

INTRODUCTION.

The aphorisms of Patañjali on the Yoga Sûtras are contained in four chapters and are nearly two hundred in number. The author of the aphorisms is said to be the same Patañjali who wrote the famous commentary on Pāṇini's aphorisms, under the name of the Mahâbhâṣya or the Great Commentary. Another work is also attributed to him—the great work on Medicine. If so, he was not only a great Grammarian and a great Philosopher, but a Great Physician. He prescribed for the body, mind and spirit all three. The age of Patañjali is now generally fixed at three centuries before Christ.*

The word Yoga comes from a Sanskrit root which means "to go to trance, to meditate." Others however derive it from a root which means to join; and Yoke in English is said to be the same word as Yoga. Both roots are feasible—in the case of the root to join, Yoga would mean the science that teaches the method of joining the human soul with God.

The philosophy of Patañjali is essentially Dualistic. The Jîvas or Puruṣas or human egos are separate individual entities and exist from eternity; so is also Prakṛiti, and so also Īśvara or God. It thus believes in three Eternal co-existent principles, the God, the Man and the Matter.

But man is found to be involved in matter, to have fallen from its pristine state of purity. The aim of Yoga is to free (viyoga) man from the meshes of matter. But the highest form of matter is mind—the Citta (a term which would include that which is technically known as manas, as Ahaṁkāra and as Buddhi). The students of Sâṅkhya need not be told that the first product of Prakṛiti or the root-matter is Mahat or the Great Principle—the Buddhi, then comes the Ahaṁkāra or I-principle—the matter through which can function the I-ness: and then the Manas or the matter which is the vehicle of thought. These three vehicles—the thought-vehicle (Manas), the I-vehicle (Ahaṁkāra), the Pure-Reason-vehicle (Buddhi)—constitute Chitta or the subtlest form of Matter. To free man from the fetters of this Chitta is thus the problem of Yoga.

The man when freed from all vehicles, remains in his own form called Svarûpa. It is not made of Prakṛitic matter. It is the body which belongs to man—is part of man from eternity—the body in which he

* See Dr. Rajendra Lala Mitra's preface to his Edition of the Yoga Aphorisms of Patañjali and also his paper on Goṅikâputra and Gonardîya as names of Patañjali, pp. 261 et seq., of the Journal of the Asiatic Society of Bengal for 1883.

dwells in Mukti in super-celestial worlds. It is the body in which the Triune God is directly active—Īśvara, Prāṇa and Śrī—or the Father, the Son and the Holy Ghost. This svarūpa—deha, is the body of Prāṇa—the body of Christ of the Gnostics. This is the incorruptible undecaying body, the spiritual body.

But when man is not in his Own-Form (Svarūpa), he functions naturally in the lower vehicles, and his form is there the form of his vehicles—whether it be of Buddhist, Ahaṃkāric or Mānasic matter. In fact the man of Psychology is this triad—Ahaṃkāra, Buddhi and Manas.

The human consciousness in whatever lower body it may function is always a dual consciousness—it must be alternately pleasurable or painful. Pleasure and pain are the marks of consciousness functioning in Chitta. The Svarūpa consciousness is only above all pains.

Next to this primary division of all consciousness, as regards their nature; the consciousness as regards its quality is five-fold:—(1) it may be a true consciousness of some objective reality—something which is outside the man and his vehicles; or (2) it may be an incorrect consciousness of outward reality; or (3) it may be a hallucination; or (4) it may be non-perception of anything external but of rest; or (5) it may be the reviving of old perceptions. In other words, the consciousness looked at from the subjective or emotional point of view is either pleasurable or painful; looked at from the objective or cognitional point of view it is—(i) true perceptions, (ii) false perceptions, (iii) hallucinations, (iv) sleep, and (v) memory.

Thus both the emotional and the intellectual aspect of the Chitta—or the Triune Man is to be checked. But how is it to be checked. The answer is by constant practice and want of attachment or Dispassion. There must be constant exertion to keep the mind on one point. This is called Abhyāsa. The intellectual functioning of the Chitta is to be checked by Abhyāsa—putting the mind to think of one object, and as soon as it strays away from it to bring it back again to the same point. This practice or Abhyāsa, steadily persevered in, would make the mind one-pointed, with the help of Viveka or discrimination.

As regards the emotional sides of the mind, it must be checked by Vairāgya or dispassion. Pleasure or Pain, attraction or repulsion, love and hatred can be controlled only by this world-weariness—realisation that there is nothing in this world or the next worth striving after, worth desiring or worth hating. The highest form of Vairāgya will be attained when one will realise his separateness from all Prākṛitic vehicles—when he can say “I am not Body, or Desire, or mind, or Reason or I-ness.”

The state of Samādhi or trance induced by Practice and Dispassion is two-fold—Samprajñāta and Asamprajñāta. In the first, the man has shut off from his consciousness all external impressions, but his internal self-initiated activities have not ceased. In the other, even these are stopped.

There are some entities whose consciousness is in a state of Samādhi naturally, who have not to acquire it by any exertion. These are the classes of beings called Videhas and Prakṛitilayas. Their consciousness is cosmic. The Videhas are Devas. They are Mukta from the beginning: but in some future Kalpa they may come into the world-cycle. The Prakṛitilayas are Adhikāri Puruṣas, the great office-holders in the cosmic hierarchy. They are the perfect ones of the past Kalpa.

In the case, however, of ordinary entities—for the Videhas and the Prakṛitilayas do not stand in need of Yoga—the method of suppressing Chitta-functions consists in having faith, energy, retentive memory, meditation and wisdom. One must cultivate these qualities in order to become a successful Yogī.

The success is quicker according to the amount of energy put in by the person in his practice. But the best and the safest method of Yoga is the love of God. Loving God with all one's heart and soul, would quickly bring about the cessation of all mental functions. God is a spirit untouched by sorrow, action and its fruition. He is Omniscient, He is the Teacher of all, and from eternity. His mystic name is Om. One must recite this Om constantly meditating on its letters and their imports; and thus all obstacles to concentration will be removed, and the Inner Self will manifest itself. The obstacles to concentration are disease, languor, doubt, heedlessness, laziness, sensuality, delusion, &c., mentioned in I. 30. But when the mind is concentrated, there is no pain or despondency, no fidgetiness, no difficulty of breathing. To attain concentration and remove these obstacles, the aspirant must practise to fix his attention on One Point, One Truth. Of course the highest Truth is God and so the constant attitude of the mind should be God-pointed.

The aspirant must strictly regulate his conduct as regards others. He must show happiness and feel happiness when dealing with those who are happy. Let him have no feeling of jealousy towards them. He must show compassion towards those who are suffering. He must not be callous to the miseries of others. He must be complacent towards the virtuous, and hate not the sinner. These are the moral attributes that he must try to cultivate.

There are, however, some particular methods which quickly bring about concentration ; one of them is the regulation of the breath. The monotony of slowly breathing in and breathing out brings about hypnosis. Fixing the attention on various parts of the body, such as the tip of the nose, palate, &c., are also helpful. The astral senses are developed by this means, and when the practitioner gets first-hand knowledge of astral sights, sounds, &c., his doubts are removed, and he feels more earnestness in pursuing the path.

If the astral development is not wanted, the practitioner may concentrate his attention on the light in the heart : and upon the thought "I am." This also steadies the mind.

Or he may fix his attention on some great and holy saint or sage—such as Zoroaster, the Buddha, the Christ, &c.

Or he may fix his attention on the objects of his dreams. Sometimes in dream he may be shown a great Deva or a great Teacher. Let him not reject it as fancy. By fixing his attention on it he may acquire steadiness of mind.

Or he may fix his attention on the ideas that pass through his mind just before he goes to sleep, the pictures that arise when one is half-awake and half-asleep—the hypnopompic (as Myers calls them). Or he may fix his attention on the pictures that one sees just before awakening—the hypnogogic. If he can fix his attention on these, he may easily pass into hypnosis.

By such concentration all mental impurities are removed, and the mind becomes like a pure crystal that reflects truly and correctly all objects that are presented to it. They are no longer distorted pictures or dim and dull reflections of outer verities. The mental vehicle is purified, and the knowledge that now arises is far more true than any knowledge that he had before. The mind, however, enters as an element in every such knowledge, and the past ideas and memories tinge such knowledge. This state is called Savitarka or mixed up trance. But when the mind reflects only the object, without adding to it anything from its own associations and storehouse, it is pure idea and is Nirvitarka Samâdhi. In this state the light of the Self shines out on purified mind. It is not only a pure crystal that faithfully reflects the outer objects, but it is illumined, as if it were, by a light which was dormant within its own inmost centre. Such a mind is called the Truth-bearing mind. It has truth within it and truth without—a mass of truth—a tree carrying the fruit of truth—a female full with truth. Up to this time the objects of the mind were mere ideas and inferences, mere thoughts,

Now the contents of the mind are things, the very things as it were, and not merely thoughts of things. The mind modifies itself, as it were, into the very thing itself ; and thus the thing is known more truly and essentially than it was known ever before. In this state of mind, the time and space cannot impede the perception of the object. The object may be inside a box, behind a wall or hundreds of miles off, the mind faithfully reproduces it. The object may be the subtlest and the minutest, not visible even under the strongest microscope, the mind reproduces it. For it no longer depends upon the senses for its knowledge, but has become the all-sense itself. In this way the mind becomes the highest sensory :—by constant practice the mind gets into the habit of reflecting the trance objects. But even this habit is ultimately to be conquered if one wishes to rise to the higher levels of what is called the seedless trance.

The First Chapter thus, in fifty-one aphorisms, gives what may be called the theory or the science of Yoga. An ardent and intelligent person can learn enough from this chapter alone to become a practical Yogin. But for men of ordinary intellect, more detailed teaching is necessary. The Second Chapter enters into such teaching. It may be called the art of Yoga—the technique of it.

The art of Yoga consists in bringing under control and purifying the three lower vehicles of man, namely, the body, the mind and the spiritual Self—the astro-physical, mental, and the causal bodies. The astro-physical body is to be purified and brought under control by what are called ascetic practices,—early rising, bathing, fasting, bearing hardships, etc., in short, all that go under the name of Tapas—or austerities. The mental body must be purified and strengthened by study, by acquiring knowledge. An ignorant person cannot be a Yogî. The causal or spiritual body is to be developed by entire devotion to God. Thus an atheist cannot be a true Yogî.

These three helps—austerities, study and resignation to the will of God—facilitate trance and remove "afflictions." The "affliction" is the technical name of certain intellectual and emotional weaknesses to which all human beings are liable. They are five in number :—(1) The first is the Nescience or Wrong Notion of things objective—mistaking the non-eternal for the eternal, the impure for the pure, the painful for the pleasurable, the non-Self for the Self. (2) The second is the wrong notion about things subjective—identifying one's Self with the vehicles in which the Self functions, taking the bodies for the soul. These two are intellectual defects. (3) The third is the emotional weakness. It is the desire natural of man, running after pleasant things. (4) The fourth also is emotional—hatred of

things that give pain. Thus these two—love and hatred—are emotional defects. The fifth defect is neither intellectual nor emotional—it is instinctive—the instinct of self-preservation—the instinctive fear of death—the love of life. These are the five “afflictions” of Yoga—Avidyâ, Asmitâ, Râga, Dveṣa and Abhiniveśa—Nescience, Egoism, love and hatred and instinctive dread of death. These “afflictions” are destroyed by meditation and the methods already mentioned.

These “afflictions” are the root of the body of transmigration, the root of re-incarnation, of birth, life and suffering. The pleasure and pain which a man suffers are the result of his past acts, the virtuous acts are the seed of pleasure, the vicious of pain. The word “affliction” is thus a purely technical term, for it includes the high heavenly pleasure also which is the result of virtuous actions. But in the philosophy of Yoga—as well as that of Sâṅkhya—all such pleasures are also considered as pains: because philosophically the world is painful, all its experiences, even those which people call pleasurable, are painful to the philosopher. This is stated in the memorable aphorism, II. 15, p. 100.

All world-experience being thus painful, the philosopher seeks to find the root-cause of this experience and this is the conjunction of the knower and the knowable—the Self and the not-Self. Because man is tied with mind, and cannot extricate himself from the embraces of mind-matter that he suffers. When he masters the mind, and is not her slave, then there is no pain—there is no necessary experiencing of joy and sorrow. The non-ego to which the man is tied has the three well-known attributes or Guṇas—the Sattva, Rajas and Tamas—the Light, the Activity and the Inertia—is the source of all elements, and producer of all sensations and senses.

The Yoga system of cosmogony is the same as that of the Sâṅkhya, so far as the evolution of the world-elements out of the Primordial matter called Prakṛiti is concerned. It is summarised in II. 19.

What is the nature of the Self? This question naturally arises after one has learned the nature of the non-Self. The man is pure consciousness: and the non-Self exists for him. If man is pure consciousness, how does he perceive the non-Self? He knows the non-ego by a sort of reflex action. The mind catches the reflection of the non-Self; and the man becomes conscious of that reflection. The man is thus the seer of the pictures in the mind. The non-ego or the knowable thus exists for the sake of the Man. In the state of Mukti, there exists no knowable for that Man. Though to the Perfect Man there is no knowable, it does not

mean that the knowable ceases to exist. It exists with regard to the other souls that have not reached perfection.

A question is often asked: If the ultimate goal is the separation of man from the non-Self, the knowable, why was this conjunction between the two brought about? Why was man tied down to non-Self, to matter-mind? The answer to this is: In order that Man may perfect his nature by acquiring all experiences and passing through them. Unless the Man learns all that the Matter-Mind has to teach, the conjunction is not broken. The effective cause of this conjunction lies in the Avidyâ—the Wrong Notion. When, therefore, the Avidyâ or Nescience is removed, the conjunction is removed and the Man shakes off the eternal burden. How is the Avidyâ to be removed? The Avidyâ being Wrong Notion, can be removed only by Right Notion call Viveka-Khyâti or Discriminative knowledge. This discriminative knowledge has seven stages—four dealing with the phenomenal knowledge and three with the mental or subjective notions, as described in II. 27. It is on reaching this that the title of Adept or Kuśala is given to the Yogi.

The acquisition of this Adeptship is through the practice of eight-fold Yoga. The famous phrase Aṣṭâṅga Yoga refers to this. The eight accessories of Yoga are enumerated in II. 29. Five of these are external, as if, compared with the last three. The eight Aṅgas are so important that it can well bear repetition here.

First, Practise Restraint, *i.e.*, be moral. This restraint or Yama consists of five sub-divisions:—(a) do not kill or injure any being. Be kind to all. Ahimsâ; (b) Speak and act truth; (c) Steal not, nor acquire illicit gains; (d) Practise continence and celibacy; (e) Be not avaricious. These are universal rules.

Second Niyama or Observance. This is also five-fold:—(a) Be clean in body and mind, (b) Be contented, (c) Practise asceticism and austerity, (d) Study sacred books, (e) Be devoted to God.

While practising Yama and Niyama, if obstacles arise, always try to think of the opposite quality. If he feels a strong desire to tell a falsehood, let him not fight the desire, by a frontal attack, by checking it. Let him substitute the opposite desire—the beauty of truthfulness. If he hates another, let him think of the good qualities of that man. If he is in danger of breaking the vow of celibacy, let him think of the glorious future of the Brahmachârî. Pratipakṣa Bhâvana—thinking of the contrary—is the key of success. It is the great strategy in this moral battle, and is embodied in II. 33. The moral qualities mentioned in Yama, must be absolutely observed—no sophistical diminution of their absolute nature

is allowed to the Yogî. To him the moral laws are absolute. Thus the first rule of Ahimsâ says "kill not." This is an absolute rule. There cannot be any exceptions or reservations. The enemies of the country, the renegades of religion, the blasphemers of sages and saints, the murderer, the criminal—kill none. To Yogî the vow of non-killing is absolute. He must not kill even in self-defence of himself or of his near and dear ones. Hence the rule says: "They (Yama) are the great vow universal, and not limited by caste, country, age and condition." (II. 31). So also with truth. One must not lie for the sake of one's country or State or Brâhmana or cow, &c. Not only this: there are certain omissions which become as bad as actual commissions of these sins. He incurs sin if he causes another to do it or permits its being done.

The third *Ânga* of Yoga is *Âsana* or posture. No particular posture is obligatory, but the posture must be such as is steady and easy; not painful or irksome. The various postures given in books of Haṭha Yoga such as *Gheraṇḍa Saṃhitâ* or *Śiva Saṃhitâ* are useful as physical exercises, for the otherwise sedentary Yogî.

The fourth *Ânga* of Yoga is the much abused *Prāṇâyâma* or the Regulation of breath. The Yoga has come to mean, in the thoughts of many, posturing and nose-closing. But the right regulation of breath as a mental and physical effect was pointed out long ago. The Western science has come to recognise its advantages and Books of Breathing are not as rare now as they were when we first wrote about it in 1882.

The fifth *Ânga* of Yoga is *Pratyâhâra* or Abstraction. It is a state of catalepsy when the senses do not come into contact with their objects. It is the state of the inhibition of the senses. A pistol may be fired near the ear of the Yogî and he will not hear it. Ammonia may be held under his nostrils and he will not smell it, and so on.

All the above five are *Bahirânga* or the external. The internal Yoga which has to deal with the mind and mind alone consists of the last three *Ângas*—*Dhâranâ*, *Dhyâna* and *Samâdhi*.

The Third Chapter gives a description of this *Antarânga* Yoga. The *Dhâranâ*, *Dhyâna* and *Samâdhi* are collectively called *Samyama*.

When the stage of catalepsy is reached, the Yogî fixes his mind on any particular portion of his body. This *holding* the mind in a particular part is *Dhâranâ* or concentration.

The continuation of the mental effort to keep the mind there is *Dhyâna* or meditation.

This meditation (*Dhyâna*) turns into *Samâdhi* or contemplation

when the Self is lost as if it were, the object of meditation alone remains in the mind and shines out alone.

This *Samyama*—concentration, meditation and contemplative trance—is the great instrument of acquiring all knowledge of supersensuous verities. It is the strong searchlight of the mind which turned on any object, reveals its inmost core. It is the great light of wisdom—*Prajñâloka*.

This *Samyama* must be applied to plane after plane of nature, physical, astral, mental, &c. One cannot jump to a higher plane, leaving off an intermediate plane—the progress is gradual.

The Yogî who has mastered *Samyama* as regards a higher plane should not desecrate this faculty by employing it in lower planes. He who by *Samyama*, has learnt communion with God, should not waste his faculty in thought-reading, clairvoyance, bringing messages from the dead to the living or *vice versa*. He should not squander his energy in hunting up the past records in the astral light, nor the shadows of the future in the Brâhmic Idea.

What is the state of mind in *Samâdhi* and *Nirodha*? Is it a state of perfect quiescence of the mental body? As regards the mental body it is a state of perfect stillness so far as the vehicle is concerned, but it is a state of great *molecular* motion in the mental body itself. *The molecules* of the mental body are thrown in a very high state of vibration, though the body in all appearance is in perfect calm. This vibration of the molecules of the mental body, becomes by practice, rhythmic and this rhythmic flow is the mental peace of *Samâdhi*. The swing of the vibration lies between one-pointedness and all-pointedness—between the contraction to a point and expansion to embrace a whole universe. That which appears to be the stillness of *Samâdhi* is perhaps the highest activity possible. Even what is called one-pointedness is itself a state of utmost activity. When the mind is one-pointed it does not mean that one idea is indelibly impressed on the mind like an engraving on a stone, but that the mind is working so quickly that the image of one is formed in *no* time as it were, destroyed in *no* time as it were, and formed again. This quick succession of the same form is one-pointedness. In ordinary states one idea is followed by another idea. In one-pointedness the same idea vanishes and re-appears again and again. Thus what is called fixing the mind to a thought is really making the mind reproduce one thought over and over again, in the utmost quickness of succession, without the intrusion of any foreign thought.

The Third Chapter then gives a list of psychic powers and how to acquire them by applying *Samyama*. The power of knowing the past,

present and future is by making Samyama on three-fold modifications which all objects are constantly undergoing (III. 13).

Methods are laid down as how to acquire the memory of past births, how to read the thoughts of others, how to disappear from sight, how to get strength, how to see through closed doors, how to know the solar system and astronomy, &c., &c. These methods have a meaning only for him who knows the practice of Samyama. Without that no amount of thinking on the solar plexus will give one a knowledge of internal anatomy, &c.

The Fourth Chapter deals with Kaivalya or final emancipation—the realisation by Man that he is separated from Mind-Matter.

The psychic powers or Siddhis are either innate, or produced through the means of medicinal drugs, or suggestion of Mantra, or asceticism or contemplation. Some are born psychics, as Kapila, Swedenborg, &c. Temporary psychic powers may be acquired through anæsthetics, such as chloroform, hashish, &c. Psychic faculties may be developed by the recitation of certain Mantras, or the suggestion of sound. Some persons have acquired psychic powers through austerities. The fifth or contemplation is the method of this Yoga system.

The born psychics are those who had practised Yoga in their past lives. They are like eggs in which the bird has already fully formed—break the shell and the bird comes out. But ordinary men are eggs that require hatching for lives to develop the bird. The born psychics are like a field by the side of a reservoir of water on a higher level. It only requires the opening of the sluice to flood the field with water. It only requires some exciting cause to make a born psychic a developed Yogî. Ordinary men are, however, like fields, which are away from any source of water, and which require to be irrigated by bringing water from a distance, with great exertion, in this life. A Yogî, having attained the power of Samâdhi, sets about destroying his past Karmas. All Karmas may be divided into three classes :—(1) The acts done in the past whose consequences the man *must* suffer in the present life : the Karmas to expiate which he has taken the present birth or incarnation. They are the *ripe* Karmas (Prârabdha). (2) The Karmas done in the past, but which are not ripe, and will have to be expiated in some future life. They are the *stored* Karmas or *unripe* (Sañchita). (3) The Karmas which a man creates in his present life, and which have to be expiated in a future or the present life. This last kind of act—the fresh Karmas, can be stopped. By devotion to the Lord and doing everything in a spirit of service, no *fresh* Karmas are generated. The incurring of debt is stopped

The man, however, has to pay off past debts—the ripe and unripe Karmas. The ripe Karmas will produce their effects in the present life. The Yogî does not trouble himself about this. But the *unripe* or *stored* Karmas require a future birth. It is here that the Yoga is of the greatest practical importance. The Yogî is not bound to wait for future lives in order to get an opportunity to pay off the debt of Sañchita Karmas. He simultaneously *creates* ALL the bodies that those Sañchita Karmas require—through those bodies expiates all his Karmas simultaneously. Every one of such body has a Chitta or mentality of his own. This is the Nirmâna-chitta or the Artificial mind—like the Pseudo-Personalities of hypnotic trance. These artificial minds arise simultaneously like so many sparks from the Ahankâric matter of the Yogî's Self, and they ensoul the artificial bodies created for them. These artificial bodies with artificial minds in them walk through the earth in hundreds—they are distinguished from ordinary men by the fact that they are perfectly methodical in all their acts, and automatic in their lives. All these artificials are controlled by the consciousness of the Yogî. One consciousness controlling hundred automatons. Every one of these automatons has a particular destiny, a particular portion of the Sañchita Karma to exhaust. As soon as that destiny is fulfilled, the Yogî withdraws his ray from it, and the "man" dies a sudden death—a heart failure generally.

Now what is the difference between the ordinary mind and the Yoga-created mind—the natural Chitta and the artificial Chitta. The natural mind by experience gains a habit, the impressions are stored in it and they, as Vâsanâs, become the seeds of desires and activities. The artificial mind is incapable of storing up impressions in it. It has no Vâsanâs and consequently it disintegrates as soon as the body falls down.

