bone. So, take your hand on the nose and feel the nasal bone. Where is the nasal bone and right below the nasal bone, the placement is there. There is lot of skill aspect there. So that is about the nasal prānāyāma. But there is a long way to go for nasal prānāyāma. And that's why, it is very prematurely attempted in modern world. So, if you're a classical student, or having a classical approach, postpone it until you have discovered nasal potentials, and unless you have gone through these āyāmas which just now I have mentioned.

The next session will be commencing with a fascinating aspect of the enormous shvāsāyām prānāyāmic prānāyāma kriyas even for us. They are nearly seventy – seventy. Seven zero. So, we will start next session with that. And little bit more about the fingers on the nostrils, where we are ending today. So namaskar all of you.