

**Query** – What is the form of pranayam?

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

**Word meaning** – Tasmin Sati – when the posture is stabilized; shwas-prashvasayo – inhaling and exhaling; gativicheda – dividing the normal pace; pranayam – is known as pranayam.

**Meaning:** Dividing the normal pace of respiration once the posture gets stabilized is known as pranayam.

It needs to be mentioned that the practitioner gets the benefit of pranayam only when the posture is stabilized. Before that the practitioner gets only the benefit of good health. this is the reason that the words, ‘Tasmin Sati’ have been used in the prose. It also needs to be noted that the actual form of pranayam is dividing the normal pace of respiration but certainly not the objective. The real objective of pranayam is to increase the depth and length of respiration. As far as this query is concerned as to what happens when the practitioner is able to increase the length and depth of pranayam? The answer is that it provides physical and mental stability to the maximum level, which would be helpful in achieving concentration and restraining the sense organs.

**Query** – How many types of pranayam are present?

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

**Word meaning** – Bahya-Abhyantar-Stambhavritti – pranayam involving external, internal and stopping the breath; desh-kaal-sankhyabhi – through place, time and number; paridrishta – has been measured; deergha-sukshma – becomes long and depth.

**Meaning** – Pranayam known in different names like internal, external and stopping measured through place, time and number becomes long and deep.

The pranayam described in the above prose has three classifications, namely, external, internal and stopping. Regular practice of pranayam for long duration, when the pace of vital life energy is measured on the basis of place, time and number then it is clear that the vital life energy has become long and depth when compared to previous stage (before and after practice of pranayam). The three classifications of pranayam have been described below:

**External:** Sit in any posture (practiced or stabilized position) and throw out the breath outside in a rhythmic

way and stop it outside. Stop the breath outside for as long as possible. Keep the mind completely free of thoughts and focus on the tip of the nose. Breath in slowly when you feel like inhaling. Do not breath in suddenly with jerk. repeat this five to six times. This is known as external pranayam.

**Internal:** Sit in any posture (practiced or stabilized position) and inhale in a rhythmic way and stop it inside. Stop the breath inside for as long as possible. Keep the mind completely free of thoughts and focus on the tip of the nose. Breath out slowly when you feel like exhaling. Do not breath out suddenly with jerk. repeat this five to six times. This is known as internal pranayam.

**Stopping:** Sit in any posture (practiced or stabilized position) and stop the breath either inside or outside (as and where the breath is positioned). Remain in this position for as long as possible. Keep the mind completely free of thoughts and focus on the tip of the nose. Exhale or inhale slowly when you feel like breathing in or out. Do not breathe out or breathe in suddenly with jerk. repeat this five to six times. This is known as stopping the respiration.

**Query:** What is the fourth form of pranayam?

बाह्याभ्यन्तरविषयाक्षेपो चतुर्थः ॥५१॥

**Word meaning:** Bahyabhyantarvishayapekshi: it the form of pranayam that criticizes the internal and external pranayam mentioned above; chaturtha – fourth pranayam.

**Meaning** – The fourth pranayam is the form that criticizes the internal and external pranayam.

As per the prose, the breath is not stopped either insider or outside but the breath coming in and going out is just seen. The right method of this pranayam is as follows;

Sit in any stabilized posture and just see the breath coming in and going out. Do not give importance to the different thoughts arising in the mind. Do not try to increase the length and depth of breath or its pace, just watch the normal breathing process. After practicing it for some time, the practitioner will realize that the breath has become long and deep automatically.

*To be continued...*