The actions performed by the Yogî, through his ordinary or the extraordinary bodies—through the body with which he was born, or through the bodies which he gives birth to by Yoga power—are no actions in the ethical sense of the word. They are not Karmas—neither good nor bad. They are the paying up of the past debts, and not incurring of fresh liabilities. With ordinary men the actions are good or bad, or a mixture of both—white or black or gray, all such actions produce their effect—particular kind of birth, particular length of life period, particular kinds of life experiences—or produce their effect as tendencies to certain kind of actions. Both kinds of effects constitute the *fate* or the *destiny* of man.

Tendency is memory. The essence of memory is converted into tendency. The tendencies with which a man is born are the extracts of all the memories of a particular kind. The *events* of the past life are not remembered, but from the tendencies of the present life one can easily infer what those events must have been to give rise to these tendencies. The surgical operation may be forgotten, because performed under chloroform, or in infancy, but from the nature of the cicatrix one can infer what must have been the nature of the operation. Therefore, the *Smṛiti* (memory) and *Śaṃskāra* (tendency or habit) are really one (*Ekārūpatva*)—IV. 9. Acts produce habits, habits lead to acts—the circle of *Vāsanā* is eternal, and beginningless. Is it possible to break this chain of habits and acts, acts and habits? *Jñāna* is the only means. Through *Jñāna* alone is possible to destroy this inexorable chain of causation.

Now what is this *Jñāna* or wisdom? It is the realisation of the distinction between the *Puruṣa* or Spirit, and *Prakṛiti* or mind-matter-energy. *Puruṣa* is pure consciousness or rather *Chitśakti*—power of consciousness. By his proximity to *Prakṛiti* (mind-energy-matter) it induces in the latter his quality. This induction takes place in the purest part of *Prakṛiti* in the *Buddhic-essence* (the mental portion of *Prakṛiti*): Just as soft iron becomes magnetised by its proximity to iron. Thus *Chitśakti* or consciousness is two-fold,—the pure consciousness of the spirit or spiritual consciousness and the consciousness of the *Buddhisattva* or mental consciousness. The pure *Buddhisattva* (devoid of *Rajas* and *Tamas*) reflects the spirit and appears like spirit and is mistaken for it. The *Jñāna* consists in the discrimination of this difference realising that the *Chitta* is the instrument and not the Self. In the state of *Samādhi*, when this highest knowledge is realised, then arises the positive activity of the Spirit. Up to this time the effort was in a sense negative only—separating the Spirit from mind-energy-matter. When this separation is realised, then the Spirit manifests its own attributes fully. This manifestation of the attributes (*dharma*) of the Spirit on its own plane above the planes of *Prakṛiti* (mind-energy-matter) is the highest form of *Samādhi*. It is positive *Samādhi* and is called *Dharma-Megha Samādhi*. *Dharma* means highest activity, above the sphere of causation, where the actions are neither white, black nor grey, an activity that leads to the highest end of Man—an activity which is the highest end of Man. It is called *Megha* or cloud, because this state of *Samādhi* rains such *Dharma*—is full of *Dharma* and *Dharma* alone. It is the cloud which showers all blessings on the lower planes—while the Man himself basks in the Light of the Eternal Sun. Every *Mukta Yogī* is a *Dharma-Megha*—the Cloud

of Holiness—the showerer of good and nothing but good on all creation. A man who has become a *Dharma-Megha*—a Cloud of Holiness, is above all afflictions and *Karmas*, his mind is free from all taints, and there is nothing that is beyond the scope of his knowledge. Being the Cloud of *Dharma* all attributes are known to him. Then the man is in his *Svarūpa*—this is *Kaivalya*, this is *Self-realisation*—the state of true Freedom, though full of highest activity. Such a Man, the *Dharma-Megha*, the Cloud of Holiness, is a blessing to the thirsting humanity—nay a blessing to the whole creation.

Dated, 24th February 1910.

S. C. V.



THE YOGA DARSANA OF PĀTANJALI

WITH
THE SĀṆKHYA PRAVACHANA COMMENTARY OF VYĀSA
AND
THE GLOSS OF VĀCHASPATI MIŚRA.

CHAPTER THE FIRST, ON TRANCE (SAMĀDHI).

Sūtra 1.

अथ योगानुशासनम् ॥ १ ॥

अथ Atha, now. योग Yoga, of Yoga, or concentration, contemplation (Samādhī.) अनुशासनम् Anuśāsanam, a revised text, or explanation.

1. Now a revised text of Yoga.

ॐ नमो भगवते वासुदेवाय ।

यस्त्यक्त्वा रूपमाद्यं प्रभवति जगतोऽनेकधानुग्रहाय
प्रक्षीणक्ले शराशिविषमविषधरोऽनेकवक्त्रः सुभोगी ।
सर्वज्ञानप्रसूतिर्भुजगपरिकरः प्रीतये यस्य नित्यम्
देवोऽहीशः स वोऽव्यात्सितविमलतनुर्योगदो योगयुक्तः ॥ १ ॥

अथ योगानुशासनम् । अथेत्ययमधिकारार्थः । योगानुशासनं शास्त्रमधिकृतं वेदि-
तव्यम् । योगः समाधिः । स च सार्वभौमदिचत्तस्य धर्मः । क्षिप्तं मूढं विक्षिप्तमेकाग्रं निरुद्ध-
मिति चित्तभूमयः । तत्र विक्षिप्ते चेतसि विक्षेपोपसर्जनीभूतः समाधिर्न योगपक्षे
वर्तते । यस्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति क्षिणोति च क्लेशान्कर्मबन्धनानि
शुध्ययति निरोधमभिमुखं करोति स संप्रज्ञातो योग इत्याख्यायते । स च
वितर्कानुगतो विचारानुगत आनन्दानुगतोऽक्षितानुगत इत्युपरिष्टाद्विभेदविव्यामः ।
सर्ववृत्तिनिरोधे त्वसंप्रज्ञातः समाधिः ॥ १ ॥

VYĀSA'S COMMENTARY.

“Now.”—This word here denotes undertaking. A text giving a revised critical teaching of Yoga is to be understood as having been undertaken.

Yoga is contemplation (Samādhī, trance), and it is a characteristic of the mind pervading all its planes. The planes of the mind are :—

Wandering (Kṣipta); Forgetful (Mūḍha); Occasionally steady or distracted (Vikṣipta); One-pointed (Ekāgra); and Restrained (Niruddha).

Of these the contemplation in the occasionally steady mind does not fall under the heading of Yoga, because of unsteadiness appearing in close sequence. That however, which in the one-pointed mind, fully shows forth an object existing as such in its most perfect form, removes the afflictions, loosens the bonds of karma and thus inclines it towards restraint, is said to be the Cognitive Trance (Samprajñāta Samādhi). And we shall explain further that this is accompanied by philosophical curiosity (vitarka), meditation (vichāra), bliss (ānanda), and egoism (asmitā).

When however all the modifications come under restraint, the trance is ultra-cognitive (Asamprajñāta Samādhi).

VĀCHASPATI'S GLOSS.

Bhagavān Patanjali here composed the aphorism, "Now a revised text of Yoga," with the object of stating briefly the subject of the treatise he desired to write, so that it may attract the intelligent student and also that the reader may be able to understand with ease.

The word 'Now' (ātha) the first of the sentence is explained:—" 'Now':—This word here denotes undertaking."

This word 'now' does not here denote sequence, as it does in, " 'Now there is light.'"

The word 'anusāsana' means here a text-book, the derivative meaning being that by which something is taught; and this cannot be begun in sequence of the performance of mental and physical restraint. On the contrary however the desire to know and the knowledge of realities appear in sequence of the desire to explain the knowledge of realities. As says the Veda:—"Therefore let him see the self, in the self" after having controlled the mind and the senses and become desireless, enduring and contemplative, (Br. U. IV. 4. 23).

Although it is possible that the questioning of a student the performance of purification actions (tapas), and employment of alchemy may serve as antecedents, they are not to be taken as such here, because the recognition and taking up of the study by a student are of no use in making a treatise on Yoga authoritative. Even if there should be no student for the time being, the work should be undertaken if authoritative. If however not authoritative, it should be given up, even though there be a student asking for it. The existence of an immediate sequence between the knowledge of truth and the desire to explain it is hereby refuted.

If, however, the meaning is to be taken to be undertaking, then by speaking of the Yoga to be discussed by undertaking the work, the whole meaning and object of the work is set forth; and the student is easily informed and set to work in the belief that trance is the means of the highest good, as set forth in the Vedas, the Smṛitis, the Itihāsas, and the Purāṇas.

The question arises, Is the word 'Now' to be taken to mean undertaking in all works? Because in that case it would mean the same in the Vedānta Sūtra.

Athāto Brahmajijñāsā.

"Now then a desire to know Brahma."—I. 1. 1.

To meet this objection the Commentator specifies:—"This word here, &c."

Another doubt arises. How is Patanjali, the author of the Yoga Teaching, when we have it in the Smṛiti of the Yogī Yājñavalkya, that Hiranyagarbha and no other ancient was the original teacher of Yoga. For this reason the author of the aphorisms has used the word 'Anusāsana' (revised text) which means teaching after it has already been taught, not only teaching.

Because the word 'Now' means here an undertaking, the Commentator says that the meaning is that, 'a text giving a revised critical teaching of Yoga is to be understood as having been undertaken.'

But why should it be said that a work teaching Yoga is undertaken here? It is Yoga itself that is intended to be discussed here.

For this reason is it said:—"Is to be understood, &c.'" It is true that Yoga is spoken of as the subject of discussion here. It can, however, be discussed only by means of a work treating of the subject. The action of the teacher works through the instrument and does not directly operate upon the object. With the object of specifically mentioning the action of the teacher, his work treating of the subject of Yoga is to be understood as having been undertaken. Yoga, however, is to be undertaken as the subject of the work.

It should also be known that the hearing of the sound of the word 'ātha' (now) when used to denote undertaking, is considered auspicious, like the sight of a jar full of water, which some one may be carrying.

The Commentator now removes the doubt as to the meaning of the word 'Yoga,' which arises from its ordinary connotation. Thus says he, "Yoga is contemplation." The word 'Yoga' is derived from the root Yuj, to contemplate, and not from the root Yujir, to join, in which latter case it would mean conjunction.

Another question arises again. Trance (Samādhi) is to be described later on as being only a branch of Yoga. How can it then be that a part only may be the whole?

The Commentator adds for this reason:—"and it pervades all its planes." It is the word 'and' (cha) which distinguishes the whole from the part.

The planes are the states to be mentioned later on, the Madhumatī, the Madhupratīkā, and the Viśokā. They are the states of the mind in which the potencies only are left in residue in the mind. Yoga, defined as the restraint of mental modifications, is present in all these planes, i. e., in all these states of the mind. Not so the trance which is only a branch of it.

Yoga is given here only its root meaning of contemplation, because the statement is made here only as an incentive to study, without intending to emphasize the distinction between the whole and the part. The real meaning of the word 'Yoga' is only the restraint of mental modifications.

For the refutation of those who say that the restraint of mental modifications is dependent upon the self, by reason of the modifications themselves being cognitions and therefore dependent upon the self, it is said:—"and it is a characteristic of the mind."

By the word 'mind' (chitta) the internal organ, the will-to-know is hinted at. The power of consciousness, which is constant in its eternity and thus unchangeable, cannot have the faculty of knowledge for its characteristic. The will-to-be, which is the same as the will-to-know, however may. This is the meaning.

Grant that, but if the Yoga pervades all the mental planes, then, the wandering, the forgetful and the distracted planes of the mind too should be understood by the word 'Yoga' showing as they do the restraint of certain mental modifications relatively to the others. To remove this doubt, the planes to be taken and rejected as falling within 'Yoga' are mentioned, beginning with the word, 'wandering, &c.'

The wandering plane or condition of the mind is that in which it is always thrown by disturbing Energy (Rajas) towards these and those objects, and is thus extremely unsteady.

In the forgetful condition the mind is possessed of the modification of deep sleep on account of the excess of inertia (the quality of Tamas).

The occasionally steady or distracted is differentiated from the wandering. The difference consists in the occasional steadiness of that which is for the most part unsteady.

This excess of its unsteadiness is either acquired, or brought about by the obstacles of disease, disinclination, &c., to be mentioned later.

The *one-pointed* is that which moves along one line only.

The *restrained* mind is that in which all the mental modifications have been restrained, and exist only as potencies.

Of these, the *wandering* and the *forgetful* modifications are not denied here expressly the status of Yoga, being far removed as they are from that state, inasmuch as notwithstanding the existence of relative restraint in them, they do not even form links in the chain of causes which lead to the highest good, and because they are in conflict with the nature thereof. To the *occasionally steady*, however, the status of Yoga is expressly denied, because in this case it is possible to mistake it as such on account of its occasional manifestation of steadiness over existing objects of knowledge. In the occasionally steady mind the contemplation does not fall under the heading of Yoga consisting as it does only of an occasional steadiness of the mind over an existing object. Why? Because it is followed in close sequence by its contrary state of unsteadiness and inapplication. Having fallen as it does in the midst of the manifestations of a contrary class, its very nature becomes difficult to distinguish from the very first as cause or effect. A seed which has remained in fire even for three or four seconds, will most certainly not sprout into leaves, even though sown.

Which contemplative mental state is then Yoga, if not the one which follows or is followed closely by unsteadiness?

'That however which in the one-pointed mind, &c.'

The words 'existing as such' keep out an object whose existence is only fastened upon the reality. The words, 'in its most perfect form' are used to signify the best, i.e., that which manifests its essence to its utmost capacity. This is mentioned because the phenomenon of deep sleep also has a mind directed towards the one point which is its then object; that is to say, the quality of inertia (tamas) which though characterized by the absence of all other mental phenomena, does still exist as such; and the excess of inertia is bad because it is the cause of the afflictions.

The word, 'fully' is used to qualify the words, 'shows forth, because the showing forth, i.e., the knowledge of the realities may be accomplished by verbal and inferential cognitions also. Knowledge so obtained however, is not competent to remove nescience (avidyā) which is directly present in the mind; whereas inferential and verbal knowledge are after all indirect, the object being absent. The word 'fully' (pra) signifies intensity, and therefore indicates direct perceptual knowledge. The present sight of two moons and the doubt as to any particular direction of space go on existing, even though inference and authority point the other way.

Egoism and the other afflictions have their root in nescience. The appearance of knowledge means the removal of nescience. Egoism and other afflictions are also removed on the appearance of knowledge, because they are contrary thereto, and because the cause of their existence is destroyed. For this reason the words, 'removes the afflictions' have been added to the description.

For the same reason does it loosen the bonds in the shape of actions (karma). It is non-antecedent action that is desired to be understood here, by using the word denoting the cause to mean the effect.

'Loosens means renders unfit for the production of effects. It will be said further,

"It ripens into life-time, life-state and life-experience, if the root exists."—II. 13.

"And inclines it towards restraint" means that it was not so inclined before.

This cognitive trance is four-fold. Hence is it said,

'This is accompanied, &c.'

The ultra-cognitive trance is described by the words,

'When however all the modifications, &c.'

In the *cognitive* trance are restrained those mental modifications of real cognition, &c., which are of the nature of disturbing energy and inertia (rajas and tamas): and this is done by resort to the class of mental modifications which are of the nature of the essence (sattva). In the *ultra-cognitive*, however, all modifications are restrained. This is the meaning.

The mental planes of Madhumatī, &c., which find their end in these two states, are all the planes. That which pervades all these planes is called Sārvabhauma, all-pervading.

Sūtra 2.

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

योगः Yogaḥ. yoga. चित्तं Chitta, of the mind, mental. वृत्ति Vṛitti, of the modifications, changes, various forms. निरोधः Nirodhaḥ, restraint.

2. Yoga is the restraint of mental modifications.

तस्य लक्षणाभिधित्सयेदं सूत्रं प्रवृत्ते । योगश्चित्तवृत्तिनिरोधः । सर्वशब्दाग्रहणात्संप्रज्ञातोऽपि योग इत्याख्यायते । चित्तं हि प्रख्याप्रवृत्तिस्थितिशीलत्वात् त्रिगुणम् । प्रख्यारूपं हि चित्तसत्त्वं रजस्तमोभ्यां संसृष्टमैश्वर्यविषयप्रियं भवति । तदेव तमसाऽनुविद्धमधर्माज्ञानावैराग्यानैश्वर्योपगं भवति । तदेव प्रक्षीणमोहावरणं सर्वतः प्रद्योतमानमनुविद्धं रजोमात्रया धर्मज्ञानवैराग्यैश्वर्योपगं भवति । तदेव रजोलेशमलापेतं स्वरूपप्रतिष्ठं सत्त्वपुह्वान्यताख्यातिमात्रं धर्ममेघ ध्यानोपगं भवति । तत्परं प्रसंख्यानमित्याचक्षते ध्यायिनः । चितिशक्तिरपरिणामिन्यप्रतिसंक्रमा दर्शितविषया शुद्धा चानन्ता च सत्त्वगुणात्मिका चेयमतो विपरीता विवेकख्यातिरिति । अतस्तस्यां विरक्तं चित्तं तामपि ख्यातिं निरुणद्धि । तदवस्थं संस्कारोपगं भवति स निर्बीजः समाधिः । न तत्र किञ्चित्संप्रज्ञायत इत्यसंप्रज्ञातः । द्विविधः स योगश्चित्तवृत्तिनिरोध इति ॥ २ ॥

VYĀSA.

The following aphorism was composed with the object of formulating its definition:—

'Yoga is the restraint of mental modifications.'

Because the word, 'all' is not put in before (mental modifications) the Cognitive also is termed Yoga.

The mind is possessed of the 'three qualities,' showing as it does the nature of illumination, activity and inertia. Mental Essence manifesting as illumination loves power and objects of sense, when mixed up with disturbing energy (rajas) and inertia (tamas). The same pierced through by inertia (tamas) approaches vice, ignorance, and absence of desirelessness and supineness. The same shining all round with the veil of forgetfulness removed, but affected by a touch of disturbing energy, approaches virtue, knowledge, desirelessness, and masterfulness. The same becomes itself when the least impurity of disturbing energy (rajas) is removed. It then shows forth only the distinction of nature

between the Essence of objective being and the conscious principle (puruṣa), and approaches the state of trance called the Cloud of Virtue (dharma-megha). This the thinkers call the Highest intellection. (Param prasaṅkhyānam).

The power of consciousness changes not. It goes not from object to object. The objects are shown to it. It is pure and infinite. This phenomenon (of the knowledge of the distinct nature of the two) is, however, of the nature of the Objective Essence, and is the opposite thereof. On this account the mind freed from attachment to that too, restrains even this form of manifestation. In that state it is possessed of residual potencies alone. That is the seedless trance. It is called the ultra-cognitive because nothing is cognized in that state.

This is the two-fold Yoga, the restraint of mental modifications.

VĀCHASPATI'S GLOSS.

The second aphorism is introduced by the words,

'This aphorism was composed, &c.'

The word 'its' refers to the two descriptions of Yoga, mentioned in the previous aphorism.

"Yoga is the restraint of mental modifications."

That particular state of the mind in which the manifestations of real cognition, &c., have been restrained, is the state of Yoga.

The question arises, is not this definition bad, inasmuch as it does not cover the Cognitive Trance, in which that class of mental modifications which are of the very nature of its essence (sattva) are not restrained?

For this reason the Commentator says :—"Because the word 'all' is not put in, &c." If the restraint of all the mental modifications were mentioned, the definition would not cover the Cognitive Trance. The restraint of mental modifications, however, which checks the operation of the vehicles of affliction, action and fruition, comprehends that too. In the Cognitive Trance also, the mental modifications caused by disturbing Energy (rajas) and inertia (tamas) are restrained. In fact, the Cognitive trance is the restraint of these modifications.

Why then does the one mind come into relationship with the wandering and other (more than one) planes? Further, what is the object of restraining the modifications of the mind so conditioned? To meet this apprehended questioning, the Commentator first takes up the cause of the mind thus coming into relationship with different conditions (planes).

'The mind is possessed of the three qualities :—

The Essence (sattva) is there, because it has the nature of illumination. Disturbing Energy is there, because of its possessing the nature of activity. The quality of darkness (tamas) is there, because of its possessing the nature of inertia.

The mention of the nature of illumination is suggestive. All the other qualities, therefore, of the Essence of things (sattva), such as brightness, lightness, joy and others are indicated.

By activity other qualities of disturbing Energy, such as remorse and sorrow, etc., are indicated.

Inertia is the characteristic modification of the quality of Tamas, the opposite of the quality of activity. By the mention of inactivity are indicated heaviness, interception, helplessness, etc.

The meaning is that the mind although one, passes into more conditions than one, because it is made up of the three qualities (guṇas) and its modifications are various, because the 'qualities' being unequal, fall into a variety of combinations.

Now the Commentator illustrates so far as may be, these very planes of the mind, the wandering and others, possessing as they do differences of sub-states :—"Mental Essence, &c."

Mental Essence means the Objective Essence (sattva) which has evolved as mind. By saying that the mental essence has the nature of illumination, it is shown that the mind has the quality of Essence (sattva) for its chief factor.

When in the mind, the disturbing Energy and Inertia (rajas and tamas) are a little less predominant than its own Essence, but equal to each other, then to it are dear power and the objects of sense, such as sound, &c. The mind, on account of the Essence being its ruling factor, desires to dwell upon reality. But because the reality is veiled by Inertia (tamas) it mistakes the attainments of Attenuation (Añimā), &c., for the reality; and desires to dwell and dwells upon them for a moment. Being pushed away, however, by Energy (rajas), even from this resting place, it finds not the rest sought after even there, but gets only a liking for them. As to sound, &c., why its love of them is well established as a matter of course, ever inclining as it does towards them by its own nature. It is the occasionally steady mind that is thus described.

While explaining the wandering mind, the author indicates the Forgetful mind also by words beginning with, 'The same pierced through thereafter by Inertia, &c.'

When Inertia flows into the mind and conquers Energy, then the Energy, having become incapable of driving the veil of the darkness of Inertia away from the Essence of the mind, it is rendered lazy by the Inertia, and approaches vice, &c. Ignorance is Untrue knowledge. Further, the knowledge in deep sleep is described as depending upon the notion of the absence of all other modifications. Therefore the state of forgetfulness (the Mañhā Bhūmi) is also indicated. The absence of masterfulness or supineness is the non-fulfilment of one's wishes everywhere. The meaning is that the mind becomes pervaded by vice, &c.

By the words, 'The same when the veil of forgetfulness, &c.,' the author means that, when the same mental Essence shines out in its own nature, then the mind approaches virtue, knowledge, desirelessness and masterfulness. Forgetfulness is inertia (tamas) and the same is the veil. When the veil is removed, it becomes as above described. It is for this reason that it illuminates all the specialized, the unspecialized, the undifferentiated phenomenal and noumenal states and the Puruṣa.

Inasmuch as notwithstanding this, it may not be capable of manifesting virtue and masterfulness on account of the absence of activity, the Commentator says :—"When it is affected by a touch of rajas, &c.'" The meaning is that because Energy is the cause of activity, virtue, &c., exist in that state.

This gives a comprehensive description of the mental Essence of the two classes of Yogis who have reached the stage of Cognitive Trance, the Madhuhumikas and the Prajñajyotiṣas of the middle path. Now the author describes the state of mind of the fourth class of Yogis, the Dhyañis or thinkers who have passed the domain of things to be known :—

'The same mind becomes itself, when the least impurity of disturbing Energy is removed.' It is for this very reason that it becomes fixed in its own nature. Purified of the dross of disturbing Energy and Inertia (rajas and tamas) by the device of heating it with the re-agents of practice and desirelessness, the gold of the Essence of the will-to-know becomes established in its own nature, and becomes the master of the senses and their objects. It has thus fulfilled much of its work, but goes on working; as its great

work with the achievement of the knowledge of the distinction between the Objective Essence and consciousness. The author says :—

“The same becomes itself when the least impurity of disturbing Energy is removed. It then shows forth only the distinction of nature between the Essence of Objective Nature and the conscious principle, and approaches the state of contemplation called the Cloud of Virtue.” The Cloud of Virtue will be described later. He describes here a term better known among the Yogis :—“This the thinkers, &c.” The thinkers call the mind showing forth the distinction of the natures of the Objective Essence and the Conscious Principle, and having the Cloud of Virtue as the other end, by the name of the Highest Intellection. The mind is here spoken of as an abstraction, because the characteristic and the characterized are intended to be spoken of as one.

