

If a feeling of comfort is felt and along with it Stambha and other Vṛttis are practised it leads to the augmentation of the Sāttvika quality of the body; hence the function of the Prāṇas or vital energies may be stopped for a long time, without much effort. Due to the lack of inertness of the body the power of restraint also becomes exceedingly strong.

The carotid artery, running from the heart to the brain, is also to be counted as forming a part of the internal region. It has to be imagined as a flow of flaming light. Besides this, the feeling or idea of lustre emanating from the brain is also an internal region. In a particular form of Prāṇāyāma, it has to be brought under notice.

Placing the mind in these internal regions, Prāṇāyāma has to be practised with a feeling of internal touch. At the time of exhalation, it has to be felt as if that feeling from the whole body after being gathered in the heart region is proceeding with the exhaled air up to 'Brahma-randhra' (the lower part of the cranium). During inhalation, it has to be felt that a feeling of touch proceeding from the heart region is spreading over and touching all parts of the body as a flow of air. This is how 'space' has to be observed. In the effort at suspension, aiming at the heart region, 'space' has to be observed by an indistinct feeling of touch all over the body.

It is best to conceive the 'space' called heart etc. as a transparent sky. The conception of effulgent light also, is not bad. The image of a deity may also be meditated on as being in the heart. When space is observed in these ways, the suspension in Prāṇāyāma becomes long, and the breathing becomes subtler. The author of the Bhāṣya has said, "So much space is its scope," i.e. this form of observation is called observation of 'space'. By space is meant internal region about the heart and external space. By scope is meant the space over which the movement of inhalation and exhalation takes place, which covers the suspension.

Now observation of 'time' is being described. 'Kṣaṇa' = one fourth of the twinkling of an eye. The measure by 'Kṣaṇas', that is, the period of inhalation, exhalation and pause should be of so many Kṣaṇas or moments. The observation of this