

said, "There is no austerity superior to Prāṇāyāma ; it removes impurities and makes the light of knowledge shine."

(1) Prāṇāyāma which causes the decay of the veil which covers discriminative knowledge is not the veil of ignorance, but the veil of Karma or actions based on ignorance. Karma is the means of sustenance of ignorance. Therefore attenuation of Karma attenuates ignorance as well. Prāṇāyāma is actionlessness of the body and the senses. By that the latency of activities based on the Kleśas (afflictions) gets attenuated just as the latency of anger is attenuated by non-anger. Thus it is clear that Prāṇāyāma weakens and causes the decay of the false knowledge based on Avidyā, viz. the idea that the body or the sense is the self, and so also with the corresponding actions and latencies. Some people raise the objection that ignorance being destroyable only by knowledge, how can (physical) act in the form of Prāṇāyāma cause its destruction? In reply to it, it may be said that in this case also, ignorance is destroyed by knowledge. Prāṇāyāma is no doubt a physical act but the knowledge gained by the act causes destruction of ignorance. The process of Prāṇāyāma separates the 'I'-sense from the body and the sense-organs. Therefore the corresponding knowledge of the act (every act has its corresponding knowledge) is "I am neither the body nor the senses".

भाष्यम्—किंच—

धारणासु च योग्यता मनसः ॥ ५३ ॥

प्राणायामाभ्यासादेव । 'प्रच्छेदनविधारणाभ्यां वा प्राणस्य' इति वचनात् ॥ ५३ ॥

Moreover

The Mind Acquires Fitness For Dhārāṇa (1). 53.

That fitness arises from the practice of Prāṇāyāma. This Sūtra confirms the former statement that by the expulsion and holding of breath, fixity of mind can be established.

(1) Fixity of mind in an internal region of the body is called Dhārāṇa. During the practice of Prāṇāyāma the thought has to