The Commentator now shows that the power of consciousness is the good and the faculty of discriminative knowledge is not the good. This is with the object of introducing the Inhibitive Trance (Nirodha Samādhi), which restrains the mental modifications of discriminative knowledge, and brings about the perfect freedom of the conscious principle :—

“The power of consciousness changes not, &c.”

Impurity consists in identifying the self with pleasure and pain and forgetfulness. Pleasure and pain both cause pain to him who discriminates. Hence they too are to be given up like pain. Even the very beautiful gives pain having an end. Therefore that also has to be given up by him who discriminates. This impurity and end do not exist in the power of consciousness or the Puruṣa. Hence is it said to be pure and infinite.

But how is this power of consciousness pure when it takes the forms of pleasureable, painful and forgetful objects, sounds, &c., while cognizing them? And how again is it infinite, when it takes up that form and also gives it up? To meet this the author says :—

“The objects are shown to it.”

It is so described because the objective sounds, &c., are shown to it. It might be impure and finite if it took the forms of the objects in the same way as does the will-to-be. It is in fact the will-to-be that takes the forms of the objects, and presents them to the consciousness, which follows its forms. Thence is it said that the Puruṣa cognizes.

The doubt again arises, how can an object be known if the power of consciousness do not take possession of the will-to-be appearing as an object? If it does take possession, how can it be said that it has not taken the form of the object? For this reason says the author :—

“It goes not from object to object.”

Going from object to object means motion, and the teaching is that consciousness does not move. But then how does it take possession of that form? For this reason he says :—

“The power of consciousness changes not.”

The three-fold change, indicated by characteristic, differentia and condition, does not exist in consciousness, that it may put on the form of action and thereby change in conjunction with the will-to-be. It will be described further on how it cognizes, even though it moves not.

Thus it is established that the power of consciousness is the good. It has been said that the manifestation of discriminative knowledge is not the good, being as it is of the nature of the will-to-be. For this reason it is the opposite of the power of consciousness.

When even the manifestation of discrimination also is to be given up, what is to be said of the other modifications which are full of shortcomings? This is the meaning. Hence for this reason, the discussion of the Inhibitive Trance is properly introduced. Therefore the author says :—

“On this account the mind tends to turn from it, &c.” The meaning is that it checks the indulgence of discriminative knowledge too, by the Higher desirelessness, which is the illumination of knowledge itself.

Now he describes what the aspect of the mind is when all its modifications have been restrained :—

“In that state, &c.” That state means the state of Restraint (Nirodha). The nature of restraint or inhibition is described :—“It is the seedless.”

The vehicle of actions with that of afflictions is the seed of life-state, life-period and life-experience. The seedless is that which has gone beyond that.

Now the author gives another name of the same which is better known to the Yogis and which is descriptive of the mental state, the ultra-cognitive.

“Nothing is cognized in that, &c.”

He summarizes :—“This is the two-fold Yoga, the restraint of the modifications of the mind.”

Sūtra 3.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

तदा Tadā, then, at that time, at the time of concentration. द्रष्टुः Draṣṭuh, of the seer, of the soul. स्वरे Sva-rūpe, in his own nature, or state. अवस्थानम् Avasthānam, resting, standing, remaining, lying.

3. Then the seer stands in his own nature.

तदवस्थे चेतसि विषयाभावाद् बुद्धिबोधात्मा पुरुषः किंस्वभाव इति । तदा द्रष्टुः स्वरूपेऽवस्थानम् । स्वरूपप्रतिष्ठा तदानां चितिशक्तिर्यथा कैवल्ये । व्युत्थानचित्ते तु सति तथापि भवन्ती न तथा ॥ ३ ॥

VYĀSA.

There being no object of cognition in that state of the mind, what is the state of the conscious principle (puruṣa) who has identified himself with the cognitions of the Will-to-be? “Then the seer stands in his own nature.” At that time the power of consciousness is established in its own nature, as in the state of perfect freedom. In the outgoing mind it appears to be not so centred in its own nature, though in reality it is the same.

VĀCHASPATI'S GLOSS.

Now says he, in order to introduce the next aphorism :—

“There being no object of cognition in that state of the mind, &c.” The word ‘what’ is inquisitive. The meaning is this. The conscious principle is always perceived as the very self of the cognitions of the Will-to-know taking on the forms of various objects. He is never perceived as separate from the cognitions of the Will-to-know. For this reason the knowledge of the will-to-be is of the very nature of the conscious principle, as light of the sun. And it does not exist when the mind is in a state of residual potency (samskāra). And no existence can last as such when it has given up its nature.

Let it be so. But then why does not the Puruṣa know the Will-to-be in its state of residual potency? To meet this he says :—“There being no object of cognition, &c.”

It is not the Will-to-know alone, but the Will-to-know which has the objects of the Puruṣa to achieve that is the sphere of consciousness. The objects of the Puruṣa are discriminative knowledge and the experience of the objective world. These two no longer exist in the state of inhibition (nirodha). Therefore the non-existence of objects in that state is established. The author gives the answer by the aphorism—“Then the seer stands in his own nature.”

By the word 'svarūpa' (his own nature), the author excludes the appearances of the calm, the ruffled and the forgetful (the Śānta, the Ghora and the Mūḍha) which have been fastened upon it. The nature of the Puruṣa is consciousness alone, unaffected by the contacts (of objects placed alongside), not the cognitive action of the Will-to-know appearing as calm, &c. This is of the nature of contacts. "It is like the redness which appears in a crystal pure white by nature, when a Japa flower is placed in contact therewith. And it is not necessary that when the things placed in contact are removed, the thing with which they have been placed in contact, should also disappear. That would mean encroachment of the one into the sphere of the other. The locative case is used, because the thing and the nature of the thing are conceived as being separate, although in reality the same, and not distinct.

The same meaning is rendered clear by the Commentator :—

"At that time the power of consciousness, &c." At that time, in the state of restraint and not in the state of outgoing.

Let that be so. But then the power of consciousness, not standing in its own nature when the Will-to-be is in the state of outgoing activity, and becoming established in that state when in the state of inhibition, becomes changeful. If it be said that it remains established in its own nature even in the state of outgoing activity, then there would be no difference between the states of outgoing activity and inhibition. For this reason says the author :—

'In the outwardly inclined mind, &c.'

The power of consciousness, constant because standing alone, is never disturbed in its own nature ; and for this reason is the same inactivity as in the state of restraint. The mother-of-pearl does not for certain, put on and give up its true nature, while becoming the object of true or false knowledge. The knower, however, fancies it to be something different from what it really is.

In relation to the Inhibitive Trance, the Cognitive Trance also is a state of outgoing activity.

Sūtra 4.

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

वृत्तिवृत्ति, with modifications. सारूप्यं Sārūpyam, identification. इतरत्र itaratra, at other times, elsewhere.

4. Identification with modifications elsewhere.

कथं तर्हि ? दर्शितविषयत्वात् वृत्तिसारूप्यमितरत्र । व्युत्थाने याश्चित्तवृत्तयस्तद-
विशिष्टवृत्तिः पुरुषः । तथा च सूत्रम् । एकमेव दर्शनं ख्यातिरेव दर्शनमिति ।
चित्तमयस्कान्तमखिकल्पं संनिधिमात्रोपकारि दृश्यत्वेन स्वं भवति पुरुषस्य स्वामिनः ।
तस्माच्चित्तवृत्तिबोधे पुरुषस्यानादिः सम्बन्धो हेतुः ॥ ४ ॥

VYĀSA.

How then? On account of objects being presented to it, identification with modifications takes place elsewhere. The conscious principle (puruṣa) is not unaffected by whatever may be the modifications of the mind in the state of outgoing activity. And so in the aphorism :—

"Knowledge is but one ; discrimination alone is knowledge."

The mind is like a magnet energized by nearness alone. Being seen it becomes the possession of its lord, the puruṣa. Therefore the reason for knowing the modifications of the mind is the eternal relation of the puruṣa.

VĀCHASPATI'S GLOSS.

For the purpose of introducing another aphorism, the author puts the question, 'How then?' The meaning is this. In what manner does it shine then, if it is not perceived to be what it really is. Adding the word which explains the cause, he reads the aphorism :—

"On account of objects being presented to it, identification with modifications takes place elsewhere."

Elsewhere :—In the state of outward activity, whatever may be the modifications of the mind, the calm, the ruffled, and the forgetful, the same are the manifestations of the conscious principle as he exists in that state.

The word Sa in Sārūpya (identification) means oneness. This is the meaning. The notions, 'I am calm,' 'I am ruffled,' 'I am forgetful,' appear by fastening the modifications of the will-to-be upon the conscious principle, by taking the will-to-know and the conscious principle to be one on account of proximity, as in the case of the white crystal and the Japa flower. This happens in the same way as one looking his face reflected in a dirty mirror, becomes anxious and thinks, 'I am dim.' Although the fastening of the conscious principle upon the will-to-know, is like the knowledge of sound, &c., only a manifestation of the will-to-know, and although this manifestation must be considered to be unintelligent, having, as it does, its origin in the Prakṛiti, showing forth as it does the will-to-know as the knower, the manifestation shines forth as a manifestation of consciousness. And similarly does this ātma (self) appear to possess false knowledge, although in reality he has no false knowledge. He appears as the enjoyer, although he is not the enjoyer. He appears as possessed of discriminative knowledge, and illuminated thereby although devoid of it in reality.

This will be shown further under the aphorisms :—

"Consciousness not moving, takes its form and thus the will-to-know knows itself as such."—22. 4.

"Enjoyment (Bhoga) consists in the identification of the notions of the Objective Essence and the Conscious principle (puruṣa), which are quite distinct from each other."—34. 3.

The Commentator now says that this is recognized by another school also.

"So is the aphorism, &c."

The aphorism "knowledge is but one; discrimination alone is knowledge," is an aphorism of the Achārya Pañchashikḥā.

But how is knowledge but one? The modifications of the will-to-be in the shape of the objects, sound, &c., and in the shape of discrimination, are to be considered Unintelligent. This is one knowledge. The intelligence of the Puruṣa is distinct from it. Its recognition also is knowledge. For this reason says, "Discrimination alone is knowledge."

It is in view of the discrimination of the world possessing the characteristics of appearance and disappearance, that it is said

"Knowledge is but one."

As to consciousness, it is the nature of the Puruṣa, not of the discriminative faculty. This, however, is not within the range of the perceptive cognition of the world. It falls within the sphere of the inferential and verbal cognitions. This is the meaning.

While showing thus that nescience is the radical cause of mental phenomena, in the state of outgoing activity, it is also indicated that conjunction, the cause of nescience, is the cause of enjoyment, and also that there exists between the two the relation of the owner and the owned. For the purpose of establishing this the Commentator says,
"It becomes the possession of its lord."

This shows the relationship.

But the cognizer, puruṣa, can only be the lord of the mind, when it enjoys the benefit of the service rendered by the mind. And it is not possible that he should so enjoy the service without coming into relationship with the benefit rendered; but it cannot be beneficially acted upon, and there it cannot come into relationship. If, on the other hand, the enjoyment of the benefit is to be considered to be due to the conjunction thereof, then the puruṣa must be considered to be changeful.

For this reason he says, "act by mere nearness."

The mind is not conjoined to the puruṣa; it is merely placed near him. The nearness of the puruṣa is not in space, nor yet in time, on account of the absence of juxtaposition. It is defined by fitness. The puruṣa possesses the power of enjoying as subject, while the mind possesses the power of being enjoyed. This is meant by saying "Being seen, the mind becomes the possession of the lord."

The meaning is that it becomes the object of enjoyment by being transformed into the form of sound, &c. As to enjoyment, although it is a characteristic of the mind, being as it is a modification in the form of sound, &c., still it is spoken of as being a characteristic of the Puruṣa, because of his identifications, with the modifications, on account of the absence of the conception of distinctness between the mind and consciousness.

Thus is established the enjoyment by the Puruṣa of the service rendered by the mind, although he is not conjoined to it; as is also established the unchanging nature of the Puruṣa.

Well then, the relation of owner and owned which is the cause of enjoyment, has its cause in nescience. But what is the cause of nescience? There must be some cause for it, because no effect can come into existence without some cause. As they say,

"What to him doth make,
"Nescience manifest,
"Like dream and so forth."

This doubt is removed by putting the answer in the form of a summary :—"For this reason, &c."

The meaning is this. The cause of the experience of the calm, the ruffled and the forgetful forms of mental modifications is the eternal conjunction caused by eternal nescience; and the relation of nescience and potentialization (vāsanā, in each being born from the other in eternal succession is without a beginning like the mutual relation of seed and sprout.)

Sūtra 5.

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥ ५ ॥

वृत्तयः Vṛttayah, modifications. पञ्चतय्यः Panchtayyah, five fold, of five kinds. क्लिष्टाः Klišṭa, painful. अक्लिष्टाः Aklišṭāḥ, not painful.

5. The modifications are five-fold, painful and not-painful.

ताः पुनर्निरोद्धव्या बहुत्वे सति चित्तस्य, वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः । क्लेशहेतुकाः कर्माशयप्रचये क्षेत्रीभूताः क्लिष्टाः । ख्यातिविषया गुणधिकारविरोधिन्योऽ-

क्लिष्टाः । क्लिष्टप्रवाहपतिता अप्यक्लिष्टाः । क्लिष्टच्छिद्रेष्वप्यक्लिष्टा भवन्ति । अक्लिष्टच्छिद्रेषु क्लिष्टा इति । तथा जातीयकाः संस्कारा वृत्तिभिरेव क्रियन्ते । संस्कारैश्च वृत्तय इति । एवं वृत्तिसंस्कारचक्रमनिशमावर्तते । तदेवंभूतं चित्तमवसिताधिकारमात्मकल्पेन व्यवतिष्ठते प्रलयं वा गच्छतीति ॥ ५ ॥

VĀYSA.

These then, the five-fold modifications of the mind, painful and not-painful, are to be restrained, being many. The painful are those that cause the afflictions and become the field for the growth of the vehicle of actions (karmāśaya). The not-painful are those that have discrimination for their object and which oppose the functioning of the "qualities." They remain not painful even though fallen into the stream of the painful. They are not-painful even in the intervals of the painful. The painful also remain in the intervals of the not-painful. Potencies (Faculties) of the same class are generated by the modifications themselves; and the modifications are caused by the potencies. Thus the wheel of mental modifications and potencies turns round and round. Such is the mind which when its objects have been attained, rests unmoving like the self, or disappears.

VĀCHASPATY'S GLOSS.

Let that be. A man is taught to do what is only possible. And it is not possible to restrain the mental modifications without knowing them. Further, no one can count them even by a thousand lives of men. Being not counted, how can they be restrained? Having this doubt he introduces the aphorism laying down the number of these modifications. "These, the five-fold modifications of the mind, the painful and not-painful, are to be restrained, being many." Mental modifications as a class are one: real cognition and others are their five forms. For this reason, modifications having these sub-classes are five-fold, have five sub-divisions. The plural number is properly used, because these modifications are many, on account of the distinctions due to different personalities, such as those of Chaitra and Maitra and others. The meaning is that whoever it may be, whether Chaitra, Maitra or any other, the mental modifications of them all are five-fold and no more. The use of the singular number of the word 'mind' is for the purpose of denoting the class only. It should be understood to mean the minds.

Now the author mentions a minor classification of the same, as that is useful for the purpose of practice. "Painful and not-painful." The object is that the painful are to be restrained by the help of the not-painful, and these too by the higher desirelessness. "The painful are those, &c." This explains them.

The afflictions of egoism, &c., are the causes of certain mental modifications. The modifications of which the afflictions are the moving causes are spoken of as such, i.e., painful. Or to put it another way. Of the Prakṛiti, which works for the achievement of (the objects of) the Puruṣa, the manifestations of the rajas and the tamas are only the causes of the afflictions, and they alone therefore tend towards misery. Affliction being painful, the painful are those in which this affliction, the rajas and tamas manifestation, exists. Inasmuch as they come into manifestation for the purpose of supplying the afflictions only, they are for this very reason, the field for the growth of the vehicle of actions. The meaning is that the Puruṣa having become conscious of the object which is at hand by

means of the manifestation of real cognition, &c., becomes attached to them, or is repelled from them, and thus makes the vehicle of actions grow. Those become the painful manifestations which are fertile grounds for the growth of virtue and vice.

He describes the not-painful :—"The not-painful are those, &c." Discrimination is the illumination of the cognition of the Objective Essence of the Will-to-be, when it flows undisturbed. By speaking of it as an object, he suggests the knowledge of the distinction between the Objective essence and the Puruṣa, which is the object thereof.

And because they have for their object the knowledge of the distinction between the Objective Essence and the Puruṣa, they are for this very reason the opposers of the functionings of the qualities. The function of the qualities is the initiation of the effects. This ceases with discriminative knowledge. Thus the object of the functioning of the qualities having been fulfilled, they are said to oppose their functioning. For this reason these mental modifications of Real Cognition, &c., are not-painful.

Let that be. No one is born who has no desires. The mental modifications of all living beings are therefore painful. And it is not proper that not-painful modifications should exist in the midst of the stream of the painful modifications. Nor having fallen in the midst of opposing forces, can they be fit to perform any work, even though they do exist. Hence to say that the painful are restrained by the non-painful and the non-painful by the higher desirelessness, is only a wish. Hence the author says :—

"Fallen into the stream of the painful too they are the non-painful."

Practice and desirelessness born by the study of the Veda, induction and precept remain themselves the non-painful even though fallen into the stream of the painful. A Brāhmaṇa living in the village of Shāla which is full of the Kirātas, does not become a Kirāta.

The words "in the intervals of the non-painful" propound an analogy. Because they take their place in the intervals of the painful modifications, the non-painful ones, not suppressed by the painful, gathering strength in due course by habituation suppress the painful ones themselves. This is what the author says :—"Similar potencies are created by modifications, &c." The meaning is that by the non-painful modifications the non-painful potencies are generated. This is the wheel of mental modifications and potencies which always turns round and round, up to the ultra-cognitive Trance.

Such then is the mind, which in the state of suppression remains only in the state of residual potency and thus stands like the self; and it is said by way of an optional mode of expression that it disappears. The final meaning of the aphorism is summarized :—

"These painful and non-painful manifestations are of five descriptions." The words, "Five descriptions" give only the sense; they do not give the connotation of the word because the suffix "tayaḥ" has never been used to connote description.

Sūtras 6 and 7.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

प्रमाण Pramāṇa, real cognition, right knowledge. विपर्यय Viparyaya, unreal cognition, indiscrimination. विकल्प Vikalpa, imagination, verbal delusion. निद्रा Nidrā, deep sleep. स्मृतयः Smṛitayaḥ, and memory.

प्रत्यक्ष Pratyakṣa, direct perception. अनुमान Anumāna, inference. आगमाः Āgamaḥ, and verbal cognition, competent evidence. प्रमाणानि Pramāṇāni, kinds of real cognition, (or proofs).

6. Real Cognition, Unreal Cognition, Imagination, Deep Sleep and Memory.

7. Perception, Verbal Cognition and Inference are real cognitions.

ताः क्लिष्टाश्चाक्लिष्टाश्च पञ्चधा वृत्तयः प्रमाणविपर्ययविकल्पनिद्रास्मृतयः । प्रत्यक्षानुमानागमाः प्रमाणानि । इन्द्रियप्रणालिकया चित्तस्य बाह्यवस्तुपरागात्तद्विषया सामान्यविशेषात्मनोऽर्थस्य विशेषावधारणप्रधाना वृत्तिः प्रत्यक्षं प्रमाणम् । फलमविशिष्टः पौरुषेयश्चित्तवृत्तिबोधः । प्रतिसंवेदी पुरुष इत्युपरिष्ठादुपपादयिष्यामः । अनुमेयस्य तुल्य-जातीयेष्वनुवृत्तो भिन्नजातीयेभ्यो व्यावृत्तः संबन्धो यस्तद्विषया सामान्यावधारणप्रधाना वृत्तिरनुमानम् । यथा देशान्तरप्राप्तेर्गतिमच्चन्द्रतारकं चैत्रवत् । विन्ध्यश्चाप्राप्तेर्गतिः । आप्तेन दृष्टोऽनुमितो वार्थः परत्र स्वबोधसङ्क्रान्तये शब्देनोपदिश्यते शब्दात्तदर्थविषया वृत्तिः श्रोत्रागमः । यस्याश्रद्धेयार्थो वक्ता न दृष्टानुमितार्थः स आगमः प्लवते । मूल-वक्तुः तु दृष्टानुमितार्थं निर्विप्लवः स्यात् ॥ ६ ॥ ७ ॥

VYĀSA.

These painful and non-painful modifications are of five descriptions :—Real Cognition, Unreal Cognition, Imagination, Sleep and Memory. The Real Cognitions are Perception or sense-cognition; Inference or Sequential Cognition and Verbal Cognition.

Perception is the mental modification which cognizes chiefly the specific appearance of an object, being of the nature of both the generic and the specific qualities, and which has it for its object, by means of the impression caused therein by the external object through the passage of the senses. The result is the knowledge of the modifications of the mind by the Puruṣa, as if they were not all distinguishable from himself. We shall establish further on that the Puruṣa knows by reflex conjunction with the will-to-be.

Inference or Sequential Cognition is the mental modification which cognizes the generic nature chiefly and has for its sphere the relation which exists in objects of the same class with that which is inferred, but does not exist as such in objects of different classes. For example, the moon and the stars are moving objects, because they go from one place to another like Chaitra. And the Vindhyā mountain does not move, because it is not seen going from one place to another.

An object perceived or inferred by a competent man is described by him in words with the intention of transferring his knowledge to another. The mental modification which has for its sphere the meaning of words is the Verbal Cognition to the hearer. When the speaker has neither perceived nor inferred the object, and speaks of things which cannot

be believed, the authority of Verbal Cognition fails. But it does not fail in the original speaker with reference to either the object of perception or of inference.

VĀCHASPATI'S GLOSS.

The author mentions them by their names, "Real Cognition, Unreal Cognition, Imagination, Sleep and Memory." In enumeration the different parts are understood separately as they are spoken of; and this is a copulative composition in which each word is joined to the other in the sense of the word 'Cha' (and) which means the joining of the one to the other.

As in the aphorism:—

"Nescience is the taking of the non-eternal, the impure, the painful and the not-self to be the eternal, the pure, the pleasurable and the self."—5. 2.

The definition does not comprehend such confused manifestations of consciousness, as the forgetfulness of directions and the unbroken circle formed by a fast-moving point of light; so even here notwithstanding that the modifications of Real Cognition, &c., are mentioned, the doubt may arise, that there are other modifications, besides those named, in existence. For the removal of this doubt, it was necessary to say Five-fold? It is thereby shown that there are so many modifications and no more.—6.

Going to divide the modification of Real Cognition, he gives the general description of the sub-heads. "The Real Cognitions are Perception, Inference and Verbal Cognitions."

Right Knowledge consists in the unknown truth, which becomes the cause of the soul's setting about to act. The means of obtaining that knowledge is the Real Cognition (the cognizing of the real). The mention of the division is for the purpose of refuting a larger or smaller number of sub-heads.

Out of these the definition of Perception is first given, because that is at the root of all other means of knowledge.

"Perception is, &c."

By using the words, "of an object" the quality of being merely fastened upon (that is, existing as an idea alone) is denied.

