

effortless, helps the practice of Āsana. In the course of the practice of Āsana, it will be felt as if the body has got fixed to the earth. On further development of steadiness, it will be felt as if the body is non-existent. "My body has become like void dissolving itself in infinite space and I have become like the wide expanse of the sky"—this form of thought is called meditation on the infinite (Ananta Samāpatti).

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

भाष्यम्—श्रोतोष्णादिभिर्द्वन्द्वै रासनजयान्नाभिभूयते ॥ ४८ ॥

From That Arises Non-Affection By Dvandvas Or Opposite Conditions. 48.

When perfection in Āsana is attained, the devotee is not affected by the opposite conditions like heat and cold etc. (1).

(1) The Yogin who has perfected the practice of Āsana, is not affected by heat or cold, hunger or thirst. On account of steadiness in Āsana the body feeling vacant, a state of anaesthesia is produced, due to which heat or cold is not perceived. Similar steadiness applied to seats of hunger or thirst, makes one insensitive to hunger and thirst. In fact, pain is a form of over-activity, which is subdued by the practice of calmness.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९ ॥

भाष्यम्—सत्यासनजये बाह्यस्य वायोराचमनं श्वासः, कौष्ठस्य वायोर्निसारणं प्रश्वासः, तयोर्गतिविच्छेद उभयाभावः प्राणायामः ॥ ४९ ॥

That (Āsana) Having Been Perfected, Regulation Of The Flow Of Inhalation And Exhalation Is Prāṇāyāma (Breath Control). 49.

Āsana having been perfected, the suspension of both the processes of drawing in of external air and the exhalation of internal air constitutes a Prāṇāyāma (1).

(1) The Prāṇāyāma mentioned in this Yoga is not the same as those mentioned in Haṭha-Yoga as exhalation (Rechaka),