

means the practice of Prāṇāyāma according to time. Observation of time has to be practised by means of Japa (repetition of Mantra). Along with this, to entertain the conception of time is not bad. It is through action that we come to have the idea of time. If the mind is fixed on the flow of sound, the conception of the passage of time becomes distinct. When the mind is fixed on repeating very quickly the Praṇava (sacred symbol OM) the idea of a movement or flow will be felt, which is the same as experience of time. When this passage of time is once felt, every sound (e.g. in Anāhata Nāda, i.e. in the sound automatically produced within, without outside vibration or concussion) will bring the idea of time. When the sounds are not similar they can also produce a sense of the flow of time, i.e. the flow of time can be marked even through the utterance of the Gāyatrī mantra (a Vedic hymn), or by mentally uttering the Praṇava harmoniously during the time required for a deep inhalation and exhalation of breath. Observation of space and observation of time, have to be simultaneously practised without any conflict between the two processes.

Prāṇāyāma can be practised for a particular period of time, or for as long as it is possible to do so. The time has to be fixed by the Japa (repetition) of a definite number of Praṇavas (sacred symbol OM) or by the number of repetition of the Gāyatrī or other formulas. The formula has to be repeated thrice. But in the beginning inhalation, exhalation and suspension should be practised only to the extent they appear easy of performance. In order to remember the number of Praṇavas repeated, the Japa has to be practised in groups. It is needless to say that mental Japa is preferable to other forms of Japa; because the use of the digits for counting during Japa diverts the mind. Japa in groups is somewhat as follows;—Om-Om, Om-Om Om, Om-Om. Thus in one group, seven repetitions of Praṇava are made. Repeating as many of these groups as desired, the number of Japas can get easily fixed in the mind.

There is a method of performing Prāṇāyāma only by suspending both the inhalation and exhalation as long as possible. In many cases, it is found to be the easier process. The time that is taken in exhaling the breath, slowly and