By using the words, 'which has it for its object' it is denied that the externality of the object is the sphere of the mental idea thereof. By using the words, 'by means of the impression therein caused by the external object,' the relation of the idea in the mind to the external object of knowledge is shown.

He gives the cause of the impression thereof, even though there be distance between (the knower and the thing known).

"Through the passage of the senses."

Some say an object is the generic quality alone. Others say, an object is the specific quality alone. Other thinkers again say that an object is possessed of both descriptions of qualities, the generic and the specific. For their refutation, he says:—

"Being of the nature of both the generic and the specific qualities." An object is not possessed of the generic and the specific qualities; it is of the very nature thereof. This will be shown when the question of simultaneous non-cognition is discussed.

Now he distinguishes the domain of sequential and verbal cognitions from that of perception:—"Which cognizes chiefly the specific appearance of an object." The meaning is that although in perception, the generic quality also shines out, still it is subordinate to the specific quality. This is only suggestive of direct knowledge—Discriminative knowledge also is suggested, therefore.

He refutes the contradiction of the result of perceptive cognition.

'The result is the knowledge by the Puruṣa of the modifications of the mind.'

The question is, How can knowledge by the Puruṣa be the result of a modification of the mind? If an axe operate upon a Khadira tree, it is not a Plakṣa tree that is cut thereby.

For this reason he says, 'as if they were not at all distinguishable from himself.' It is not the cognitive modification of the mind that takes its place in the Puruṣa; it is on the contrary consciousness reflected in the mirror of the will-to-know, that appears in the form of the modification of the object, because the modification of the will-to-know takes the form of the object. This is the result of the act of perception. This consciousness thus reflected in the will-to-know is not separate from the will-to-know (Buddhi). It is of its very nature, and the modification thereof in the shape of an object is also of the nature of the will-to-know. They co-exist in the same place. It is, therefore, proper that this should be the result of the perceptive cognition. This we shall show.

For this reason the author says:—"The puruṣa knows by reflex conjunction with the will-to-know."

Because Verbal Cognition has its origin in the recognition of the relations established by the inferences of the intellect of the hearer, on account of the appearance therein of the signs of co-existence, etc., in sequence of perceptive knowledge, it is by inference that verbal knowledge becomes possible. For this reason and also because inferred knowledge is imparted thereafter by means of verbal cognition, the commentator gives the definition of inference before that of verbal cognition.

"Inference or Sequential Cognition, &c."

The inferred object is the object possessed of the characteristic desired to be known. Objects of the same class therewith are those similar objects which are placed into the same species on account of the possession of the same generic quality, which is the characteristic to be proved. By saying that it exists in objects of the same class with that which is inferred, the author does away with the presence of contrary and uncommon qualities in the antecedent. Objects of different classes are those which fall not within the same species. These are others than those which fall into the same class, are their contraries and mean their non-existence. By saying that they do not exist as such in objects of different classes, the author emphasizes the necessity of the possession of the generic qualities. Relation is that which furnishes the common bond. This is called the *linga*, the sign which is the common bond, the generic quality. By this he shows the characteristic nature of the thing to be proved (*pakṣa*, *sādhya*) and thus does away with non-probability.

'Has for its object,' (*tadviṣaya*) means that to which it is bound, as the word *viṣaya* (object) is derived from the root *Shi*, to bind.

The author speaks of cognizing the generic nature, with the object of distinguishing it from the perceptive cognition. The sphere of inference is limited to the generic quality because it is dependent for its birth upon the cognition of relation, and in specific objects there can be no cognition of relationship; and for this reason the common quality alone admits of the recognition of relationship. He gives an example:—"For example." The word 'and' (*cha*) denotes a cause. Because the *Vindhya* is not a moving object, it does not change its location. Therefore when motion is removed, change of place disappears. Hence there being change of place, the moon and the stars are moving bodies; as is *Chaitra*. This is proved.

He gives the definition of the mental modification of Verbal Cognition:—"An object perceived or inferred by a competent person, &c."

A competent person is an *Āpta*. Competence (*Āpti*) which radically means "reach," means an all-round comprehension, or the constant presence along with each other of the

knowledge of the realities, mercifulness and the skilfulness in their acts of the instruments of knowledge. An *Āpta* or a competent or an authoritative person is one who is possessed of this. An object seen or inferred by him is the object of verbal cognition. The knowledge obtained by an authoritative person such as above described, by hearing is not mentioned here, because knowledge obtained through words has inferential and perceptive knowledge for its root, and therefore must be considered as having been mentioned by the mention of the two only.

"Transferring of his knowledge" consists in the production of knowledge in the mind of the hearer similar to the knowledge which exists in the mind of the authoritative person. For that object it is uttered in words, i.e., is made known for causing gain to, and removing the disadvantages of the hearer. The rest is easy.

When the speaker speaks of things which cannot be believed:—such as, 'it is the ten pomegranates themselves which will become the six cakes.'

'Has neither perceived nor inferred':—Such as one who says, 'Let him who desires heaven, worship the village tree (Chaitya might mean the Buddha, the temple, &c., besides). Such an authority fails.

The question arises that if it be so, the teaching of Manu, &c., also fails because they too speak of things not seen or inferred.

Inasmuch as they say, 'whatever of the dharma of whomsoever is disclosed by Manu, all that is laid down in the Veda,' he was certainly possessed of all knowledge.

For this reason he says:—"When it has been perceived by the original speaker, &c." The original speaker is in such teachings, of course, *īshwara*.

Sūtra 8.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ ८ ॥

विपर्ययः Viparyayah, unreal cognition. मिथ्या Mithyā, of the unreal. ज्ञानम् Jñānam, knowing. अतद् Atad, not its own. रूप Rūpa, form. प्रतिष्ठम् Pratiṣṭham, occupying, standing, possessing.

8. Unreal Cognition is the knowing of the unreal, possessing a form not its own.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् । स कस्मान्न प्रमाणं यतः प्रमाणेन बाध्यते । भूतार्थविषयत्वात्प्रमाणस्य । तत्र प्रमाणेन बाधनमप्रमाणस्य दृष्टम् । तद्यथा द्विचन्द्रदर्शनं सद्द्विषयेकैकचन्द्रदर्शनेन बाध्यत इति । सेयं पञ्चपर्वा भवत्यविद्या । अविद्याऽसितारागद्वेषाभिनवेशाः क्लेशा इति । एत एव स्वसंज्ञाभिस्तमो मोहो महामोहस्तमित्तोऽन्धतामिस्र इति । एते चित्तमलप्रसङ्गेनाभिधास्यन्ते ॥ ८ ॥

VYĀSA.

Unreal Cognition is the knowing of the unreal, possessed of a form not its own. Why is it not the knowing of the real? Because the knowledge of the real removes it, inasmuch as Real Cognition has for its object a thing as it exists. Therein is seen the removal of the wrong knowledge by the right one; as for example, the visual knowledge of two moons is removed by the perception which has for its object the thing as it really exists, the one moon.

This it is that is the five-fold Nescience. As it is said:—Nescience, Egoism, Attachment, Aversion, and Love of life are the five afflictions.—3. 2. The same are technically called respectively, darkness (*tamas*), forgetfulness (*moha*), extreme forgetfulness (*mahāmoha*), Excessive darkness (*tāmisra*) and blind darkness (*andhatāmisra*).

These will be described in the context of the impurities of the mind.

VĀCHASPATI'S GLOSS.

Unreal cognition is the knowing of the unreal, possessed of a form not its own.

Unreal cognition:—This is a statement of the thing to be defined. The knowing of the unreal, &c., is the definition. It means that it has a form which shines out as if it were real knowledge.

The words, 'possessed of a form not its own,' are equivalent to 'not possessed of the form which is its own.' As for example, the words, 'eating what is not dedicated to the Pitris,' mean 'not eating what is dedicated to the Pitris.'

Doubt also is included in this. There is, however, this much difference. In this, the instability of the form of the notion exists in the notion itself, whereas in the case of the perception of two moons, &c., the instability is brought home by the notion of the removal thereof.

The question arises that if it be so, then on consideration, unreal cognition shows itself in imagination also, because there also, the real object is not perceived as such. For this reason says, it is "the knowing of the unreal." This means that this cognition is contradicted by the common knowledge of all mankind. This contradiction exists in the case of unreal cognition, but not in the case of Imagination. Forms of cognition due to Imagination are in common use with mankind, and it is only to those who show the capacities of a learned man and think thereupon that the knowledge of contradiction appeals in this case.

Thus the question is raised, 'why is not that real cognition?' The meaning is that the former knowledge is not the one that is removed by the opposite knowledge acquired thereafter; but that it is the knowledge acquired thereafter that is removed by the former, which has been acquired before and nothing contrary to which has appeared.

Refutes:—'Because it is removed by right knowledge.

It might be real cognition if the birth of the latter depended upon the former. Here, however, either cognition is given birth to by its own cause, and is not dependent upon the other knowledge. The latter knowledge thus does not take its rise by the destruction of the former and its appearance and therefore, does not consist in the removal of the former. Nor does the appearance of the former knowledge mean the removal of the latter, because this does not exist at that time. For this reason, the cause of the existence of removability is the absence of the close appearance of contrariety: and the cause of the power to remove is the close appearance of contrariety. Therefore, that which is not right knowledge, is removed by right knowledge, inasmuch as the latter has for its object, something which exists as such.

He gives an example:—'Therein is seen the removal of the wrong knowledge by the right one.'

He shows the evil nature of this unreal cognition for the purpose of removal:—'This it is that is the five-fold Nescience.' The meaning is that 'Nescience is the generic quality of all the five, Nescience, Egoism, &c.' The mistaking of the Unmanifested (*Avyakta*), the Manifested objective existence (*Mahat*), the Principle of Individuality (*Ahaṅkāra*), and the five atom-builders (*Tanmātras*)—the eight forms of the not-self, for the self, is

nescience, darkness (tamas). Similarly, the mistaking by the Yogis of the eight attainments of Ānimā, &c., which are inauspicious, for the auspicious, is the eight-fold forgetfulness (moha) which comes after the former. And this is called Egoism (asmitā).

Similarly the idea, 'I shall enjoy sound, &c., the ten enjoyments both as seen and heard, when I have acquired by Yoga the eight attainments of Ānimā, &c., and have thereby become a powerful man (siddha),' is the greater forgetfulness, attachment (Rāga).

Similarly, when led by such a judgment, one sets about to obtain these enjoyments, but finds that the attainments of Ānimā, &c., are not born on account of obstacles caused by some one and that the enjoyment of the pleasures of both kinds, seen or heard about traditionally, which depend upon the attainments, is not thus obtained, anger against the cause of obstacles appears. This is aversion (dveṣa), called utter darkness.

Similarly, when the powers of Ānimā, &c., have been attained, and the visible and heard-of objects of enjoyment have been obtained, then the fear that in the end of the Kalpa all this will be destroyed, is the love of sentient life, blind darkness (andhatāmīra or abhiniveśa).

This has been said :—

"Eight-fold is the division of darkness and so of forgetfulness; ten-fold of the greater forgetfulness. Utter darkness is eighteen-fold and so also is blind darkness."

Sūtra 9.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ९ ॥

शब्द Śabda, by verbal expression. ज्ञान Jñana, by knowledge. अनुपाती Anupāti, followed in sequence. वस्तु Vastu, reality, an objective, substratum. शून्यः Śūnyah, devoid of. विकल्पः Vikalpaḥ, imagination.

9. Imagination is followed in sequence by verbal expression and knowledge, and is devoid of objective substratum.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः । स न प्रमाणोपारोही । न विपर्ययोपारोही । वस्तुशून्यत्वेऽपि शब्दज्ञानमाहात्म्यनिबन्धनो व्यवहारो दृश्यते । तद्यथा चैतन्यं पुरुषस्य स्वरूपमिति । यदा चित्तिरेव पुरुषस्तदा किमत्र केन व्यपदिश्यते भवति च व्यपदेशो वृत्तिः । यथा चैत्रस्य गौरिति । तथा प्रतिषिद्धवस्तुधर्मो निष्क्रयः पुरुषस्तिष्ठति बाणः क्षास्यति स्थित इति । गतिनिवृत्तौ घात्वर्थमात्रं गम्यते । तथाऽनुत्पत्तिधर्मा पुरुष इति । उत्पात्तिधर्मस्याभावमात्रमवगम्यते न पुरुषान्वयी धर्मः । तस्माद्विकल्पितः स धर्मस्तेन चास्ति व्यवहार इति ॥ ९ ॥

VYĀSA.

Imagination is followed in sequence by verbal knowledge and expression, and is devoid of objective substratum. This does not reach up to real cognition. Nor does it reach up to unreal cognition. Even in the absence of an objective substratum, its action is found to be dependent upon the power of verbal expression and knowledge.

As for example :—'Puruṣa is of the nature of consciousness.' Now what is here predicated of what? seeing that Puruṣa is consciousness

itself, and that there must always be a statement of the relationship of one to another in predication; as in the phrase Chitra's cow.

Similarly, "the puruṣa is inactive and the characteristics of an object are denied to it."

"Bāna stands, will stand, has stood." The meaning of the root alone is understood by (the act of) the cessation of motion.

Similarly in the sentence, "The puruṣa has the characteristics of not being born," the mere absence of the characteristic of not being born is to be understood, and not any positive characteristic possessed by the puruṣa. That characteristic has therefore, been imagined and has come into practical usage.

VĀCHASPATI'S GLOSS.

"Imagination is followed in sequence by verbal expression and knowledge, and is devoid of an objective substratum." If it is followed in sequence by verbal knowledge and expression, why should not Imagination (vikalpa) fall under the heading of Real Cognition? If, on the other hand, it is devoid of objective substratum, it must be the same as unreal cognition. For this reason, says :—'This does not reach up to Real Cognition.' Why does it not reach up to real cognition? 'Because, in the absence of an objective substratum, &c.' This shows why it does not fall under the head of real cognition. 'Its action is found to be dependent upon the power of verbal expression and knowledge.' This shows that it does not fall under the head of Unreal Cognition.

This is the meaning. There being no differences in some particulars, it differs in others, while showing some points of similarity. There being no objective substratum for either the distinction or the absence thereof, imagination shows an unreal image of the substratum; and it is not, therefore, an act of real cognition. Nor is it Unreal Cognition, because it differs from it, in being recognised as such in practice.

Now gives illustrations taken from the sacred writings. 'As for example, &c., which is the subject to be qualified? What is it predicated by? The quality and the thing qualified cannot come into relationship if they are not distinct from each other. The cow cannot be predicated of a cow; it can only be predicated of something different from itself, say Chaitra.

This is what he says :—'There must always be the statement of relationship of one to another in predication.' 'Predication is the relation between the predicate and the predicated.' In other words, it is the relation between the quality and the thing qualified. It is of this that the statement of a sentence consists; as in the sentence, 'This is Chaitra's cow.'

Adds another illustration from the sacred writings too :—'Similarly.'

He to whom the characteristics of an object (i. e., the essential force which informs earth, &c.) are denied is spoken of as such. Who is he? The inactive Puruṣa. There is of course no such characteristic of an object in the Sāṅkhya teaching as non-existence, by which the Puruṣa may be qualified.

The reading in some places is, "The characteristics of an objective substratum are denied." This means as follows :—'Are denied,' means 'are pervaded by denial,' i. e., they are possessed of the quality of being denied. Or in other words, it means that the characteristics of an object are possessed of the quality of being denied. But the characteristics of an object are not possessed of the quality of the non-existence of something,

because there can be no relation between existence and non-existence. They are, however, taken as such (i.e., existing).

Gives illustrations from the idiom of the world :—'Bāna stands.' As in the sentences, 'He cooks,' 'He breaks,' the whole series of the moments of action in which some are antecedent and others subsequent, is recognized as being qualified by one effect, so also in the sentence 'He stands,' the commentator mentions the same state of antecedence and postcedence :—'Will stand, has stood.'

Well, suppose that the action of cessation of motion consists in antecedent and postcedent moments just like the action of cooking, and that being different from Bāna it may be predicated of him. For this reason, says :—'The meaning of the root itself is understood by the act of cessation of motion.' The cessation of motion itself is imagined to be the characteristic of an object. Then this fancied characteristic is imagined to be a form of positive existence and even there is fancied an order of the precedence and postcedence. Such is the series of astonishing fanciful conceptions. Non-existence is imagined to be existence, and then it is imagined that it comes after something in succession. This fanciful conception is found in all men. It is not, however, a characteristic different from the Puruṣa, so that it might be predicated of him.

Gives another illustration :—'The Puruṣa has the characteristic of not being born.'

Many a thinker has held that the modification of imagination is not different from real and unreal cognitions. The detail of these illustrations is meant to explain the matter to them.

Sūtra 10.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥

अभाव Abhāva, of non-existence, of voidness, प्रत्यय Pratyaya, the cause, the feeling. आलम्बना Ālambanā, substratum अलम्बन i.e., having for its substratum, or support, वृत्तिः Vṛtīḥ, modification. निद्रा Nidrā, deep sleep.

10. Sleep is the mental modification which has for its objective substratum, the cause of non-existence.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा । सा च संप्रवोधे प्रत्यवमर्शात्प्रत्ययावशेषः । कथं सुखमहमस्वाप्सम् । प्रसन्नं मे मनः प्रज्ञां मे विशारदीकरोति । दुःखमहमस्वाप्सं स्त्यानं मे मनो भ्रमत्यनवस्थितम् । गाढं मूढोऽहमस्वाप्सम् । गुरुणि मे गात्राणि । क्लान्तं मे चित्तम् । आलसं मुषितमिव तिष्ठतीति । स खल्वयं प्रबुद्धस्य प्रत्यवमर्शो न स्यादसति प्रत्ययानुभवे । तदाश्रिताः स्मृतयश्च तद्विषया न स्युः तस्मात्प्रत्ययविशेषो निद्रा । सा च समाधावितरप्रत्ययवन्निरोद्धन्येति ॥ १० ॥

VYĀSA.

"Sleep is the mental modification which has for its objective substratum the cause of non-existence." And this is a particular kind of notion, because it is called back on awakening. How? 'I have slept well. My mind is clear; it renders my intellect bright,' 'I have slept badly; my mind is listless; it wanders and is unsteady.' 'I have slept with great stupidity; my limbs are heavy; my mind is tired; it stands as it were lazy and absent.' This calling back would certainly not exist

on awakening, if there were no recognition of the cause: and there would not be memories dependent thereupon and having that for their object. Therefore sleep is a particular kind of notion, and further it is to be checked in trance like any other modification.—10.

VĀCHASPATI'S GLOSS.

The word 'vṛtī' is the subject of discussion and is, therefore, understood by context. As there is no difference of opinion among rival thinkers as to Real Cognition, Unreal Cognition, Imagination and Memory being mental modifications, the word is not used in those places separately for emphasizing the distinction. In the case of sleep, however, there is difference of opinion. It has, therefore, to be specially stated that it is a modification of the mind. The understanding by context would not serve to emphasize the teaching. Therefore the word modification is repeated a second time.

The non-existence spoken of is of the modifications of the waking and dreaming states. The cause (pratyaya) thereof is the darkness (the quality of inertia) which covers the light of the intellect (the buddhi, the will-to-know). The mental modification, of which this becomes the substratum (that is the object), is spoken of as sleep. The substance of the will-to-be being possessed of the three qualities, whenever inertia appears and overpowers the qualities of essence and disturbing Energy and thus throws a veil over all the means of knowledge, then the will-to-know does not put on the shape of the object of knowledge, and the puruṣa, being conscious for the time of the overpowering darkness of inertia alone, is said to be sleeping well with consciousness turned inwards.

Why then this non-existence of the modifications should not be the modification of sleep? Why should it not be similar to the states of restraint and perfect freedom (kaivalya)? For this reason, says :—

"And that is a particular notion, because it is called back on awakening."

'Calling back' is the remembrance thereof with all its adjuncts. How? When the Tamas appears along with the Sattva, the reflection of one who has awakened after sleep, is like this :—'I have slept well; my mind is clear and makes my intellect bright.' Bright means pure.

When the Tamas appears along with the Rajas, the reflection is similar to what is expressed by—

'I have slept painfully; my mind is unfit for work.' Why? Because it wanders, it is unsteady.

Then speaks of the reflection of one who awakes after a sleep, in which the Tamas appears, having to its utmost overpowered the Sattva and the Rajas :—

'I have slept very stupidly; my limbs are heavy; my mind is tired, lazy and as it were absent.'

The fact to be proved having been established by the canon of difference, now applies the same canon of difference to the cause thereof.

'Dependent thereupon means caused by the recognition.'

'Having that for their object,' means 'having the cause of the non-existence of the modifications for their object.'

The cause is recognized in this way, 'This is it.'

And it is recognized by him who awakens, i.e., just on awakening. The meaning is that at the time of awakening, the knowledge of the notion exists along with the knowledge of the cause of the non-existence of the modifications.

The question arises: The modifications of Real Cognition, &c., show themselves in an outwardly inclined mind; they are, therefore, to be checked, being contrary to

trance. Sleep, however, is similar to the modification of one-pointedness ; why then should it be contrary to trance ?

For this reason, says :—

'And further it is to be checked in trance like any other modification.' The meaning is that although it is similar to the modification of one-pointedness, yet it is caused by Tamas, and is, therefore, contrary to both the Cognitive and the ultra-cognitive trances.

The meaning is that that too is to be checked.

Sūtra 11.

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ ११ ॥

अनुभूत Anubhūta, the objective mental, perceived. विषय Viṣaya, impressions, subjects. असंप्रमोषः Asampramoṣa, not stealing away along, not slipping away. स्मृतिः Smṛtiḥ, memory.

11. Memory is the not stealing away along with objective mental impressions (retained) (*i. e.*, the reproducing of not more than what has been impressed upon the mind).

अनुभूतविषयासंप्रमोषः स्मृतिः । किं प्रत्ययस्य चित्तं स्मरति । अहोस्विद्विषयस्येति । ग्राह्योपरक्तः प्रत्ययो ग्राह्यग्रहणेभयाकारनिर्मासस्तज्जातीयकं संस्कारमारभते । स संस्कारः स्वव्यञ्जकाञ्जनस्तदाकारामेव ग्राह्यग्रहणेभयात्मिकां स्मृतिं जनयति । तत्र ग्रहणाकारपूर्वा बुद्धिः । ग्राह्याकारपूर्वा स्मृतिः सा च द्वयी । भावितस्मर्तव्या चाभावितस्मर्तव्या च । स्वप्ने भावितस्मर्तव्या । जाग्रत्समये त्वभावितस्मर्तव्येति । सर्वाश्चैताः स्मृतयः प्रमाणविपर्ययविकल्पनिद्रास्मृतीनामनुभवत्प्रभवन्ति । सर्वाश्चैता वृत्तयः सुखदुःखमोहात्मिकाः । सुखदुःखमोहाश्च क्लेशेषु व्याख्येयाः । सुखानुशयी रागः । दुःखानुशयी द्वेषः । मोहः पुनरविद्येति । एताः सर्वा वृत्तयो निरोद्धव्याः । आसां निरोधे संप्रज्ञातो वा समाधिर्भवत्यसंप्रज्ञातो वेति ॥ ११ ॥

VYĀSA.

Does the mind remember the act of knowing or the object? The notion coloured by the object of knowledge shows out both the object and the act of knowledge, and thus begins the formation of the habit of the same kind. The habit manifests its own cause, and thus generates a memory, having the same form and consisting of both the object and the act of knowledge. When the manifestation of the act of knowledge is the first of the two, the modification is the intellect (buddhi). When the appearance of the object of knowledge is the first, it is Memory.

This memory is two-fold : When the phenomenon to be remembered has become the very nature of the mind, and when it has not so become. In dream it is the former ; at the time of waking the latter.

