

objects. Similarly when the mind is fixed externally on sound or any other object, it perceives that object only and the senses refrain from all activities related to other objects.

The principal methods for the practice of Pratyāhāra are (a) indifference to external objects, and (b) living in the world of thought. Pratyāhāra cannot be practised unless the habit of intently noticing objects with the eye and other senses is given up. The practice of Pratyāhāra becomes easy for those who cannot naturally observe external things minutely. Lunatics have a form of Pratyāhāra, so have hysterics. Those who are subject to hypnotic suggestions, attain Pratyāhāra well, when offered salt for sugar, they get the taste of sugar in the salt.

Yogic Pratyāhāra is different from all the above forms of Pratyāhāra. It is entirely voluntary. When the Yogin does not want to know a thing, his power of perception stops immediately. Prāṇāyāma is helpful in such suspension. Through practice of Prāṇāyāma for a long time, the tendency to suspend their activities gets stronger in the senses, hence Pratyāhāra becomes easier of practice. But there are other methods (meditation etc.) also, which may produce it. With the practice of the Yama and Niyama, Pratyāhāra is beneficial, otherwise wicked persons applying Pratyāhāra in the wrong way may cause much harm.

Pratyāhāra in the form of suspension of activities of the senses with control of the mind, is desirable to the Yogin. When a swarm of bees leave their hive for the construction of a new one, the queen bee leads the way. Wherever that large bee rests, the other bees also rest and when she flies, the others closely follow her course. The author has taken this example to explain Pratyāhāra.

ततः परमा वश्यतेन्द्रियाणाम् ॥ ५५ ॥

भाष्यम्—शब्दादिष्वव्यसनम् इन्द्रियजय इति केचित्, सक्तिर्व्यसनं व्यस्यत्येनं श्रेयस इति । अविरुद्धा प्रतिपत्तिर्याया । शब्दादिसंप्रयोगः स्वेच्छयेत्यन्ये । रागद्वेषाभावे सुखदुःखशून्यं शब्दादिज्ञानमिन्द्रियजय इति केचित् । 'चित्तैका-