

Complement to article : Pranayam(a)

2.50 That *pranayama* has three aspects : of external or outward flow (exhalation), of internal or inward flow (inhalation), and the third, which is the *absence of both during*

the transition between them, and is known as fixedness, retention, or suspension.

These are regulated by place, time, and number, with breath becoming slow and subtle.

(bahya abhyantara stambha vrittih desha kala sankhyabhih paridrishtah dirgha sukshmah)

- bahya = external
- abhyantara = internal
- stambha = holding, restraint, suspension, stationary, retention, cessation, transition
- vrittih = operations, activities, fluctuations, modifications, changes, or various forms of the mind-field
- desha = place, spot, space, location
- kala = time, period, duration
- sankhyabhih = by these three, number, count of
- paridrishtah = regulated by, observed by
- dirgha = made long, prolonged, slow
- sukshmah = and subtle, fine

Ce pranayama comporte trois aspects : l'expiration (flux externe), l'inspiration (flux interne), et l'absence des deux pendant la transition entre les deux, appelée fixité, rétention ou suspension. Ces trois aspects sont régulés par le lieu, le temps et le nombre, la respiration devenant lente et subtile.

2.53 Through these practices and processes of pranayama, which is the fourth of the eight steps, the mind acquires or develops the fitness, qualification, or capability for true concentration (dharana), which is itself the sixth of the steps.

(dharanasu cha yogyata manasah)

- dharanasu = for concentration, for dharana
- cha = and

Grâce à ces pratiques et processus de pranayama, qui constitue la quatrième des huit étapes, l'esprit acquiert ou développe l'aptitude, la qualification ou la capacité à la véritable concentration (dharana), qui constitue elle-même la sixième étape.