All these memories are born in sequence of the impressions of Real Cognition, Unreal Cognition, Imagination, Sleep and Memory. Further,

all these modifications are of the nature of pleasure, pain and illusion. Pleasure, pain and illusion will be described among the afflictions. 'Attachment is the sticking to pleasure as such in sequence.'—7. 2. 'Aversion is the sticking to pain as such in sequence.'—8.—2. Illusion, however, is Nescience. All these modifications are to be checked. It is when these have been checked that there comes either the Cognitive or the ultra-cognitive trance.

VĀCHASPATI'S GLOSS.

"Memory is the not stealing away along with mental impressions." Memory is the not stealing away along with an object which has come into the mind by real cognition, &c. It is only the object of knowledge which comes into consciousness by mental habit alone and which shines forth into the mind in consequence of the cognition of the cause of the habit, that is one's own. The taking of an object, however, over and above that is theft, on account of its similarity with the act. The word 'pramoṣa' is derived from the root 'mush,' to steal.

This is the meaning ; Right cognition and others all cause the knowledge of an object unknown, either in the ordinary or in some particular way. Memory, however, does not pass over the limitation of the former knowledge. It is that former knowledge or something less than that which is its object, never something more. This is the distinction of memory from other modifications. The question, 'Does it remember the notion or the object?' starts this discussion.

It would appear that the habit generated by an act of knowledge puts into the mind the object of knowledge only, because the impression in the mind is caused by the coming in of the object of knowledge : and no mental impression can come into existence of itself. If the mental impressions itself were reproduced, it would be the mental impression alone (and not the object of knowledge).

For this reason the author comes to the final conclusion that it is a remembrance of both. Because the mental impression (the act of knowledge) takes its origin from the object of knowledge, the former is coloured by the latter. In reality, however, it manifests, *i. e.*, illuminates the form, that is, the appearance of both the object and the act of knowledge.

That which brings anything into manifestation, is its cause (vyañjaka, manifestor). Its manifestation is the form thereof. Hence the meaning of the original is, 'possessing the form of its cause.'

The question arises, what is the difference between the memory and the intellect (buddhi), if they have the same form as far as their genesis is concerned ?

For this reason, the author says :—"When the form of the act of knowledge is the first of the two, &c."

An act of knowledge consists in the taking in of an object ; and it is not possible that there should be the taking in of an object which has already been taken in, *i. e.*, known. Hence by this is described the knowing of the yet unknown, which is intellection. It is described to be such as the form or appearance of knowledge is the first, *i. e.*, the most important factor therein. And although there is no difference in nature, the preponderance of the quality is established.

Memory is described to be that in which the form of the object of knowledge is the first or foremost appearance. By the form of the object of knowledge being the first in appearance, it is meant that the object of knowledge has already been subjected to the operation of the other mental modifications. It is said the field of memory

comprises the mental impressions which have already been subjected to the operation of other mental modifications. And this is what is "not stealing along with mental impressions."

But this stealing exists in memory too. It shows in dream past phenomena impressed upon the mind at different times and places, such as the names, &c., as connected with other times and places which have not passed into the mind as such. For this reason, he says, 'It is two-fold.'

'That which has become of the very nature of mind,' means raised into being by mental potency, imagined. This is that in which the object of memory has already been made part of the mind.

The other is that which has not become of the nature of the mind, which is not raised out of mental potencies, is not imagined and is therefore real.

This is not memory, it is on the contrary unreal cognition, fitting in as it does with the definition thereof. It is called memory because it only looks like it, just as what looks like real cognition is called real cognition.

But then why is memory mentioned last of all?

The reason is given :— 'All these memories, &c.' 'Impression in sequence' means taking in. Memory is a modification preceded by this taking in. That is to say, the genesis of memory is therefrom.

The question arises that an intelligent man will only check the modifications which cause misery to the Puruṣa, and such are the afflictions, not the modifications as such. What then is the object of their suppression? For this reason, he says :—All these, &c. This is easy.

Sūtra 12.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

अभ्यास, Abhyāsa, by practice. वैराग्याभ्याम्, Vairāgyābhyām, by desirelessness, unattachment. तद्, Tad, their. निरोधः, Nirodhaḥ, restraint, control.

12. They are restrained by practice and desirelessness.

अथासां निरोधे क उपाय इति । अभ्यासवैराग्याभ्यां तन्निरोधः । चित्तनदीनामो-
भयतोवाहिनी या वहति कल्याणाय वहति पापाय च । या तु कैवल्यप्राग्भारा विवेक-
विषयनिम्ना सा कल्याणवहा । संसारप्राग्भारा अविवेकविषयनिम्ना पापवहा । तत्र
वैराग्येण विषयस्रोतः खिलीक्रियते । विवेकदर्शनभ्यासेन विवेकस्रोत उद्घाट्यत इत्युभ-
याधीनश्चित्तवृत्तिनिरोधः ॥ १२ ॥

VYĀSA.

Well then, what is the means for restraining them? "They are restrained by practice and desirelessness."

The stream of mind flows both ways; flows towards good and it flows towards evil. That which flows on to perfect independence (kaivalya) down the plane of discriminative knowledge, is named the stream of happiness. That which leads to re-birth and flows down the plane of indiscriminative ignorance, is the stream of sin.

Among these the flow of the desirables is thinned by desirelessness; the flow of discrimination is rendered visible by habituating the mind to the experience of knowledge.

Hence suppression of the mental modification is dependent upon both.

VĀCHASPATI'S GLOSS.

The Commentator asks the means of restraint. "Well then, what, &c." He answers by the aphorism :— 'They are restrained by practice and desirelessness.' The operation of practice and desirelessness on the manifestation of restraint is collective, on account of each operating as a branch of the other. They are not optional. For this reason he says :— 'The stream of mind flows both ways, &c.'

'Flows towards': The word *prāgbhārā* in the original means bank, limitation; and the idea is that the stream is so banked, i.e., limited in its flow as to reach the state of perfect independence (kaivalya).

'Down the plane': The word 'nimna' in the original means down, an inclination of the ground, such as makes it possible for water to flow in a particular direction. It also means depth, into which water would always flow.

Sūtra 13.

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

तत्र, Tatra, of these, there. स्थितौ, Sthitau, as regards the steadiness, as regards keeping them perfectly restrained. यत्नः, Yatnaḥ, the effort, continuous struggle. अभ्यासः, Abhyāsaḥ, (is) what is called practice.

13. Of these, practice is the effort to secure steadiness.

तत्र स्थितौ यत्नोऽभ्यासः । चित्तस्यावृत्तिकस्य प्रशान्तवाहितास्थितित्तदर्थः प्रयत्नो
वीर्यमुत्साहस्तत्संपिपादविषया तत्साधनानुष्ठानमभ्यासः ॥ १३ ॥

VYĀSA.

Steadiness is the undisturbed calmness of the flow of the mind, when it has become free from the modifications.

Effort to secure that end is the putting out of energy to secure, and aspiration towards that.

Practice is the resort to the means thereof with the object of attaining it.

VĀCHASPATI'S GLOSS.

Of these, the author describes practice by stating its nature and object; 'Of these, practice is the effort to secure steadiness.'

The commentator explains the same :— 'When the mind has become free from the modifications : ' is separated from the modifications due to Rajas and Tamas, the flow of the modifications of the quality of Essence is established in the shape of calm one-pointedness and purity. This is steadiness.

'Effort to secure that end,' is the meaning of the locative case of the word 'sthiti' used to signify that object. As is the case in the sentence, 'Charmani dvipinam hanti,' of which the meaning is, 'Kills the tiger for the sake of the skin.'

He clears the meaning of effort by giving synonyms : energy, aspiration. He explains :— ' With the object of attaining that'. ' That' here means steadiness.

He speaks of the field for the action of that energy :—' Resort to the means thereof.' The means for the attainment of steadiness are the internal and external Yogas, the restraints and observances, &c. The action of the actor is directed towards the means, not towards the fruit.

Sūtra 14.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

सः Saḥ, that, this, तु Tu, and. दीर्घ-काल, Dīrgha-kāla, for a long time. नैरन्तर्यं Nairantarya, without interruption. सत्कार Satkāra, with devotion, असेवितः Āsevitaḥ being well-attended to. दृढ-भूमिः Dṛidha, bhūmiḥ, firmly rooted, of firm ground, well fixed.

14. And this is firmly rooted, being well-attended to for a long time without interruption and with devotion.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः । दीर्घकालासेवितो निरन्तरासेवितः सत्कारासेवितः । तपसा ब्रह्मचर्येण विद्यया च संपादितः सत्कारवान्दृढभूमिर्भवति । व्युत्थानसंस्कारेण द्रागित्यवानभिभूतविषय इत्यर्थः ॥ १४ ॥

VYĀSA.

" Well attended to for a long time," " well attended to without interruption," " well attended to with devotion," i.e., brought about by purificatory action (tapas, by continence, by knowledge and by faith, it becomes firmly rooted with welcome devotion. The meaning is that its operation is not then conquered all at once by the outgoing habits of the mind.

VĀCHASPATI'S GLOSS.

But how can practice secure steadiness, when its operations are opposed by the highway robber of outgoing habits, which are in existence from eternity? He explains :— " And this is firmly rooted, being well attended to for a long time, without interruption and with devotion."

This practice then reaches the state of firmness, but not at once, inasmuch as being possessed of the three qualities, its domain, the appearance of calmness, is often overpowered by the habits of outgoing.

If again, having even had resort to practice of this description, one gives it up, it will be overpowered by lapse of time. Hence it should not be given up. This is the meaning.

Sūtra 15.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

दृष्ट Dṛiṣṭa, perceptible. अनुश्रविक Anuśravika, scriptural. विषय Viṣaya, enjoyments. वितृष्णस्य Vitṛiṣṇasya, in him or of him who is free from thirst for. वशीकार Vaśīkāra, supremacy. संज्ञा Sañjñā consciousness. वैराग्यम् Vairāgyam, desirelessness,

15. Desirelessness is the consciousness of supremacy in him who is free from thirst for perceptible and scriptural enjoyments.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् । स्त्रियोऽन्नपानमैश्वर्यमिति दृष्टविषये विरक्तस्य स्वगवैदेह्यप्रकृतिलयत्वप्राप्तावानुश्रविकविषये वितृष्णस्य दिव्यादिव्य-विषयसंप्रयोगेऽपि चित्तस्य विषयदोषदर्शिनः प्रसंख्यानबलादनाभोगात्मिकाहेयोपादेय-शून्यावशीकारसंज्ञावैराग्यम् ॥ १५ ॥

VYĀSA.

A mind free from attachment to perceptible enjoyments, such as women, foods, drinks, and power, and having no thirst for scriptural enjoyments, such as heaven and the attainment of the states of the Videha and the Prakṛitilaya, has, when it comes into contact with such divine and worldly objects, a consciousness of its supremacy, due to an understanding of the defects of the objects, brought about by virtue of intellectual illumination. This consciousness of power is the same as the consciousness of indifference to their enjoyment, and is devoid of all desirable and undesirable objects as such. This mental state is desirelessness (Vairāgya).

VĀCHASPATI'S GLOSS.

The author describes desirelessness :— " Desirelessness is the consciousness of supremacy in him who is freed from thirst for perceptible and scriptural enjoyments."

He describes the freedom from thirst for intelligent and non-intelligent perceptible objects :— ' women, &c.'

Power is lordship. Scripture is the Veda. Those that are known from the Veda are scriptural enjoyments, such as heaven, &c. He speaks of desire for them too : such as " heaven, &c."

The Videhas are the disembodied, who live only in the vehicles which serve as instruments (of knowledge and action.) The state of the disembodied (vaidehya) is their state of existence.

Others believe the Prakṛiti only to be the self. They meditate upon the Prakṛiti. They are merged in the functional Prakṛiti alone. (The functional Prakṛiti is that in which the state of the equipoise has been disturbed, i.e., not the Mūlaprakṛiti). The state of the Prakṛitilaya is their state of existence.

Scriptural enjoyments consist of the attainment of these states. He who is free from thirst for scriptural objects, is the same who is free from the desire of attaining heaven &c.

The question arises that inasmuch as there is absence of desire even for objects that have never been possessed, such absence too would be desirelessness if desirelessness signified only absence of desire. Therefore the commentator says :— ' when it comes into contact with such divine and worldly objects. Desirelessness is not the mere absence of desire. On the contrary, it is the consciousness of indifference to enjoyment, even though divine and worldly objects be in contact. He renders the same plainer : ' Is devoid of all desirable and undesirable objects as such. '

Consciousness of supremacy is the consciousness of indifference, freedom from attachment or aversion.

But then whence does it come? He explains:—'By virtue of intellectual illumination.'

The defect of objects is contained in their being surrounded by three-fold pain. Intellectual illumination is the full recognition of this fact with the object of removing them. By virtue thereof is the understanding of the defects brought about.

The authorities speak of four stages in the unfoldment of consciousness:—The consciousness of endeavour, the consciousness of difference, the consciousness of one faculty and the consciousness of supremacy.

Attachment, &c, are the impurities of the mind. The powers of sensation, action, and thought are led by these to work up their several objects. Endeavour is the putting in of effort for burning them, so that the powers may not incline to work upon their several objects. This is the consciousness of endeavour.

When the endeavour has begun, some of the impurities are found to be ripe; others are being ripened; and others again are going to be ripened. The consciousness of difference consists in differentiating the ripe and the ripening.

When the powers become incapable of action, the wish alone remains in the mind, so far as the ripe ones are concerned. The consciousness of this state is called 'the consciousness of the one faculty.'

When physical and ultra-physical objects of enjoyment take up the position of receding, the position of indifference even to the wish, is beyond the three stages of consciousness, and is called the consciousness of supremacy. The object of the first three having been fulfilled by this alone, they have not been mentioned separately. Thus all is plain.

Sūtra 16.

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १६ ॥

तत् Tat, that. परम् Param, is higher. पुरुष Puruṣa, of the Puruṣa. ख्यातेः Khyāteḥ, due to the knowledge. गुण Guṇa, to the qualities. वैतृष्यम् Vaitṛṣyam, indifference.

16. The same is Higher, when there is indifference to the "qualities," due to the knowledge of the Puruṣa.

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् । हृष्टानुश्रविकविषयदोषदर्शी विरक्तः पुरुषदर्शनाभ्यासात्तच्छुद्धिप्रविवेकाप्यायित बुद्धिगुणैर्भ्योव्यक्ताव्यक्तधर्मैर्भ्यो विरक्त इति । तद्द्वयं वैराग्यम् तत्र यदुत्तरं तज्ज्ञानप्रसादमात्रं यस्योदये सति योगी प्रत्युदितख्यातिरेवं मन्यते । प्राप्तं प्रापणीयम् । क्षीणाः क्षेतव्याः क्लेशाः । छिन्नः क्षिप्र पर्वोभवसंक्रमो यस्या विच्छेदाज्जनित्वाप्रियते मृत्वा च जायत इति । ज्ञानस्यैव पराकाष्ठा वैराग्यम् । एतस्यैव हि नान्तरीयकं कैवल्यमिति ॥ १६ ॥

VYĀSA.

He who sees the defects of the perceptible and scriptural objects of enjoyment, is indifferent (to them.)

He whose Will-to-know is saturated with the notion of the distinctive nature of the Puruṣa, brought about by the purity of the effort to know him, becomes indifferent to the 'qualities,' both in their manifested and unmanifested state.

There are two forms of desirelessness. Of these the latter is but the light of spiritual knowledge. When this light shines, discrimination arises. Then the Yogī thinks thus:—Whatever was to be obtained has been obtained. The afflictions that were to be destroyed have been destroyed. The fast-jointed chain of life which, when it is not broken, there is or occurs birth after death and death after birth, has been broken. Desirelessness is but the highest perfection of spiritual knowledge; and absolute independence (kaivalya) is nothing else.

VĀCHASPATI'S GLOSS.

Having described the Lower desirelessness, the author now describes the Higher: "The same is Higher when there is indifference to the 'qualities,' due to knowledge of the Puruṣa."

He shows that Lower desirelessness is the antecedent to the Higher, and that it is the entrance to that. Lower Desirelessness is shown by the words, "he who sees the defects of perceptible and scriptural objects of enjoyment, is indifferent to them."

"Brought about by the effort to know the Puruṣa;" the knowledge of the Puruṣa is his recognition by means of the Veda, by inference and by the teaching of the masters. The 'effort to know' consists in the repeated resort to the means. The purity of the knowledge consists in the steady flow of the quality of essence (sattva), due to the removal of active disturbance (rajas) and inertia (tamas). This brings about the recognition of the distinct natures of the Puruṣa and the "qualities." The Puruṣa is pure and infinite. The 'qualities' are contrary thereto. The Yogī whose intellect is saturated by the recognition, is spoken of as such. The trance known as the Cloud of Virtue is spoken of here.

Such a Yogī is entirely free from attachment to the 'qualities,' whether possessing the characteristic of the manifested or the unmanifested; so much so that he is free from attachment even to the mental phenomenon of the recognition of the distinct nature of the Objective Essence and the Puruṣa, which itself is a manifestation of the qualities.

Thus there are two forms of desirelessness. The former desirelessness exists when the mental essence (sattva) has been rendered free from inertia (tamas), by the manifestation of its essential nature (the sattva), but there still remains a trace of the dirt of disturbing energy (rajas).

This view is common to the Tauṣṭikas, those who are addicted to enjoyment in the states. It is by that of course that they become Prakṛitilayas. So it has been said:—'One becomes a Prakṛitilaya by desirelessness.'

The last of the two is but the light of knowledge. By the use of the word 'but' it is indicated that in that state no objects of knowledge exist. The mental essence as it exists in that state is similar to the same, but is besides untainted by the least impurity, of Disturbing Energy (rajas). It is therefore said to be the light of knowledge. Mental Essence is by nature purity: but it puts on impurity by the taint of disturbing energy (rajas) and inertia (tamas). When the impurities of rajas and tamas have been washed away by the pure showers of desirelessness and practice, it becomes highly illuminated, and the light of spiritual knowledge is left there alone.

He shows that in that state the 'qualities' become unworthy of acceptance:—'When this light shines, discrimination arises in the Yogī.' The meaning is that the Yogī becomes possessed of the present discriminative knowledge, when other forms of knowledge have disappeared.

What was to be obtained, i.e., perfect independence (kaivalya) has been obtained. As will be said, 'the wise man becomes free while living.' The meaning is that this takes place because residual potencies only remain with their root cut off. How is it that all that had to be attained, has been attained? Because the afflictions of Nescience, &c., which had to be removed, have been removed together with their residual aroma.

But then there is the store of virtue and vice which is used as a chain to bind living beings to birth and death in the universe. How then can there be absolute freedom? For this reason, the commentator says:—'The fast-jointed chain, &c., is broken.' The 'fast-jointed chain' means that whose joints are so firmly and closely fastened together that they appear to be one whole and do not appear to have been fastened together. It is the pieces of virtue and vice stored, which, as individual pieces in the collection, are put together to make the fast joints of a chain. 'The chain of existence' implies that the living being is not freed from the bonds of birth and death. This chain is broken when the afflictions have been done away with. And so it has been said:—

'The vehicle of actions has its root in nescience.'—2.12.

'It bears fruit if there is a root.'—2.13.

It may be questioned, that inasmuch as restraint is the intermediate stage between the fruition of intellection and the Cloud of Virtue, what is this that is called the mere light of knowledge?

For this reason, he says:—'Desirelessness is the highest perfection of spiritual knowledge?' The Higher desirelessness is but a form of the Cloud of Virtue, nothing else. As will be said further on.

'To him who desires nothing even from intellection (prasaṅkhyāna) comes the trance known as the Cloud of Virtue, by constant manifestation of discrimination (IV. 29) and

'Then the knowable is but little, because knowledge is infinite, free as it is from all veils and impurities.'—(IV. 31).

For this reason it is that absolute independence is this and nothing else.—16.

Sūtra 17.

वितर्कविचारानन्दस्मितारूपानुगमात्संप्रज्ञातः ॥ १७ ॥

वितर्कं Vitarka, of philosophical curiosity. विचार Vichāra, of meditation. आनन्द Ānanda, of elation. अस्मिता Asmitā, egoism. रूप Rupa, appearances. अनुगमात् Anugamāt, by the accompaniment, by the company of, is accompanied by. संप्रज्ञातः Samprajñātaḥ, the cognitive trance.

17. The Cognitive Trance is accompanied by the appearances of philosophical curiosity, meditation, elation and egoism.

अयोपायद्वयेन निरुद्धचित्तवृत्तेः कथमुच्यते संप्रज्ञातः समाधिरिति । वितर्कविचारानन्दस्मितारूपानुगमात्संप्रज्ञातः । वितर्कचित्तस्यालम्बने स्थूल आभोगः । सूक्ष्मे विचारः । आनन्दोद्वाहः । एकात्मिकासंविदस्मिता । तत्र प्रथमश्चतुष्टयानुगतः समाधिः सवितर्कः द्वितीयो वितर्कविकलः सविचारस्तृतीयो विचारविकलः सानन्दः चतुर्थस्तद्विकलोऽस्मितामात्र इति । सर्व एते सालम्बनाः समाधयः ॥ १७ ॥

VYĀSA.

Now then, how is the Cognitive Trance said to appear in those whose minds have been restrained by the two means? 'The Cognitive

Trance is accompanied by the appearances of philosophical curiosity meditation, elation, and egoism.'

Philosophical curiosity (vitarka) is a superficial attempt of the mind to grasp any object.

Meditation is a subtle attempt. Elation is bliss. Egoism is the consciousness of being one with the self.

Of these, the first is the Savitarka Trance accompanied by all the four. The second is the Meditative (Savichāra) where indistinctness ends. The third is Elative (Sānanda) where meditation ends. The fourth is the purely egoistical (Sāsmitā) where elation ends. All these trances have something to grasp (Ālambana).

VĀCHASPATI'S GLOSS.

Having described the means, the commentator now puts a question with the object of introducing the description of the acquisition they lead to, together with that of its various classes:—'Now then how is the Cognitive Trance, &c.' The Cognitive Trance is accompanied by the appearances of philosophical curiosity, meditation, elation, and egoism.

The Cognitive Trance is first described because it precedes the ultra-cognitive. The general nature of the Cognitive Trance is to be understood in the accompaniment of the natures, i.e., the forms, of philosophical curiosity, meditation, elation and egoism.

He defines philosophical curiosity:—'A superficial attempt of the mind, &c.' Grasp (ābhoga) is the manifestation of consciousness consisting of the illumination of the nature of objects. It is called 'Superficial' because it has the gross phenomena for its sphere of action. As the new archer first aims at large objects only, and then at smaller and smaller ones by and by, so the neophyte in Yoga first learns the nature of gross objects of thought only, such as those made of the five Mahābhūtas (physical states of matter), the four-armed god, &c.; and then the subtle ones.

In this way the grasp of the objects by the mind becomes subtle. Meditation has for its sphere of action, the causes of the gross phenomena, the subtle elements, the five tanmātras, the manifested and the unmanifested essence of matter (the liūga and the aliūga).

Having thus shown the range of the objective phenomena, he now shows the range of the instrumental phenomena:—'Elation is, &c.' Elation is that blissful modification of consciousness, which consists in the illumination of the mind, as regards the acts of sensation, with gross phenomena for their objects. The nature of the powers of sensation is to enlighten, because they are born out of the principle of individuality, with the quality of essentiality (Satva) predominating. Pleasure is a manifestation of the quality of Essentiality (Satva). Acts of sensation too are therefore of the nature of pleasure. The manifestation of consciousness consisting of the illumination of this aspect is bliss.

He describes the Cognitive Trance having the subject (Grihitṛi) for its sphere of action:—'Egoism is the consciousness of being one with the self.' Egoism is the subtle cause of the instrumental powers inasmuch as they are born out of it; and this egoism appearing as the self, the subject is the consciousness of being one with the self. This Cognitive Trance has the subject for its sphere of action, because the subject is always hidden behind egoism.

