

other two (*i.e.* external and internal operations) are absent. This is effected by one effort. Just as water dropped on a piece of hot stone shrinks simultaneously on all sides, even so (in the third, or suspension), the other two operations simultaneously disappear. These three operations, again, are practised by noticing (i) space, that is so much space is its scope, (ii) time, observed according to time, that is, regulated according to the calculation of moments (Kṣaṇas), and (iii) number, observed according to number, *e.g.* so many ingoing and outgoing breaths constitute the first stroke, so many numbers constitute the second stroke etc., in the same way, the third stroke. Again, they are mild, intermediate and acute. This is Prāṇāyāma observed according to number. Prāṇāyāma becomes long and subtle after one gets habituated to it in this way.

(1) The words 'Rechaka' (expulsion of air), 'Pūraka' (drawing in of air) and 'Kumbhaka' (suspension of air) were not used in ancient times in their modern sense. If they had been in use in those days the author of the Sūtras would certainly have used them. They are later inventions.

External operations (Vāhya Vṛtti), internal operation (Ābhyantara Vṛtti) and suspension (Stambha Vṛtti)—these three are not the same as expulsion of air (Rechaka), drawing in of breath (Pūraka) and suspension of breathing (Kumbhaka). The author of the Bhāṣya has described external operation as want of movement after exhalation. This is not the same as expulsion of air (Rechaka). Rechaka is a form of exhalation. In fact, later commentators only tried to reconcile the newer forms with the practices mentioned in this commentary. But none succeeded in reconciling them.

Interpreting the word 'Gatyabhāva' (suspension of movement) as 'suspension of natural movement', some sort of affinity between 'Rechaka-Pūraka' and external operation etc. may be established. After exhalation, keeping the air outside and not drawing in breath immediately, is an external operation ;