

be constantly fixed on the internal region. It is needless to say that this brings on the qualification to fix the mind there. In Sūtra I-34 it has been stated that stability of mind is acquired by the practice of Prāṇāyāma. Stability means fixity of the mind on a desired object.

भाष्यम्—अथ कः प्रत्याहारः—

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५४ ॥

स्वविषयसम्प्रयोगाभावे चित्तस्वरूपानुकार इवेति, चित्तनिरोधे चित्तवन्निरुद्धा-
नीन्द्रियाणि, नेतरेन्द्रियजयवदुपायान्तरमपेक्षन्ते । यथा मधुकरराजं मक्षिका
उत्पतन्तमनुत्पतन्ति, निविशमानमनु निविशन्ते, तथेन्द्रियाणि चित्तनिरोधे
निरुद्धानि, इत्येष प्रत्याहारः ॥ ५४ ॥

What is Pratyāhāra ?

When Separated From Their Corresponding Objects, The Senses Follow, As It Were, The Nature Of The Mind, That Is Called Pratyāhāra (Restraining Of The Sense-Organs). 54.

Due to lack of contact with their corresponding objects, the senses, as it were, imitate the nature of the mind, *i.e.* like the mind which has suspended its function they also cease their functions, which makes the application of other means for the control of the senses unnecessary (1). Just as bees follow the course of the queen bee and rest when the latter rests, so when the mind stops the senses also stop their activities. This is Pratyāhāra.

(1) In other forms of discipline for the control of the senses the latter have to be kept away from objects, or the mind has to be consoled and soothed or some other methods have to be adopted but in Pratyāhāra these are not required, the mental resolution suffices. To whatever direction the mind is wilfully turned, the senses follow its course. When the mind is fixed internally, the senses no longer perceive external