He mentions other minor differences of all the four:—'The first, &c.' The cause is always present in the effect, as its antecedent state; not so the effect in the cause,

Therefore, this superficial range of consciousness is accompanied by all the four—the gross and its causes, the subtle, the instrumental and the subjective. The others have three, two and one cause, respectively as their spheres of action, and they have therefore three, two and one appearance, respectively.

He distinguishes the ultra-cognitive :—'All these, &c.'

Sūtra 18.

विरामप्रत्याभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥

विराम Virāma, of cessation, प्रत्याभ्यास pratyābhāsa, the notion. पूर्वः Pūrvah the former, the preceeding, all the three together means having for its preceding the notion of cessation, preceded by the notion of cēssation. संस्कार-शेषः Samskāra Śeṣah, in which remain only the (शेष) residual potencies or impressions. (संस्कार) शेषः Anyah, the other.

18. Preceded by the constant repetition of the notion of cessation is the other; in which the residual potencies only remain.

अथासंप्रज्ञातः समाधिः किमुपायः किंस्वभावो वेति । विरामप्रत्याभ्यासपूर्वः संस्कारशेषोऽन्यः । सर्ववृत्तिप्रत्यस्तमये संस्कारशेषो निरोधश्चित्रस्य समाधिरसंप्रज्ञातः । तस्य परं वैराग्यमुपायः । सालम्बने ह्यभ्यासः तत्साधनाय न कल्पत इति विरामप्रत्यया निर्वस्तुक आलम्बनी क्रियते । स चार्थशून्यः । तदभ्यासपूर्वकं हि चित्तं निरालम्बनमभावप्राप्तमिव भवतीत्येष निर्बीजः समाधिरसंप्रज्ञातः ॥ १८ ॥

VYĀSA.

What now are the means and the nature of the ultra-cognitive trance? "Preceded by constant repetition of the notion of cessation is the other in which the residual potencies only remain."

The ultra-cognitive trance is that state of mental restraint, in which all its modifications cease from action and remain only *in posse*. Its means is the Higher desirelessness.

Inasmuch as any form of practice having an objective phenomenon for its basis, cannot become the means of achieving it, the notion of cessation which is nothing substantial, is here made the basis; and that is devoid of any objective phenomenon. By the constant repetition of this notion, the mind having no object to grasp, becomes as it were, non-existent. The trance being thus seedless, is the ultra-cognitive.

VĀCHASPATI'S GLOSS.

The commentator asks a question to introduce the ultra-cognitive, whose discussion is now in order :—'What now, &c.'

"Preceded by the constant repetition of the notion of cessation is the other, in which the residual potencies only remain."

The words, 'preceded by the constant repetition of the notion of cessation,' show the means; the remaining words describe the nature. The words, 'in which the residual potencies only remain,' are explained as, 'in which all its modifications cease, &c.'

The words, 'preceded by the constant repetition of the notion of cessation,' are explained by the words, 'Its means is the Higher desirelessness.'

Cessation is the absence of mental modifications. Its notion is the cause. Its practice consists in its repetition over and over again. That which this repetition precedes is described as such.

Now he says why the lower desirelessness does not become the cause of restraint (nirodha) :—'Inasmuch as any form of practice having an objective phenomenon as its basis, &c.'

The cause must be of the same class as the effect, not of a contrary class. The desirelessness which has an objective phenomenon for its basis is contrary to the effect; the trance, that is to say, which has no object for its basis. It is therefore proper that it should be born only from a cause which has no objective phenomenon for its basis, the mere light, that is to say, of spiritual knowledge. It is only the trance known as the Cloud of Virtue, born as it is from the pure essence of the Will-to-know with the impurities of the *rajas* and the *tamas* entirely removed, and the objects thereof left behind, that is infinite, sees the defects of objects and having given them all up, stands in its own nature, that can properly become the cause, as having no object for its basis, of the seedless trance, in which the residual potencies only remain; because they are similar in nature.

'Is made the basis' :—is made dependent upon that.

Becomes as it were non-existent :—because it does not produce any effect in the shape of mental modifications.

The seedless is that which has no object for its basis. Or, it may be said that the seed consists of the vehicles of afflictions and actions. This is said to be the seedless, because the afflictions and actions have gone out of it.

Sūtra 19.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १९ ॥

भव Bhava, the objective existence. प्रत्ययः pratyayaḥ, the cause, i.e., caused by objective existence. विदेह-प्रकृतिलयानाम् Videha-prakṛitilayānām, to the videhas (the gods) and the prakṛitilayas that merged (लय) in nature प्रकृति.

19. Is caused by Objective Existence for the Videhas and Prakṛitilayas.

स खल्वयं द्विविधः । उपायप्रत्ययो भवप्रत्ययश्च । तत्रोपायप्रत्ययो योगिनां भवति । भवप्रत्ययो विदेहप्रकृतिलयानाम् । विदेहानां देवानां भवप्रत्ययः । ते हि स्वसंस्कारमात्रोपयोगेन चित्तेन कैवल्यपदमिवानुभवन्तः स्वसंस्कारविपाकं तथाजातीयकमतिवाहयन्ति । तथा प्रकृतिलयाः साधिकारे चेतसि प्रकृतिलीने कैवल्यपदमिवानुभवन्ति । यावन्न पुनरावर्ततेऽधिकारवशाच्चित्तमिति ॥ १९ ॥

VYĀSA.

This is of two descriptions :—brought about by Objective Existence and brought about by the practice of the means. In the case of Yogis it is brought about by the practice of the means. In the case of the Videhas and the Prakṛitilayas it is caused by Objective Existence.

In the case of the Videhas, the gods, it is caused by Objective Existence, because they enjoy a state of something like absolute freedom (kaivalya) with a mind functioning only so far as its own residual potencies are capable of, and who while thus enjoying, live out the state of life, which is the fruition of their residual potencies.

Similarly do the Prakṛitilayas enjoy a state of quasi-isolation with a mind which has its work still before it, but which remains merged in the Prakṛitis, as long as it does not come back by virtue of the work still before it.

VĀCHASPATI'S GLOSS.

Now the author describes a sub-head of the Inhibitive Trance, being necessary as it is for deciding which is to be adopted and which to be rejected:—'This,' the inhibitive trance, 'is of two descriptions,'—caused by the practice of the means of achievement and brought about by Objective Existence.

The means are faith, &c., to be described later. That which is brought about by these means, is the inhibitive trance so spoken of.

That in which living beings are born is Objective Existence. It is Nescience. The modification of consciousness which consists in the identification of the not-self,—the forms consisting of the elements and the powers of sensation and action and the Prakṛitis, known as the Mūlaprakṛiti, the Mahat, the Ahaṅkāra and the five tanmātras,—with self appears in the Tauṣṭikas who have attained the states of the lower desirelessness. This notion about the Objective Existence, becomes the antecedent of one description of the Inhibitive Trance. This is spoken of as having been brought about by Objective Existence.

Out of these two the one brought about by effort, is for the Yogīs, who work for freedom from Objective Existence. By the mention of this distinction the other is denied to those who follow the path of absolute freedom (Mokṣa).

Well then, in whom is it caused by Objective Existence? The reply is given by the aphorism:—'Is caused by Objective Existence in the case of the Videhas and the Prakṛitilayas.'

The Videhas and the Prakṛitilayas are distinct from each other. The meaning is that this trance is so caused for both of them.

The author explains this:—'For the Videhas it is caused by, &c.'

Those who recognize either of the elements or the powers of sensation, action and thought as the self, and so constantly devote themselves to them, that their internal organ is fully saturated with that idea, remain, after separation from the body, immersed in the same elemental, sensuous and functional forms; and all that remains of their mind is the habit of their particular devotion. They are called the Videhas (the disembodied) because they are free from the physical bodies. It is they who, with a mind capable of moving only along the line marked by habit, enjoy a state of something like absolute freedom, but are without the physical body. This state resembles the state of absolute independence, because the modifications of the mind are suspended for the time being. It however differs from absolute freedom, in the possession of the power of having to perform work still to be done.

The reading in some places is "upabhoga" instead of "upayoga" in the text. Upabhoga means enjoyment. The meaning of this alternative reading would be that the residual alone are the objects of enjoyment and not the modifications.

When the limit has been reached they live out the state of life which is the fruition of their residual potencies. They come back to be born again. So says the Vāyu Purāna:—

"Those who devote themselves to meditation upon the powers of sensation, action and thought, live in this state for ten Manwantaras. Those who devote themselves to the elements live in that state for full one hundred Manwantaras."

Similar are Prakṛitilayas. They believe one of the Prakṛitis, the unmanifested (Mūlaprakṛiti), the undifferentiated phenomenal (Mahat), and the principle of individuality, to be the self. Their internal organs are saturated with the idea of devotion to either of the Prakṛitis. They are immersed after their separation from the physical body, in the one of these Prakṛitis, which they have made the object of their devotion. But their minds have not yet fulfilled the object of their existence; they have still work before them.

The mind would fulfil the object of its existence, if while following this very course of thought, it would also manifest the discrimination of the distinct natures of the Puruṣa and objective existence. If on the other hand this consciousness be not generated in the mind, it has not fulfilled its object, and is therefore said to have its work still before it. The Prakṛitilayas having their minds merged in the Prakṛitis, with its work still undone, enjoy a state of something like absolute freedom as long as they do not come back by virtue of the work yet to be done. Although the mind has become similar to the Prakṛiti, yet they come back when the limit has been reached. Then they acquire the consciousness of the distinct natures of the Puruṣa and the objective existence. As on the cessation of the rainy season, the body of the frog is assimilated to the earth, and comes back to life again on coming into contact with rain-water, (so does the mind of the Prakṛitilaya). So says Vāyu:—

"For a thousand Manwantaras, the Abhimānikas, those who identify themselves with the Prakṛitis; and for ten thousand Manwantaras the Buddhas remain without pain. Those who devote themselves to the Unmanifested remain in that state for a hundred thousand Manwantaras. The computation of time does not exist on reaching the Nirguṇa Puruṣa."

Thus this state also is given up, being subject to re-births.

Sūtra 20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

श्रद्धा Śraddhā, faith. वीर्य Vīrya, energy. स्मृति Smṛiti, memory. समाधि Samādhi trance. प्रज्ञा Prajñā, discernment. पूर्वकः Pūrvakaḥ, having before, preceded by. इतरेषाम् itareṣām, for others.

20. For others it is preceded by faith, energy, memory, trance and discernment.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वकं इतरेषाम् । उपायप्रत्ययो योगिनां भवति । श्रद्धा चेतसः संप्रसादः । साहि जननीव कल्याणी योगिनं पाति तस्य हि श्रद्धानस्य विवेकार्थिनो वीर्यमुपजायते । समुपजातवीर्यस्य स्मृतिरुपतिष्ठते स्मृत्युपस्थाने च चित्तमनाकुलं समाधीयते । समाहितचित्तस्य प्रज्ञाविवेक उपावर्तते । येन यथार्थं वस्तु जानाति । तद्भ्यासात्तद्विषयाच्च वैराग्यादसंप्रज्ञातः समाधिर्भवति ॥ २० ॥

VYĀSA.

It is brought about by the means of achievement for the Yogis. Faith is the pleasing wishful contact of mind with the object of pursuit. It sustains the Yogī, like a mother. Energy is born in him who pursues knowledge with faith. Memory comes to help when he is possessed of energy. On the appearance of memory, the mind ceases to be disturbed and passes into trance. When the mind is entranced, discrimination appears, by which it knows an object as it is. By constant practice thereof and by desirelessness with reference to the object thereof, comes the ultra-cognitive trance.

VĀCHASPATI'S GLOSS.

The author describes the sequence of the means of the achievement of this trance by a Yogī :—“ For others it is preceded by faith, energy, memory, trance and discernment.”

But the devotees of the powers of sensation, action and thought are also possessed of faith. For this reason he says :—“ Faith is the pleasing wishful contact of the mind with the object of pursuit,” and the object of the pleasing wishful pursuit of the mind here is the ultra-cognitive trance, as it comes into existence with reference thereto, after the nature of the objective world has been known by the Veda, by inference and by the teaching of the masters. There can be no wishful contact in the case of those who confound the powers of sensation, &c., with the self. In their case it is the opposite of the pleasing wishful contact, because their confusion has its origin in all-round forgetfulness. The powers of sensation, &c., cannot thus be objects of faith.

He explains why that alone is faith :—“ It sustains the Yogī like a kind mother.” The meaning is that it does not let him fall down in the wrong path, leading to the destruction of its object.

It is this particular wishfulness which gives birth to energetic effort guided towards the object wished for. Therefore he says :—“ Energy is born in him when he pursues knowledge with faith.”

Memory means keeping it present in the mind, thinking thereupon. ‘Undisturbed’ means ‘not only occasionally steady, not distracted.’

“Passes into trance” :—Trance is here the trance which is described as a branch of Yoga. The restraints and observances also are indicated, inasmuch as trance is mentioned there as coming after them. Thus he who has made all the branches of Yoga his own, reaches the stage of cognitive trance. This is what he says :—“When the mind is entranced.” That is to say, when the highest limit of intellection is reached.

He explains that the ultra-cognitive is born when the cognitive precedes it :—“ By the constant practice thereof and by desirelessness with reference to the objects thereof at each stage comes the ultra-cognitive trance.” It is that which is the means of achieving absolute freedom. Because the suppression which comes after the manifestation of the knowledge of the distinct nature of the Puruṣa and the will to-know, is the final suppression which renders it unnecessary for the mind to go on working; inasmuch as it has now done the whole of its work and fulfilled the purpose of its existence.

Sūtra 21.

तीव्रसंवेगानामासन्नः ॥ २१ ॥

तीव्र Tivra, keen. संवेग Saṁvega, the consciousness of supremacy. तीव्रसंवेगानाम् Tivra saṁvegānām, for those having consciousness of supremacy, for the extremely energetic. आसन्नः Āsannaḥ, proximate, speedy.

21. Proximate for those whose consciousness of supremacy is keen.

ते खलु नवयोगिनो भवन्ति । मृदुमध्याधिमात्रोपाया भवन्ति । तद्यथा मृदुपाये मध्योपायोऽधिमात्रोपाय इति । तत्र मृदुपायस्त्रिविधः । मृदुसंवेगो मध्यसंवेगस्तीव्रसंवेग इति । तथा मध्योपायस्तथाऽधिमात्रोपाय इति । तत्राधिमात्रोपायानां तीव्रसंवेगानामासन्नः समाधिलाभः समाधिफलं च भवतीति ॥ २१ ॥

VYĀSA.

There are nine descriptions of such Yogis. Their application to the means of achievement is mild, middling or intense. Thus some are of mild energy, others of medium energy, and others again of intense energy. Of these, the mildly energetic are three-fold, those having mild consciousness of supremacy, those having middling consciousness of supremacy, and those having keen consciousness of supremacy. Similarly, those of medium energy and those of intense energy. Of these, the attainment of trance and the fruit of trance are near to those who are intensely energetic in their application to the means of achievement and possess a keen consciousness of supremacy.

VĀCHASPATI'S GLOSS.

If faith, &c., are the means for the attainment of trance, then trance and its fruit would accrue to all without distinction. Attainment however is noticed in some only, non-attainment in others. In some cases attainment is distant; in others it is very distant; in other cases however it is accomplished very soon. To meet this the Commentator says :—“ There are nine descriptions of such Yogis, &c.”

The means of achievement are faith, &c. They are of mild, middling and intense energy in their application, by virtue of the habits of previous lives. The Yogis possessed of them are spoken of as such.

Consciousness of supremacy is desirelessness. That also is mild, middling or keen by virtue of the habits of previous lives.

Among these Yogis, the speedy attainment is shown such as it is by the Aphorism :— It is near to those who are possessed of keen consciousness of supremacy. This much is the aphorism; the rest is the commentary. The fruit of the cognitive trance is the ultra-cognitive, and of that absolute freedom.

Sūtra 22.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥

मृदु Mṛidu, mild. मध्य Madhya, middling. अधिमात्र Adhimātra, intense. मृदुमध्याधिमात्रत्वात् Mṛidumadhyādhimātratvāt, by mild, middle and intense natures. ततः Tataḥ, thence, further. अपि Api, also, (further). विशेषः Viśeṣaḥ, differentiation.

22. A further also differentiation by mild, middling and intense.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः । मृदुतीव्रो मध्यतीव्रोऽधिमात्रतीव्र इति । ततोऽपि विशेषः । तद्विशेषादध्यासन्नतरस्तीव्राधिमात्रसंवेगस्याधिमात्रोपायस्य समाधिलामः समाधिफलंचैति ॥ २२ ॥

VYĀSA.

Mild-intense, middling-intense and intense-intense. There is differentiation by that too. By that differentiation too the attainment of trance and its fruit becomes the speediest in the case of one whose application is intense and whose consciousness of supremacy is keenly intense.

VĀCHASPATI'S GLOSS.

This has been explained by explanations already given of the commentary.

Sūtra 23.

ईश्वरप्रणिधानाद् वा ॥ २३ ॥

ईश्वर Īśvara, of God. प्रणिधान Praṇidhāna, feeling omnipresence or worship, devotion. ईश्वर-प्रणिधानाद् Īśvarapraṇidhānāt, by feeling the omnipresence of God. वा vā, or.

23. Or, by feeling the omnipresence of God (Īśvara).

किमेतस्मादेवासन्नतरः समाधिर्भवति । अथास्यलाभे भवत्यन्योऽपि कश्चिदुपायो न वेति । ईश्वरप्रणिधानाद्वा । प्रणिधानाद्भक्तिविशेषादावर्जित ईश्वरस्तमनुगृह्णात्यभिध्यानमात्रेण । तदभिध्यानमात्रादपि योगिन आसन्नतरः समाधिलामः समाधिफलं च भवतीति ॥ २३ ॥

VYĀSA.

Does trance become speedier of attainment in this way only? Or, is there any other means too? 'Or, by feeling the omnipresence of God.' Īśvara drawn towards him by the kind of devotion which consists in the feeling of His omnipresence, becomes gracious to him by merely wishing attainment. By His merely wishing the attainment, trance and its fruit become speedier of attainment for a Yogī.

VĀCHASPATI'S GLOSS.

The Commentator puts a question for the purpose of introducing the next aphorism :—'Does trance become speedier, &c.' The aphorism is the answer. 'Or, by feeling the omnipresence of God.'

'Feeling the omni-presence' means a particular kind of devotion of the mind, speech and body. "Drawn towards" means brought face to face. "Wish for attainment" means that any one may get something which he has not got, but which is desirable. 'Merely' signifies not by any other effort. The rest is easy.—23.

Sūtra 24.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

क्लेश Kleśa, of affliction. कर्म Karma, of action. विपाक Vipāka, of fruition. आशयैः Āśayaiḥ, by the vehicles. अपरामृष्टः Aparāṁṛṣṭaḥ, not touched. पुरुष-विशेषः Puruṣa, Viśeṣaḥ, a distinct Puruṣa. ईश्वरः Īśvaraḥ, God.

24. Īśvara is a distinct Puruṣa, untouched by the vehicles of affliction, action and fruition.

अथ प्रधानपुरुषव्यतिरिक्तः कोऽयमीश्वरो नामेति । क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः । अविद्यादयः क्लेशाः । कुशलाऽकुशलानि कर्माणि । तत्फलं विपाकः । तदनुगुणावासना आशयास्ते च मनसि वर्तमानाः पुरुषे व्यपदिश्यन्ते । स हि तत्फलस्य भोक्तृति । यथा जयः पराजयो वा योद्धुषु वर्तमानः स्वामिनि व्यपदिश्यते यो ह्यनेन भोगेन परामृष्टः स पुरुष विशेष ईश्वरः । कैवल्यं प्राप्तास्तर्हि सन्ति च बहवः केवलिनः । ते हि त्रीणि बन्धनानि छित्वा कैवल्यं प्राप्ता ईश्वरस्य च तत्संबन्धो न भूतो न भावि । यथा मुक्तस्य पूर्वबन्धकोटिः प्रजायते नवमीश्वरस्य । यथा वा प्रकृतिलीनस्योत्तरा बन्धकोटिः संभाव्यते नैवमीश्वरस्य । स तु सदैव मुक्तः सदैवेश्वर इति । योऽसौ प्रकृष्टसत्त्वोपादानादीश्वरस्य शाश्वतिक उत्कर्षः स किं सनिमित्त आहोस्विन्ननिमित्त इति । तस्य शास्त्रं निमित्तम् । शास्त्रं पुनः किं निमित्तं प्रकृष्टसत्त्वनिमित्तम् । एतयोः शास्त्रोत्कर्षयोरीश्वरसत्त्वे वर्तमानयोरनादिः संबन्धः । एतस्मादेतद्भवति सदैवेश्वरः सदैव मुक्त इति । तच्च तस्यैश्वर्यं साम्यातिशयविनिर्मुक्तम् । न तावदैश्वर्यान्तरेण तदतिशय्यते । यदेवातिशयि स्यात्तदेव तत्स्यात् । तस्माद्यत्र काष्ठा प्राप्तिरैश्वर्यस्य स ईश्वर इति । न च तत्समानमैश्वर्यमस्ति कस्माद् द्वयोस्तुल्ययोरेकस्मिन्पुण्यगपत्कामितैः नवमिदमस्तुपुराणमिदमस्त्वित्येकस्य सिद्धावितरस्य प्राकाम्यविघातादूनत्वं प्रसक्तम् । द्वयोश्च तुल्ययोर्युगपत्कामितार्थप्राप्तिर्नास्ति । अर्थस्य विद्वत्त्वात् । तस्माद्यस्य साम्यातिशयैर्विनिर्मुक्तमैश्वर्यं स एवेश्वरः । स च पुरुष विशेष इति ॥ २४ ॥

VYĀSA.

Now who is this called Īśvara (God) that is neither the Mūla-prakṛiti (the root of matter) nor the Puruṣa (the conscious principle of the human constitution)? 'Īśvara is a distinct Puruṣa, untouched by the vehicles of affliction, action and fruition.'

The afflictions are Nescience and others. The actions are good or bad. Their fruition is the effect they bring about. Habits following them in their qualifications are the vehicles. These while really existing in the mind, are attributed to the Puruṣa, as he is the enjoyer of their fruit, just as victory or defeat of the soldiers is attributed to their master. He who is not touched by this experience, is the distinct Puruṣa, Īśvara.

Are all those then who have reached the state of absolute freedom Īśvaras and there are many such for they have reached the state of absolute freedom after cutting the three bonds? No, Īśvara never had, nor will have, any relation to these bonds. As former bondage is known in the case of the emancipated, not so in the case of Īśvara. Or, as future bondage is possible in the case of the Prakṛitilayas, not so in the case of Īśvara. He is ever free, ever the Lord.

Is there any, or, is there no reason for this supremacy of the Lord, unlimited by time, and due to His taking up the Universal Supreme Essence? The reason for that is the sacred teaching. What then is the authority of the teaching? The authority is the supremacy of His Universal Essence. These two, the supremacy and the sacred teaching, exist in the Universal Essence of Īśvara eternally related to each other. For this reason does it become possible that He is ever free, and ever the Lord.

And this divinity of His is free from excess or equality. It is not exceeded by another divinity. Whichever is the Highest, must be the divinity Īśvara. For this reason wherever there is the culmination of this divinity that is Īśvara.

Nor is there any divinity equal to that. Because, in the case of equality, if one of the two equals says with reference to a common object of their attention, 'let this be new,' and the other says, 'let this be old,' then one thing only necessarily happening, unrestrained fulfilment of the wish is interfered with, and one becomes less than the other. Further it cannot be that two equals should at once possess an object desired by both. Because the wishes are contradictory. Hence he alone is Īśvara whose divinity is free from equality or excess, and He is a distinct Puruṣa.—24.

VĀCHASPATI'S GLOSS.

