

अप-अने जुह्वति प्र-अनम् प्राणे अपानम् तथा अपरे ।
प्राण-अपान-गती रुद्ध्वा प्राण-आयाम-पर-अयनाः ॥

*apāne juhvati prānam prāne 'pānam tathā 'pare ।
prāṇāpānagatī ruddhvā prāṇāyāmaparāyanāḥ ॥*

अपाने *apāne* in the incoming breath जुह्वति *juhvati* sacrifice प्राणम् *prānam* outgoing breath प्राणे *prāne* in the outgoing breath अपानम् *apānam* incoming breath तथा *tathā* thus अपरे *apare* others प्राणापानगती *prāṇāpānagatī* courses of the outgoing and incoming breaths रुद्ध्वा *ruddhvā* restraining प्राणायामपरायणा *prāṇāyāmaparāyanāḥ* solely absorbed in the restraint of breath

Yet others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the flow of the outgoing and incoming breaths, solely absorbed in the regulation of the life-energy. 29

There is close relationship between man's mentation and his breathing. The regularity or otherwise in the one has a corresponding effect on the other. Unwholesome mentations such as fear, lust and anger disturb and hinder the flow of breath. Calmness, contentment, affection and such like healthy attitudes lead to rhythm in breathing. Conversely, if the flow of breath be voluntarily regulated, its effect on mind is beneficial. Yogis took note of this fact and evolved the science of *prāṇāyāma*.

Breathing through the mouth is to be avoided. Air taken in through the nostril is known as *apāna* and that thrown out, as *prāna*. Inhaling is technically called *pūraka*; and exhaling, *rechaka*. Arrest-