

naturally suspend the functions of their Prāṇas. It is such people, who remaining buried underground, show their magical power. This is neither Yoga nor Samādhi. That is why such people are not found endowed with the fruits of Yoga.

The suspension of Prāṇa, which brings with it suspension of activities or concentration of the mind and makes it one-pointed, constitutes the yogic Prāṇāyāma. Each period of concentration of the mind during the practice of each Prāṇāyāma, growing gradually and continuously, develops finally into Samādhi. That is why it is said that twelve Prāṇāyāmas make one Pratyāhāra, and twelve Pratyāhāras make one Dhāraṇā etc. Therefore unless the mind is steadied and made free from attachment to objects, it is not Yogic Prāṇāyāma. It would be only a form of trick. Mere suspension of the Prāṇa is an external symptom of Samādhi, not its internal or real symptom.

ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥

भाष्यम्—प्राणायामानभ्यस्यतोऽस्य योगिनः क्षीयते विवेकज्ञानावरणीयं कर्म, यत्तदाचक्षते 'महामोहमयेनेन्द्रजालेन प्रकाशशूलं सत्त्वमावृत्य तदेवाकार्यं नियुङ्क्ते' इति । तदस्य प्रकाशावरणं कर्म संसारनिवन्धनं प्राणायामाभ्यासादुर्वलं भवति, प्रतिक्षणं च क्षीयते । तथा चोक्तं 'तपो न परं प्राणायामात्ततो विशुद्धिर्मलानां दीप्तिश्च ज्ञानस्येति' ॥ ५२ ॥

By That The Veil Over Manifestation Is Thinned. 52.

In the case of the Yogin engaged in practising Prāṇāyāma the Karma, which shuts out discriminative knowledge dwindles away (1). That (Karma) has been described in the following quotation : "By its power of the illusive magic of misapprehension the illuminer Sattva is shrouded and is directed to improper deeds". That Karma of the Yogin which veils revelation and brings about birth and rebirth, gets weak by the practice of Prāṇāyāma, and is gradually reduced. Thus it has been