The world is made of the conscious and the unconscious principles only. There is none else that goes to make it. If Īśwara is unconscious, He must be the Mūlaprakṛiti, comprehending as it does all the non-intelligent modifications. If this be so, then there can be no such thing, by reason of his being non-intelligent that he should be brought face to face with the devotee. If, on the other hand, he is intelligent, then too it is impossible that he should be brought face to face with the devotee, because the power of consciousness is by nature indifferent, and because Īśvara is not like other Puruṣas in evolution, on account of the absence of any connection with the principles of egoism, &c. Furthermore how is it possible that he should possess a wish for the attainment (of trance by the devotee)?

This is the meaning of the question, now who is this Īśvara, &c.? The answer to the question is given by the aphorism:—'Īśvara is a distinct Puruṣa untouched by the vehicles of affliction, action and fruition.'

Nescience (avidyā) and others are the afflictions (kleśas), so called, because they afflict the Puruṣa in evolution with various painful blows. Good and bad actions are virtue and vice. They are called actions metaphorically because they are born from actions. Their fruition consists in life-state, life-period and life-experience. The vehicles are so called, because by their means the residue which show themselves as fruitions, are embedded as potencies in the substance of the mind.

As long as the karma which brings about the manifestation of the life-state of a camel does not bring into play the potencies of the experience which having been generated by previous existence, are suited to the life-state of a camel, the experience suited to the life-state of a camel cannot be caused. Therefore there must be a potency

causing the subsequent experience of the life-state of a camel, and it must be possessed of qualities similar to the experience of the life-state of a camel.

Another question arises. What is the use of adding the words, untouched 'by the vehicles of affliction, action and fruition' in the aphorism, seeing that afflictions, &c., are the characteristics of the Will-to-be, and that they never touch the Puruṣa and therefore the mere use of the word Puruṣa would have implied that he was untouched by them? For this reason, he says:—'These while really existing in the mind are attributed to the Puruṣa' in evolution. Why? Because he is the enjoyer, the intelligent agent of their fruit. Hence it is possible that Īśvara being a Puruṣa might come to be considered as having some relation to these. For this reason their special denial of Him is proper. Therefore he says that the distinct Puruṣa who is not touched by the experience present in the Will-to-be even, is Īśvara.

'Distinct' is that which is distinguishable. He is differentiated from the other Puruṣas. With the object of showing those who are taken out of the conception of the word Īśvara by the use of the word 'distinct,' he first states an objection and then replies:—'All those then who have reached the state of absolute freedom. There are three kinds of bondages,—the bondage of the Prakṛitic modifications in the case of the Videhas, the bondage of the Prakṛitis in the case of the Prakṛitilayas, and the bondage of honour, &c., in the case of those who experience the divine and worldly enjoyments. Those whose mind are saturated with devoted thought of the Prakṛitis, reach the state of submersion into the Prakṛitis immediately after separation from the physical body. For this reason the others are spoken of as being bound at the previous end (of the chain of life) and the Prakṛitilayas are spoken of as being bound only at the next, the future end only; the previous and the second bondages being denied to them. Thus he shows the distinction in brief:—'He is always free, always the Lord.'

Divinity consists in the possession of knowledge and the power of action (Kriyā Śakti). In this connection he puts the question:—'Has this supremacy of the Lord, unlimited by time, &c.' The reason for the question is that knowledge and power of action are not possible to the unchanging constant power of consciousness. It has been said that they live in the purified mental essence, when the rajas and the tamas have been removed. Further, it is not proper that Īśvara who is ever free should become related even to the Highest Mental Essence, which after all has its origin in Nescience, as an owner to the thing owned.

For this reason it is said that it is due 'to his taking the Universal Supreme Essence in hand.' The relation of Īśvara to the Essence of the mind is not due to Nescience like that of ordinary Puruṣas; and there is therefore no sense of ownership in it. On the other hand he takes the Universal Mental Essence in hand thinking that he will thus give freedom to men surrounded by the three sorts of pain, and rescue them, being drowned as they are in the great ocean of birth after death, by teaching them virtue and giving them knowledge; and that this teaching is not possible without the possession of the highest power of action and knowledge; and that this cannot be possible without taking in hand the mental Essence, pure and freed from the dirt of the disturbing energy (rajas) and inertia (tamas). The Lord even though untouched by Nescience, and conscious of knowledge, assumes the nature of Nescience, and becomes the possessor thereof. He does not devote Himself to Nescience as Nescience. A mimic personating Rāma shows all his actions but all the while does not forget himself. This form of his is assumed, not real.

Let it be so. Inasmuch, however, as Īśvara has to take up the Mental Essence (sattva), on account of the wish of helping the afflicted, and the wish to help is caused by the taking up of Mental Essence, because the wish itself is a modification of the Mūlapra-

kr̥iti, the relation of mutual support is evident. To remove this misconception he says that he is unlimited by time. It might be so if creation came first and the wish to help manifested afterwards. But the arrangement of successive creation and dissolution being eternal, Īśvara draws the world inwards, having first made up his mind that he will take up the Highest Universal Essence, when the time comes for the wish, arising out of an interior manifestation, to reach the limit of its operation. This divine Mental Essence potent with the residuum of this determination even though it passes into a state similar to that of noumenal matter (Mūlparakṛiti) comes to manifestation again in the same state as Mental Essence, by virtue of the potency of that determination, when the ulterior limit of the Mahāpralaya, the Great Latency, is reached. This happens in the same way as in the case of Chaitra who goes to sleep, having made a determination that he must rise early next morning, and awakes at the same time by virtue of the potency of the determination. Hence because the determination of the Lord and the taking in hand of the Universal Essence are eternal and thus ever present, their relation to each other cannot be that of interdependence.

Further, it should not be said that the divine Mental Essence does not pass into the state of the noumenal root-matter, the equipoise of the Mūlaprakṛiti, even at the time of the Great Latency. That which never passes into the state of the Mūlaprakṛiti, can never be the effect thereof. Nor can this Universal Mental Essence be the power of consciousness, because it is non-intelligent by its own nature. If it be not both these, then, it would come to this that it must be another class of substance, for which there is no authority. This is not proper. There is no substance existing independently of the noumenon of matter (Prakṛiti) and consciousness (Puruṣa).

Such is the greatness of the Lord unlimited by time. Is there any reason, any authority for it? Or, is it without reason, without authority? The answer is 'Its authority lies in the sacred teaching,' the Vedas, the Smṛitis, the Itihāsas and the Purāṇas.

The author introduces the consideration of the Sacred Teaching:—"What then is the reason of the Teaching? The Sacred Teaching is based upon observation and inference. The Universal Mental Essence of the Lord cannot depend upon anybody's observation and inference. Nor is the Sacred Teaching based upon the observation of the Lord. Some one may, therefore, think that the proper reason for the existence of the Sacred Teaching is that Īśvara desires to manifest his own divinity.

He refutes this by saying that the Sacred Teaching has its reason in the Divine Universal Essence. The meaning is this. Evidently the mantras and the science of life are proved to be the works of the Lord by the virtue they show in action and by the certainty of the things mentioned therein, being never found to be otherwise. Further, it is not possible that any one possessed only of the ordinary means of knowledge of the world should be able, even in a thousand human lives, to note the agreements and differences of various medicinal agents, their various compositions, and those of the mantras, by throwing them into and taking them out of the various classes. It cannot evidently be said on the ground of the existence of the relation of eternal interdependence, that the agreements and differences are known from authority, and that authority is again based upon the canons of agreement and difference. Because during the Great Latency, the Mahāpralaya, both these manifestations cease to exist.

Further, it is not the case that there is not authority for their existence. It will be shown that the universe is a modification of noumenal matter, the Mūlaprakṛiti, not different from it. It has been observed that things of the same class change into different forms, as in the case of the modifications of curds and sugar, &c., from milk and cane-juice. It has also been observed that different modifications have the same form in their antece-

dent state. Similarly the noumenal root-matter having different modifications in the forms of the Great Will-to-be, the principle of individuality and others, must have a form common to all in the antecedent state. This common antecedent state of the noumenal matter is the state of equipoise, and that is the state of the Great Latency, the Mahāpralaya. Hence the Universal Essence of the will-to-be of the Lord, shining all round by reason of the absence of the veil of the impurities of disturbing energy (rajas) and inertia (tamas), must be considered as established by at least the promulgation by Him of the Mantras and the science of life. And similarly that collection of the Vedic knowledge too, which has for its object the teaching of how to attain worldly progress and divine freedom, can be a divine production only by virtue of the Universal supremacy of His Spiritual and Mental Essence. It is not possible to have confusion and falsehood, the products of disturbing energy and inertia (rajas and tamas), in the face of the culmination of Universal Essence. Hence it is established that the authority of the sacred teaching lies in the divinity of the Universal Essence.

Let it be so. The teaching has its origin in the supreme manifestation of the divine Mental Essence, and therefore it shows the highest knowledge. This is an instance of inference by the canon of residue, not of the authority of verbal cognition. To meet this objection he says:—"The relation of these two, the Teaching and the Highest manifestation of divine Mental Essence, &c.' The meaning is that the Teaching does not give the highest knowledge because it is the product of the Highest Universal Essence, but that it teaches because of the existence of an eternal relation of the explainer and the explained. Supremacy exists in the Universal Essence of the divine mind, and the Teaching which promulgates it, is also present there as such.

The author states the final conclusion:—"Hence by it, i.e., the teaching which promulgates the Highest Universal Divine Mental Essence, is it known, in the same way that the differentiating qualities of the signified are known by the sign, that He is ever free, ever the Lord.

Having thus distinguished Him from other Puruṣas he now distinguishes Him from other lords also:—"This divinity of His is free, &c.,' and explains freedom from excess:—"There is no other divinity, &c.' Why? 'Wherever there is the highest, &c.' For what reason is His divinity free from the defect of being exceeded by any other divinities? He gives the reason:—"Wherever there is the highest perfection of this divinity, &c.' The meaning is that the divinity of those in whom it has not reached the highest perfection, is unreal.

Now he explains freedom from equality:—"Nor is there divinity equal, &c.' Unrestrained fulfilment of wishes means the removal of obstacles from the path thereof. When wishes are checked in their fulfilment, it means weakness. Even if it do not mean weakness, it means equality. For that reason he says that in both cases the unrestrained fulfilment of desires is interfered with. The desired effect is not produced, or if it is produced then the same thing is found to possess contradictory qualities (which is absurd). With this object, he says: 'In the case of two equals, &c.' If the wishes of more divinities than one be considered as never being contradictory, then each must be an Īśvara. But then what is the use of having more Īśvaras than one? The purpose of divine rule is fulfilled by One only. Or, if it be supposed that they perform the work of divine government by common consent, then there would be no supreme Lord, just as in a republic. Further in the case of those who believe in the eternal possession of divinity, the succession of divinity is improper. Furthermore there is the defect of cumbersomeness (positing more agents than is necessary for the purpose of bringing about an effect). Thus everything is plain.—24.

Sūtra 25.

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २५ ॥

तत्र Tatra, in Him. निरतिशयम् Niratishayam, such as is not exceeded. सर्वज्ञ Sarvajña, of the omniscient. बीजम् Bijam, the seed.

25. In Him the seed of the omniscient is not exceeded.

किं च तत्र निरतिशयं सर्वज्ञबीजम् । यदिदमतीतानागतप्रत्युत्पन्नप्रत्येकसमुच्चयातीन्द्रियग्रहणमल्पं बह्विति सर्वज्ञबीजमेतद्विवर्द्धमानं यत्र निरतिशयं स सर्वज्ञः । अस्ति काष्ठाप्राप्तिः सर्वज्ञबीजस्य सातिशयत्वात्परिणामवदिति । यत्र काष्ठाप्राप्तिर्ज्ञानस्य स सर्वज्ञः स च पुरुषविशेष इति । सामान्यमात्रोपसंहारे च कृतोपक्षयमनुमानं न विशेषप्रतिपत्तौ समर्थमिति । तस्य संज्ञादिविशेषप्रतिपत्तिरागमतः पर्यन्वेष्ट्या । तस्यात्मानुग्रहाभावेऽपि भूतानुग्रहः प्रयोजनम् । ज्ञानधर्मोपदेशेन कल्पप्रलयमहाप्रलयेषु संसारिणः पुरुषानुद्धरिष्यामीति तथा चोक्तम् । आदिविद्वान्निर्माणचिन्तमधिष्ठाय कारुष्याद्भगवान्परमर्षिरासुरये जिज्ञासमानाय तन्त्रं प्रोवाचेति ॥ २५ ॥

VYĀSA.

The seed of the omniscient is the larger or smaller knowledge of the individual, the collective or the ultra-sensuous arising out of the past or the future. Whenever this reaches a point in expansion, beyond which there is nothing, it is the omniscient. There must be the highest limit of the expansion of the seed of omniscience, inasmuch as there is larger or smaller manifestation of intelligence, just as it is in the case of dimension. Wherever knowledge reaches the highest limit that is the omniscient and that is a distinct Puruṣa. Inference is of service only in establishing the general idea. It has not the power of giving the special qualities. The knowledge of His distinctive names, &c., is to be sought out of the Veda.

Although Īśvara has no purpose of His own to fulfil by His (creation) His (creation) is purposed by compassion for other beings. 'I shall lift the Puruṣa in evolution out of the world by teaching them knowledge and virtue, throughout the manifestations (Kalpas), the Latencies (Pralayas) and the Great Latencies (Mahāpralayas).' This is what he proposes to Himself. And so it has been said:—'The first Wise Being, the revered Great Sage, informed a self-made mental vehicle out of compassion, and gave the teaching to Āsuri who wished to know.—25.

VĀCHASPATI'S GLOSS.

Having thus established the authority of the Sacred Teaching for His powers of action and knowledge, he now puts forward the authority of inference for His power of knowledge:—'In Him the seed of the Omniscient is not exceeded.' He explains:—'The seed of the Omniscient, &c.'

The knowledge of things beyond the range of the senses, existing either individually or collectively, and caused by the appearance of the past and future forms, is qualified by the attributes of largeness and smallness, on account of the veil of darkness covering more or less of the essence of the will-to-be. The meaning is that this knowledge is the seed, the cause of the omniscient. One takes in a little of the past, &c., another more than that, another the most of all. Knowledge is spoken of as being more or less with reference to the thing known. Wherever this knowledge expands so much that it passes beyond the limit of being further exceeded, that is the omniscient.

This describes only the thing to be known. Now he speaks of the means of knowledge:—'The seed of the omniscient must reach the highest limit, &c.' This is the statement of the proposition to be proved. The 'highest limit' means the state of intensity which cannot be exceeded. It is not, therefore, by fixing a limit only that the proposition can be established.

'Inasmuch as there is larger or smaller manifestation of intelligence:—' This is the statement of the reason. Every thing which possesses the quality of being more or less, has a limit beyond which there is no manifestation of the kind; as is the case with the lotus, the emblic fruit and the Bel tree. The quality of largeness exists in these more or less. In the self (Ātmā), however, the largeness is such that there is no largeness more than that. He shows the pervasion (Vyāpti). 'As in dimension.' This means that the conclusion does not fail by the qualities of largeness, &c., being exceptions to the rule. Thus the proposition is established.

It is not necessary that the largeness of the parts only should be contributed to the largeness of the whole. The fact is that dimension is known to expand by the putting together of as many largenesses of individual factors as there may be, consisting of infinitesimal wholes reaching down to the atoms themselves. In the case of knowledge too this rule is not violated: and knowledge can, therefore, be more or less by having one, two or more objects of knowledge. Thus there is no exception to the rule, (or technically speaking, there is no exclusion of the middle term, which is marked by the pervasion).

He summarizes:—'Wherever knowledge reaches, &c.'

The question arises that there are many Tirthaṅkāras, such as the Buddha, the Ārhatas and the seer Kapila; why should not they be considered to be omniscient by this inference? For this reason, he says:—'Inference is of service only.'

How then is the knowledge of his specific qualities to be acquired? Says:—'The knowledge of his special names, &c.'

Further, teaching of the Buddha, &c., is not properly speaking authority; it only looks like authority. The reason is that it teaches things against all reasoning, such as the momentary nature of all objects and the non-existence of the self, &c. It is, therefore, all misleading. Hence that which comes into the mind from the Veda, the Smṛiti, the Itihāsa and the Purāṇa is the only true verbal cognition, the real authority; and is for this reason the only true means of worldly progress and the Highest Good. With this object the knowledge of special names, &c., should be obtained. Special names, such as Śiva, Īśvara, &c., are well known in the Vedas, &c.

By the mention of the word " &c.," it is understood that He is possessed of the six accessories and the ten unchangeables. As says the Vāyu Purāṇa:—

'Omniscience, satisfaction, eternal knowledge, independence, constant presence of power, infinity of power—these six are said to be the accessories (āṅgas) of the Great Lord by those who know the law. Similarly, knowledge, desirelessness, power of control, purificatory action, truth, forgiveness, endurance, creation, the knowledge of the self,

and being the substratum of all activities—these ten unchangeable qualities (avyayas) always live in the Great source of all Good.'

Well let that be. But the Lord is ever satisfied and possessed of the Highest desirelessness. It is not possible that He should have any wish for the fulfilment of any objects of His own. Further, being compassionate He should be given to the creation of men possessed of undisturbed pleasure. It cannot, therefore, be that He should create a world, full of pain of all sorts. Further, a wise being cannot be considered as undertaking a useless task. He, therefore, has not created the world, although He is possessed of Kriyā Śakti, the power of creation.

For this reason, he says :—'Although Īśwara has no purpose of His own, &c.' compassionate help of living objects is His object. The individual mind fulfils its object, when it has caused the experience of sound, &c., and the manifestation of the consciousness of the distinct nature of the self and the not-self. Its activity ceases when it has done so, and the Puruṣa then becomes absolutely independent of objective existence (kevali). With that object, the compassionate Lord informs men of the means of obtaining knowledge of the distinct nature of the self and the not-self; because thereby the object of the existence of the mind is fulfilled. Īśwara, therefore, helping man as He does with reference to the performance of pure and impure works by them, is not cruel, even though He sees their pleasures and pains and feels for them.

Now he speaks of the entrance into the region of compassion, for the sake of explaining the means of obtaining the knowledge of the distinct natures of the self and not-self :—'By teaching them knowledge and virtue, &c.' Knowledge and virtue are both to be understood together. They manifest the knowledge of the distinct natures of the self and the not-self.

Latency (pralaya) means the end of the day of Brahmā. In this state, the whole world except the Satyaloka becomes latent. The Mahāpralaya, the Great Latency, is that in which the Satyaloka and Brahmā himself come to an end. Then the Puruṣas in evolution go back to their causes and hence are subject to the pain of death. The word Kalpa is only suggestive here. The meaning is that the Lord's determination to help the Puruṣas refers to the other Puruṣas also, who by virtue of the fruition of their action have to undergo births and deaths, and who become free from pain on reaching the state of absolute independence. This is the meaning.

This theory that the compassionate Lord teaches knowledge and virtue is also common to the teaching of Kapila :—So has it been said by Pañcha Śikha. 'The first wise man, &c.' This is a quotation from Pañchaśikhāchārya. The first wise man means the teacher who was the first emancipated being of his school. It does not mean the Highest Teacher who is ever free. The reference is to Kapila who was the founder of the school, and who was the first of those emancipated ones who had gone before among the followers of the school. The tradition is that Kapila got the knowledge by the grace of Maheśwara just as he was born, and he is known as such as a particular kind of Viṣṇu's incarnations. Svayambhū is Hiraṇyagarbha. It is learnt from the Veda that he too got the knowledge of the Sāṅkhya Yoga. The same Īśwara, the self-existent Viṣṇu, was the first Wise man, Kapila. The meaning is that he is the Īśwara of those who proceeded from Svayambhū and others.—25.

Sūtra 26.

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ २६ ॥

सः Saḥ, that, He. एषः Eṣaḥ, this, here. पूर्वेषाम् Pūrveṣām, of the ancients, अपि Api, too. गुरुः Guruḥ, the teacher. कालेन Kālena, by time. अनवच्छेदात् Anavachchedāt, owing to the non-limitation, not being limited by.

26. He is the Teacher of the Ancients too, not being limited by time.

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् । पूर्वे हि गुरुवः कालेनावच्छिद्यन्ते यत्रावच्छेदार्येण कालो नोपावर्तते स एष पूर्वेषामपि गुरुः यथास्य सर्गस्यादौ प्रकर्षगत्या-सिद्धस्तथातिक्रान्तसर्गादिष्वपि प्रत्येतद्यः ॥ २६ ॥

VYĀSA.

The ancient teachers were conditioned by time. Wherever time does not exist as condition, that is Īśwara, the teacher of the ancient teachers too. As the knowledge of His supreme power as existing in the beginning of the creation is obtained, so also is it obtained about His existence as such in other creations and other times.

VĀCHASPATI'S GLOSS.

Now he shows the distinction of the Lord from Brahmā, &c. 'He,' i. e., the one described formerly, 'is (the real aphorism begins here) the teacher of the ancients too.'

He explains—'The ancients, &c.' Time means a century, &c.

'Does not exist as a condition' means time does not approach as a condition.

The supremacy of power means the manifestation thereof. Its knowledge is to be obtained from the Veda. By this arrangement the Lord Īśwara is described.—26.

Sūtra 27.

तस्य वाचकः प्रणवः ॥ २७ ॥

तस्य Tasya, Him. वाचकः Vāchakaḥ, connoting. प्रणवः Praṇavaḥ, the Sacred word—ॐ Om.

27. The Sacred word connotes Him.

तस्य वाचकः प्रणवः । वाच्य ईश्वरः प्रणवस्य । किमस्य संकेतकृतं वाच्यवाचक-त्वमथ प्रदीपप्रकाशवदवस्थितमिति । स्थितोऽस्य वाच्यस्य वाचकेन सह संबन्धः । संकेत-स्त्वोश्वरस्य स्थितमेवार्थमभिनयति । यथावस्थितः पितापुत्रयोः संबन्धः संकेतेनावद्योत्यते अयमस्य पिता । अयमस्य पुत्र इति । सर्गान्तरेष्वपि वाच्यवाचकशक्त्यपेक्षस्तथैव सङ्केतः क्रियते ॥ २७ ॥

VYĀSA.

The sacred word connotes 'Him.' He is denominated by the sacred word, the Praṇava (A U M). Is the relation of the sign and the thing signified between these conventional, or inherent as between flame and light? His relation with the sign is inherent and thus ever present. Further, the convention of God shows only an object which exists (that which is inherent). As the relation already existing between father and son, is only expressed by convention, this is the father, this the son. In other creations too the same convention is adopted on account of the dependence upon the connotative powers of the sign and the thing signified.

VĀCHASPATI'S GLOSS.

Now he speaks of His sign (indicator, Vāchaka) in order to explain the meaning of his devotion. 'The sacred word connotes Him.' Explains :—'He is denoted by Praṇava, &c. Introduces the opposite theory by putting a question. Is the relation, &c. Signifying is laying down, expressing.

Others, of course, hold that if the relation of word and meaning is inherent, and that it is manifested by a convention that such and such a meaning is to be denoted by such and such a word, then in the absence of any relation between word and meaning, the meaning would not be conveyed even by a hundred conventions. If no jar exists which may be shown by a lamp, even a hundred lamps would not reveal one. It is, however, observed that the word 'elephant' will signify a camel if a convention is made that this word will be used to signify an animal of that class. Hence the power to signify is conventional.

Having thus stated their position, he explains his own teaching :—'Its relation is inherent.' This is the meaning. All words have the capability of meaning objects of all forms. Their relation with objects of all forms must, therefore, be inherent. And the convention of Īśwara is the determining factor and the shower thereof. The division of the sign signifying and not-signifying something is also made by Īśwara's convention or non-convention. This is what he says: 'Further the convention of God, &c.' He gives an illustration :—"already existing between, &c."

