

inhalation (Pūraka) and suspension (Kumbhaka). Some commentators have tried to make the two correspond but that is not proper.

If the air is not expelled after inhalation, there is a cessation of the movement of breath ; this is one Prāṇāyāma. Similarly, if after expulsion of air, the movement of breath is suspended, that also is a Prāṇāyāma. Whether after inhalation or after exhalation, suspension of breath itself is a Prāṇāyāma. Thus has the Prāṇāyāma to be practised one after another. A description of the Prāṇāyāma as suspension after exhalation has been given in the Sūtra I-35.

Prāṇāyāma can be performed after Āsana has been perfected. When Āsana has not been wholly perfected, Prāṇāyāma can be practised only when during Āsana the body becomes steady and the mind is occupied with a sense of void, or any other form of steadiness is established. Prāṇāyāma practised with a restless mind cannot be regarded as a part of Yoga. Just as in every Prāṇāyāma, the movement of the ingoing and outcoming breath is suspended, even so unless steadiness of the body and concentration of mind on one subject are maintained, it does not become Prāṇāyāma conducive to Samādhi. That is why the practice of concentration of mind along with the practice of Āsana is necessary from the beginning. Concentrating the mind either on God, or on a feeling of physical or mental void, or on a feeling of luminosity within the heart, the synchronisation of each ingoing and outgoing breath with that object of concentration has to be practised. That is, the object of concentration should be present in the mind during each act of inhalation and exhalation, or the inhalation and exhalation are to be looked upon as the predisposing causes bringing the thought of the object of concentration ; thus union between the breath and the object of concentration has to be practised. When this becomes habitual, then the suspension of the movement (of breath) has to be practised. During this practice, the mind has also to be kept fixed on the object of concentration. That is, suspension of breath and the mind's fixation on the object of concentration should be made as a single effort. Or the idea has to be entertained that by the suspension of breath the object of meditation itself has been held tightly in mental