

embrace. This form of suspension of movement of the mind, as long as the suspension of breath is maintained, indicates one real Prāṇāyāma. Dhāraṇā (fixation of the mind on an object) has to be practised with the help of this form of Prāṇāyāma performed successively. In Samādhi, however, the breath becomes first delicate then imperceptible, or is even wholly suspended.

The purport of this aphorism is "The suspension of both the internal movement of air in the form of inhalation and external movement in the form of exhalation, is Prāṇāyāma. In how many ways, this suspension can be practised will be shown in the next aphorism.

भाष्यम्—स तु—

वाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ ५० ॥

यत्र प्रश्वासपूर्वको गत्यभावः स वाह्यः, यत्र श्वासपूर्वको गत्यभावः स आभ्यन्तरः । तृतीयः स्तम्भवृत्तिर्यत्रोभयाभावः सकृत्प्रयत्नाद्भवति, यथा तप्ते न्यस्तमुपले जलं सर्वतः संकोचमापदेत् तथा द्वयोर्युगपद्भवत्यभाव इति । त्रयोऽप्येते देशेन परिदृष्टाः—इयानस्य विषयो देश इति । कालेन परिदृष्टाः—क्षणानामियत्तावधारणेनावच्छिन्ना इत्यर्थः । संख्याभिः परिदृष्टाः—एतावद्भिः श्वासप्रश्वासैः प्रथम उदात्तस्तद्वन्निगृहीतस्यैतावद्भिर्द्वितीय उदात्त एवं तृतीय एवं सृदुरेवं मध्य एवं तीव्र इति संख्यापरिदृष्टः । स खल्वयमेवमभ्यस्तो दीर्घसूक्ष्मः ॥ ५० ॥

That (Prāṇāyāma) Has External Operation (Vāhya Vṛtti), Internal Operation (Ābhyantara Vṛtti) And Suspension (Stambha Vṛtti). These, Again, When Observed According To Space, Time And Number Become Long And Subtle (1). 50.

That which brings suspension of movement after exhalation is an external operation, or Vāhya Vṛtti Prāṇāyāma. That which brings suspension after inhalation is an internal operation or Ābhyantara Vṛtti Prāṇāyāma. The third is suspension, or Stambha Vṛtti. In this, the