

applicable in other cases also *mutatis mutandis*. Thus practice of yogic methods becomes the cause by two ways—severance and acquisition.

(1) Even when the afflictions or the fivefold wrong knowledge like Avidyā etc., are dominant, discriminative knowledge can be acquired through learning and deductions therefrom. As the latencies of wrong knowledge weaken through practice, the discriminative knowledge gets clearer. Subsequently through engrossment in knowledge acquired through Samādhi, full discernment dawns. Such clarity of discriminative knowledge is called lustre of knowledge. Knowing that attachment to objects is the cause of misery, people who try to obtain and preserve them has one kind of knowledge, while those who knowing that try to forsake them must be getting lustre or clarity of knowledge. Further, those who, having forsaken them completely, refrain from taking to them must be said to have got real discernment as they realise that objects are the causes of grief. It may be said of discriminative discernment also.

(2) The commentator, in reply to the criticism how such practice can be the cause of discriminative knowledge, has shown how the accessories to Yoga in the practice of restraints (Yama) and observances (Niyama) can eradicate impurities.

Avidyā or nescience is all wrong knowledge. Practice of Yogic restraints and observances, means not acting under the influence of wrong knowledge. They weaken wrong knowledge and brighten up discriminative knowledge. For example, aversion is a kind of mental modification based on wrong knowledge. Hatred is the chief aversion. Through Ahimsā or spirit of harmlessness the work of wrong knowledge in the form of ill will is stopped. From that gradually discriminative discernment becomes established. Similarly, through practice of truth many other wrong notions like greed etc. are destroyed. Through the practice of Āsana (yogic postures) and Prāṇāyāma (breath control) the body becomes steady, motionless and free from the sense of pain, when the notion 'I am the body' decreases and the tendency to cultivate the feeling 'I am not the body' increases. This is how yogic practices bring about