

is mastered, retention need not be practised after each exhalation, but at intervals, which will not tire the devotee excessively. When the practice is advanced, gradually it might be easier to have retention after each exhalation.

The special feature of this practice is to arrive at a unification of exhalation and retention so that the two can be achieved in the same process, and no separate effort has to be made for each. At the time of exhalation the entire volume of internal air need not be ejected. When some air remains, the exhalation should be reduced and passed on to retention. Carefully mastering this, it should be watched that both the body and the mind remain still and in a vacant state, specially at the time of natural inhalation in none too fast a manner. When with practice, it can be continued for a long time without interruption, and can be done whenever wanted, then the mind gets set, i.e. it is in itself a stoppage of fluctuations which brings about concentration. With breathing, in one effort, a disturbed mind can be easily fixed to a particular place internally; that is why it is one of the approved ways of getting fixity of the mind. This sort of Prāṇāyāma can be practised constantly, it is very suitable for attaining fixity.

विषयवतौ वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी ॥ ३५ ॥

भाष्यम्—नासिकायां धारयतोऽस्य या दिव्यगन्धसंवित् सा गन्धप्रवृत्तिः, जिह्वायां दिव्यरससंवित्, तालुनि रूपसंवित्, जिह्वामध्ये स्पर्शसंवित्, जिह्वामूले शब्दसंविदित्येताः प्रवृत्तय उत्पन्नाश्चित्तं स्थितौ निबध्नन्ति संशयं विधमन्ति समाधिप्रज्ञायां च हारीभवन्तीति । एतेन चन्द्रादित्यग्रहमणिप्रदौपरत्नादिषु प्रवृत्तिरुत्पन्ना विषयवत्येव वेदितव्या । यद्यपि हि तत्तच्छास्त्रानुमानाचार्योपदेशैरवगतमर्थतत्त्वं सद्भूतमेव भवति एतेषां यथाभूतार्थप्रतिपादनसामर्थ्यात्तथापि यावदेकदेशोऽपि कश्चिन्न स्वकरणसंबन्धो भवति तावत्सर्वं परोक्षमिवापवर्गादिषु सूक्ष्मेष्वर्थेषु न दृढां बुद्धिसुत्पादयति । तस्माच्छास्त्रानुमानाचार्योपदेशोपोद्बलनार्थमेवावश्यं कश्चिद्विशेषः प्रत्यक्षीकर्तव्यः । तत्र तदुपदिष्टार्थैकदेशस्य प्रत्यक्षत्वे सति सर्वं सुसूक्ष्मविषयमपि आ अपवर्गात् सुश्रद्दोयते एतदर्थमेवेदं चित्तपरिकर्म निर्दिश्यते । अनियतासु वृत्तिषु तद्विषयाणां वशोकारसंज्ञायामुप-