

ing the breath within or without is *kumbhaka*. Violent and incorrect practice of *prāṇāyāma* shatters the nerves and brings in neural complications. Correct practice of it heals diseases, tones the system, enhances health and pacifies the mind. Attractive and inviting as this science is, adepts in it are few and quacks many. A novice will therefore do well to refrain from it.

A yogi endowed with a serene mind may practise deep rhythmic breathing avoiding *kumbhaka* as far as possible. A good walker takes no note of his legs. Similarly a *sadhaka* who does good *prāṇāyāma* is hardly ever obsessed with it. Measured breathing and a blissful attitude constitute a good *prāṇāyāma*.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३०

अपरे नियम्-त-आ-हाराः प्राणान् प्राणेषु जुह्वति ।

सर्वे अपि एते यज्ञ-विदः यज्ञ-क्षपित-कल्मषाः ॥

*apare niyatāhārāḥ prāṇān prāṇeṣu juhvati ।*

*sarve 'py ete yajñavidō yajñakṣapita kalmaṣāḥ ॥*

अपरे *apare* other persons नियताहाराः *niyatāhārāḥ* of regulated food प्राणान् *prāṇān* life-breaths प्राणेषु *prāṇeṣu* in the life-breaths जुह्वति *juhvati* sacrifice सर्वे *sarve* all अपि *api* also एते *ete* these यज्ञविदः *yajñavidāḥ* knowers of sacrifice यज्ञक्षपितकल्मषाः *yajña kṣapita kalmaṣāḥ* whose sins are destroyed by sacrifice

Still others of regulated food habit offer in the *pranas* the functions thereof. All these are knowers of *Yajna*, having their sins destroyed by *Yajna*. 30