The question arises. Sound is a manifestation of the Prakṛiti. At the time of the Great Latency it passes back into the state of the Prakṛiti. Its power also thereby disappears. 'Then a particular verbal sign is born again through the successive states of Mahat, &c. But then the power of signification having disappeared, its manifestation does not remain possible. For this reason, he says :—'In other creations also, &c.'

Although a word does become one with the Prakṛiti along with the power, it comes back into manifestation along with the power. As earth-born creatures becoming one with the earth on the cessation of the rains, come back to life on being wetted by showers of rain water. Thus God makes a convention similar to the convention which indicated the former relation. Hence on account of the eternity of the succession of similar usage, due to simultaneous knowledge, the relation of word and meaning is eternal. Independent eternity is not meant. So say the Āgamis. Without the authority of the Āgama (the Veda) it is not possible to ascertain that in other creations also the convention is the same. This is the meaning.—27.

Sūtra 28.

तजपस्तदर्थभावनम् ॥ २८ ॥

तद् Tad, its. जपः Japah, repetition. तद् Tad, its. अर्थ Artha, meaning. भावनम् Bhāvanam, the understanding of.

28. Its repetition and the understanding of its meaning.

संप्रतिपत्ति नित्यतया नित्यः शब्दार्थं सवन्ध इत्यागमिनः प्रतिजानते विज्ञातवाच्य-वाचकत्वस्य योगिनः । तजपस्तदर्थभावनम् । प्रणवस्य जपः प्रणवाभिधेयस्य चेश्वरस्य भावनम् । तदस्य योगिनः प्रणवं जपतः प्रणवार्थं च भावयतश्चित्तमेकाग्रं संपद्यते । तथा चोक्तम् । स्वाध्यायाद्योगमासीत् योगात्स्वाध्यायमासते । स्वाध्याययोगसंपत्त्या परमात्मा प्रकाशत इति ॥ २८ ॥

VYĀSA.

The Vedic teachers hold that the relation of word and meaning is eternal, inasmuch as one co-exists with the other. The Yogī who has come to know well the relation between word and meaning must constantly repeat it, and habituate the mind to the manifestation therein of its meaning. The constant repetition is to be of the Praṇava (A U M) and the habitual mental manifestation is to be of what it signifies, Īśwara. The mind of the Yogī who constantly repeats the Praṇava and habituates the mind to the constant manifestation of the idea it carries, becomes one-pointed. And so it has been said :—

'Let the Yoga be practised through study, and let study be effected through Yoga. By Yoga and study together the Highest Self shines'—28.

VĀCHASPATI'S GLOSS.

Having described the sign, he now describes the devotion, praṇidhāna, the means of feeling the presence of the Lord everywhere, in all circumstances and phenomena :—'Its constant repetition and the repeated understanding of its meaning.' Explains :—'The constant repetition of the Praṇava, &c.'

Repeated understanding (Bhāvanā) means making it enter the mind over and over again until it becomes the very substance of the mental existence.

What attainment does he acquire thereby? Says :—'The mind of the Yogī who constantly repeats the Praṇava, &c.' The mind feels bliss in the One Lord alone. Quotes a verse of Vyāsa in this connection :—And so it has been said :—The Lord then becomes gracious to him up to his attaining the faculty of trance (Samādhi) and its fruit.—28.

Sūtra 29.

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २९ ॥

ततः Tataḥ, thence. प्रत्यक् Pratyak, the individual. चेतन Chetana, Soul. अगमिनः Adhigamaḥ, understanding. अपि Api, also, too. अन्तराय Antarāya, of obstacles. अभावः Abhāvaḥ, absence. च Cha, and.

29. Thence the understanding of the individual self and the absence of obstacles too.

किं चास्य भवति । ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च । ये तावदन्तराया व्याधिप्रभृतयस्ते तावदीश्वरप्रणिधानाच्च भवन्ति स्वरूप दर्शनमप्यस्य भवति यथैवेश्वरः पुरुषः शुद्धः प्रसन्नः केवलोऽनुपसर्गस्तथायमपि बुद्धेः प्रतिसंवेदी यः पुरुषस्तमधिगच्छति ॥ २९ ॥

VYĀSA.

And what else comes to him? "The understanding of the individual self and the absence of obstacles." Whatever obstacles there may be—diseases, &c.—cease to be by feeling the omnipresence of the Lord; and the true nature of himself is also seen. It is known that just as Īśwara is a Puruṣa, pure, calm, free and without appendants, such is this

Puruṣa also, the self underlying the individual manifestation of the Will-to-be.

VĀCHASPATI'S GLOSS.

What more than this? 'Thence the understanding of the individual self, and the absence of obstacles.' The individual self is the Pratyakchetana, the conscious principle whose cognitions are contradictory of the real, that is to say, the ignorant Puruṣa. In the case of the Wise this turns back on account of the possession of the eternal divine essence. He gets the understanding of the individual self as it really is.

The obstacle will be described and their absence too.

'Whatever obstacles there may be:' These words contemplate their description. The nature of a thing is its own self. By speaking of the nature of the self, the characteristics fastened on to the self by Nescience (avidyā) are denied.

The question arises. Since Īśvara is the object of devotion, how is it that the individual unit of consciousness will be known by feeling His omnipresence? It is evidently going beyond the mark. In reply to this, he says:—'As is Īśvara, &c.'

Pure:—free from rise and fall on account of constant eternity.

Calm:—undisturbed by afflictions.

Free:—he from whom virtue and vice keep aloof. For this very reason He is without appendants. The 'appendants' are life-state, life-period, and life-experience.'

A similarity must necessarily mean some distinction. Therefore now he distinguishes the Individual self from Īśvara. The 'self underlying the individual manifestation of the Will-to-be.' This explains why the word 'Individual' has been added.

When there are two contradictory objects, the understanding of the one does not conduce to the understanding of the other. The understanding of similars, however, conduces to the understanding of the other objects possessed of similar qualities. This happens in the same way as the understanding of one science contributes to the better understanding of an allied science. The effect of the analogy is in the understanding of one's own self, not of the Highest self. Thus all is plain.—29.

Sūtra 30.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

व्याधि Vyādhī, disease. स्त्यान Styāna, langour. संशय Saṁśaya, indecision. प्रमाद Pramāda, carelessness. आलस्य Ālasya, sloth. अविरति Avirati, sensuality, want of non-attachment. भ्रान्ति Bhrāntī, mistaken notion. दर्शन-अलब्ध-भूमिकत्व Darśana-alabdha-bhūmikātva, missing the point, not being able to see a place which is just seen. अनावस्थितत्व Anavasthitatva, instability. चित्तविक्षेपाः Chitta-vikṣepāḥ, causing distractions, or diversion of the mind. ते Te, these are. अन्तरायाः Antarāyāḥ, the obstacles.

30. Disease, langour, indecision, carelessness, sloth, sensuality, mistaken notion, missing the point, instability,—these causing distractions are the obstacles.

अथ केऽन्तराया ये चित्तस्य विक्षेपाः । पुनस्ते कियन्तो वेति । व्याधिस्त्यानसंशय-प्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः । नवान्तरायाश्चित्तस्य विक्षेपाः । सहैते चित्तवृत्तिभिर्भवन्ति । एतेषामभावे न भवन्ति

पूर्वोक्ताश्चित्तवृत्तयः । तत्र व्याधिर्धानुरसकरणवैषम्यम् । स्त्यानमकर्मण्यता चित्तस्य । संशय उभयकोटिस्पृग्विज्ञानं स्यादिदमेवं नैवं स्यादिति प्रमादः समाधिसाधनानामभावम् । आलस्यं कायस्य चित्तस्य च गुरुत्वादप्रवृत्तिः । अविरतिश्चित्तस्य विषयसंप्रयोगात्मगर्हः । भ्रान्तिदर्शनं विपर्ययज्ञानम् । अलब्धभूमिकत्वं समाधिभूमेरलाभः । अनवस्थितत्वं यल्लब्धायां भूमौ चित्तस्याप्रतिष्ठा समाधिप्रतिलम्भे हि सति तदवस्थितं स्यादिति । एते चित्तविक्षेपा नवयोगमला योगप्रतिपक्षयोगान्तराया इत्यभिधीयन्ते ॥ ३० ॥

VYĀSA.

Now what are the obstacles that distract the mind? How many are they and what is their nature? 'Disease, &c.' There are nine obstacles causing distraction to the mind. These exist with mental modifications. In their absence they do not exist. The mental modifications have been described before.

Disease is the disturbance of the equilibrium of the humours, chyle and the organs of the body.

Langour is the indisposition of the mind to work.

Indecision is the notion touching both sides of a question: It might be thus or thus.

Carelessness is want of resort to the means of trance.

Sloth is the inertia of mind and body consequent upon heaviness.

Sensuality is the desire consequent upon objects of sense having taken possession of the mind.

Mistaken notion is False knowledge.

Missing the point, is the non-attainment of the state of trance.

Instability is the incapacity of the mind to keep in any state that has been attained, because it becomes stable only when the state of trance has been reached.

These distractions of the mind are designated the enemies and the obstacles of Yoga.

VĀCHASPATI'S GLOSS.

He puts a question:—'Now what are the obstacles?' The answer consists of the words, "distractions of the mind." Again he asks for the specific enumeration:—'How many, &c.' The answer is 'Disease, &c.,' the whole aphorism. The nine obstacles are mental manifestations which stand in the way of Yoga. They are contrary to Yoga and disturb the mind. They are called obstacles, because they turn the aspirant away from the direct path of Yoga.

He gives the cause of their being the antagonists of Yoga:—'They manifest with mental modifications.' Indecision and False knowledge are antagonistic to the inhibition mind, because they are mental modifications. The others, however, which are not mental of the modifications such as disease, &c., likewise antagonistic, because mental modifications manifest themselves along with them.

He explains the meaning of the words:—'Disease, &c.'

The humours are bile, mucus and gas, called *Dhātus*, because they keep up the body. Chyle (*rasa*) is a particular modification of foods and drinks. The organs of the body are the organs of sensation and action. Disturbance of equilibrium means one of these becoming more and the other less than what is necessary. The indisposition of the mind to work means incapacity to work. Indecision or doubt is knowledge touching both sides of a question. Although the basis of doubt is the knowing of a thing to be what it is not and therefore doubt and False knowledge do not differ from each other, yet doubt is separately mentioned here, because it is especially intended to bring out here the special characteristic of doubt, the touching and giving up of both sides of a question, which makes a sub-head of False knowing.

'Want of resort, to the means of trance' means the absence of these means, the want of effort. The heaviness of the body is caused by phlegm, &c. The heaviness of the mind is caused by inertia, *tamas*. Desire means thirst for an object. The states of trance are *Madhumati*, &c. If one has reached a particular state of progress in trance and is satisfied with it, then he will not reach the higher state and will lose the one already attained. Therefore, when a state of trance has been reached, effort must always be made to retain it.—30.

Sātra 31.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३१ ॥

दुःख Duhkha, pain. दौर्मनस्य Daurmanasya, despair, dejection. अङ्गमेजयत्व Aṅga-mejayatva, shakiness. श्वास Śvāsa, inspiration. प्रश्वासाः Praśvāsāḥ, and expiration. विक्षेप Vikṣepa, of distraction. सहभुवः Saha-bhuvah, companions.

31. Pain, despair, shakiness, inspiration and expiration are the companions of these distractions.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः । दुःखमाध्यात्मिकमाधिमौ-
तिकमाधिदैविकं च येनाभिहताः प्राणिनस्तदपघाताय प्रयतन्ते तद्दुःखम् । दौर्मनस्यमिच्छा-
विघाताच्चेतसः क्षोभः यदङ्गान्येजयति कम्पयति तदङ्गमेजयत्वम् । प्राणेण यद् बाह्यं वायु-
माचामति स श्वासः । यत्कौष्ठ्यं वायुं निःसारयति स प्रश्वासाः । एते विक्षेपसहभुवा
विक्षेपचित्तस्यैते भवन्ति । समाहितचित्तस्यैते न भवन्ति ॥ ३१ ॥

VYĀSA.

Pain is either from one's self, or from external terrestrial objects, or from the powers of nature. Pain is that affected by which people try to do away with it.

Despair is the condition of the mind consequent upon the non-fulfilment of some desire.

Shakiness is that which causes the organs to shake.

Inspiration is the action of the life-force drinking in external air.

Expiration is that which throws out the internal gas.

These are the companions of the distractions of the mind. They appear in him whose mind is distracted. They do not exist in him whose mind is entranced.

VĀCHASPATI'S GLOSS.

Now he says that it is not only the nine obstacles, but that pain, &c., too appearing as their companions, act similarly :—'Pain, &c.'

Pain is that which is cognized as being contrary to the mind for the time. It is from one's self, when it is either bodily such as caused by disease, or, mental, such as caused by desire, &c. It is from external causes when it is caused by a tiger, &c. It comes from the powers of nature when it is caused by such things as the planetary influences. All this pain is cognized by every living creature as contrary to one's being. It is, therefore, to be removed. This is what he says :—'Affected by which, &c.' When physical life drinks in, i.e., takes in external air contrary to one's wish, the act of in-breathing becomes contrary to the branch of Yoga known as the *Rechaka*, the conscious out-breathing). When physical life expels the internal air against wish, the act of out-breathing is contrary to the branch of Yoga known as *Pūraka*, the (conscious in-breathing).—3.

Sūtra 32.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

तत् Tat, their. प्रतिषेध Pratiṣedha, preventions. एकैन् Ekam, for. एक Eka, of one. तत्त्व Tatva, truth or subject. अभ्यासः Abhyāsaḥ, habituation.

32. For their prevention, habituation to one Truth.

अथैते विक्षेपाः समाधिप्रतिपक्षास्ताभ्यामेवाभ्यासवैरान्याभ्यां निरोद्धव्याः । तत्राभ्या-
सस्य विषयमुपसंहरन्निदमाह । तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः । विक्षेपप्रतिषेधार्थमेकत-
त्त्वावलम्बनं चित्तमभ्यसेत् । यस्य तु प्रत्यर्थनियतं प्रत्ययमात्रं क्षणिकं च चित्तं तस्य सर्व-
मेव चित्तमेकाग्रं नास्त्येव विक्षिप्तम् । यदि पुनरिदं सर्वतः प्रत्याहृत्यैकस्मिन्नर्थे समाधीयते
तदा भवत्येकाग्रमित्यतो न प्रत्यर्थनियतम् । योऽपि सदृशप्रत्ययप्रवाहेन चित्तमेकाग्रं मन्यते
तस्यैकाग्रता यदि प्रवाहचित्तस्य धर्मस्तदैकं नास्ति प्रवाहचित्तं क्षणिकत्वात् । अथ प्रवा-
हांशस्यैव प्रत्ययस्य धर्मः स सर्वः सदृशप्रत्ययप्रवाही वा विसदृशप्रत्ययप्रवाही वा प्रत्य-
र्थनियतत्वादेकाग्र एवेति विक्षिप्तचित्तानुपपत्तिः । तस्मादेकमनेकार्थमवस्थितं चित्तमिति ।
यदि च चित्तनैकेनानन्विताः स्वभावभिन्नाः प्रत्यया जायेरन्नथ कथमन्यप्रत्ययदृष्टस्यान्यः
स्मर्ता भवेत् । अन्यप्रत्ययोपचित्तस्य च कर्माशयस्यान्यः प्रत्युपभोक्ता भवेत् । कथंचित्त-
माधीयमानमन्येददगोमयपायसीयन्यायमाक्षिपति । किं च स्वात्मानुभवापह्ववश्चित्तस्या-
न्यत्वे प्राप्नोति । कथं यदहमद्राक्षं तत्स्पृशामि यच्चास्प्राक्षं तत्पश्याम्यहमितिप्रत्ययः
सर्वस्य प्रत्ययस्य भेदे सति प्रत्ययिन्यभेदेनोपस्थितः । एक प्रत्ययिविषयोपभेदात्मा अह-
मिति प्रत्ययः । कथमत्यन्तभिन्नेषु चित्तेषु वर्तमानं सामान्यमेकं प्रत्ययिनमाश्रयेत् । स्वा-
नुभवप्राह्वश्चायमभेदात्मा अहमितिप्रत्ययः । न च प्रत्यक्षस्य माहात्म्यं प्रमाणान्तरेणाभि-
भूयते । प्रमाणान्तरं च प्रत्यक्षबलेनैव व्यवहारं लभते तस्मादेकमनेकार्थमवस्थितं च चित्त-
म् ॥ ३२ ॥

VYĀSA.

Now these distractions, the antagonists of trance, are to be checked by the same practice and desirelessness. It is to finish the subject of practice that he says :—'For the prevention thereof, habituation to ONE

TRUTH.' For the prevention of distractions, let the mind take to ONE TRUTH and make itself habitually familiar with it.

To him who believes in a mind separate and distinct for every cognized object, in fact a bundle of notions only, and but momentary (in existence) all minds are one-pointed (ekāgra) only. There is no distracted mind.

If, however, the mind is concentrated on one object, only when, having been drawn away from all other objects, it turns away to one object, then it is not separate and distinct for every cognized object.

He who believes the mind to be one-pointed if it flows along similar notions, might opine that one-pointedness is a characteristic of the flowing mind. If so, then the flowing would not be one, because it is said to be momentary.

If, however, it is the characteristic of a notion which is only a portion of the entire stream (of flowing mental phenomena), then it is always one-pointed, whether it flows along similar or dissimilar notions; because in this case it is separate and distinct for every object. Thus we would fall upon the non-existence of a distracted mind. Hence the mind is one, has many objects, and is not momentary, but stable.

Further, if it be thought that the notions are born, each separate from the other in nature, and are not linked (by the common basis of) one single mind, then how would any one mind remember a notion cognized by another. And how would any one enjoy the vehicle of action brought into being by the notions of another?

Howsoever the matter is examined, it illustrates the story of the milk and the cowdung.

Further, if the mind be separate and distinct for every cognized object, then the notion of the identity of the self is destroyed. How can such notions as, 'I touch what I saw,' and 'I see what I touched previously,' point to a common knower, when all the notions are separate and distinct?

The notion of the 'I am' is always identical with itself and points out to but one cogniser. But there can be no single cognizer as a common basis, if it manifest itself in entirely distinct minds every moment. The notion of 'I am' as one undifferentiated continuous self is cognized by internal perception; and the authority of perception is not to be defeated by any other means of knowledge. Other means of knowledge work only by the power of perception. Hence the mind is one and has many objects and it changes not every moment.—32.

VĀCHASPATI'S GLOSS.

Introduces the aphorism which finishes the subject under discussion:—'Now these distractions, &c.'

Now it is on account of the context that this aphorism is spoken of as finishing only half the subject under discussion. These distractions are spoken of as antagonists of the trance to explain the object with which they are to be checked.

Although in the aphorism, 'By feeling the omnipresence of the Lord' the process of mental habituation only is described, yet desirelessness also is to be understood, because it is a help to habituation. With this in mind, he says:—'They are to be checked by the same practice and desirelessness.'

'This is said to finish the subject of practice':—This sentence is spoken because the subject of practice immediately precedes. The ONE TRUTH is God, because that is the context.

To the Vaināshikas all minds are one-pointed only; there is no distracted mind. Hence their teachings and the acts they inculcate, are all useless. With this object he says:—'To him who believes, &c.' The theory is that the mind is separate and distinct for every object whether it to be a single one in itself, or one out of many. It remains in being only so long as the object shines in consciousness and then disappears at once, not going to another object.

Why does not the mind take in another object after having taken in one before that? Because it is said to be momentary. This means that existence before and after, cannot be posited of a mind, which cannot be spoken of as remaining the same in more than one successive moment of time.

According to our teaching the mind is not momentary in existence, and remains constant, whether the objects of thought be one or manifold. It is not confined to one single object seeing that it takes in and gives up objects every moment and can so far be called distracted, and also that it can cultivate one-pointedness when the modification of distractedness has been removed. This teaching and the acts recommended on its strength are not useless. With this object, he says:—'And if it becomes concentrated, &c.' Concludes:—'Thus it is not distinct and separate for every object.'

Again he introduces the Vaināshika:—'He who believes the mind to be one-pointed if it flows along similar notions, &c.' His meaning is stated to be as follows:—'Let it be granted that the cultivation of one-pointedness is not possible in a mind confined to one moment only and that therefore it is useless to put forth effort with that object. The continuous succession of minds, however, is unending and not momentary in its nature; it is possible in the succession that distraction may be removed and one-pointedness cultivated.'

He shows the defects of the theory in the case of either of the two statements thereof. If in the philosophy of the Vaināshika one-pointedness is a characteristic of the flowing mind, i.e., of the un-ending succession of minds, then, there being successive mental births for succeeding mental impressions, there does not exist one flowing mind common to all the successive impressions. But why should it not be so? Because in your philosophy, whatever exists for as long a time as it may be, must be momentary; there is nothing that is not momentary.

Takes the other form of the theory:—'If however it is, &c.' If in the successive flow of mental phenomena a notion having the Highest Good appears at a single point, one-pointedness with reference to this particular notion may be secured by effort.

Shows the defects of this theory. The whole of this successive flow of mental phenomena may be a flow of either similar or dissimilar notions. It is, therefore, separate and distinct for every distinct object, and as such takes the form of the Highest Good simply

for the expression of it, and therefore it is destroyed on the disappearance of the mind. Such a mind is always one-pointed. There can, therefore, be no distracted mind. It cannot, therefore, be that one-pointedness may be cultivated by and after the removal of distractedness. Concludes:—'Hence the mind is, &c.'

Further says, that for another reason too the mind is one having many objects, and is constant not momentary:—'And if it be so, &c.' As the Teaching studied by Maitra is not remembered by Chaitra, and as the fruit of the vehicle of action grown by Maitra is not enjoyed by Chaitra, in the shape of virtue and vice, inasmuch as Chaitra is not related to it, so one notion cannot remember the object of another notion; nor can one notion enjoy the fruit of the vehicle of action grown by another notion.

But, says the questioner, this line of reasoning will not be violated, if the relation of cause and effect exists; and it is on account of the existence of that differentia, that in the Śrādhā and Yajñśānara sacrifice, &c., the fruit is seen reaching father, mother, and son, who are not the performers thereof; and also because of the sweetness of the mango, seeds, &c., always appears in due course in the fruits thereof.

For this reason, says:—'However is the matter examined, &c.' This is the meaning. What is the difference between notions falling into one succession and those falling into another, so that a notion falling into one succession may remember and enjoy the notions, experience and the vehicle of action grown by the notions of the same succession but not by the notions of another succession? Succession is not an independently existing substance, so that one succession may be differentiated from another succession. And it is not proper that a fanciful differentia may be fastened upon an action. No one can cook if he only fancies the existence of fire anywhere. Further, the relation of cause and effect also is not real. In the case of simultaneous existence there can be no such relation, as for example, between the right and left horns. In the case of objects which do not exist simultaneously, no relation of cause and effect necessarily exists; because it may be that none of them can be predicated of a phenomenon appearing in the immediate present. The past and the future cannot exist together as being related to a phenomenon appearing independently in the present. Therefore, being independent real objects as they are, they do not differ from each other whether they fall in their own or in independent successions. The reason is that they do not come into contact with each other, not being related to each other by either natural causation or by succession. This logic is like that of the milk and cow-dung cakes.

"All that is produced from the cow is milk.
Cow-dung cakes are produced from the cow.
Therefore cow-dung cakes are milk."

This illustrates the story, which means that it surpasses in fallacy even the logic of the milk and the cow-dung.

Furthermore, the destruction of that which has been done, and the appearance of that which has not been done, should not be mentioned here as an argument. Because the mind alone is the doer of actions, and the mind alone is associated with the pleasures and pains born out of them. It is because the mind enjoys pleasure and pain on account of the presence therein of the reflection of consciousness, and because the consciousness and the mind in which it is present are taken to be one, that they are attributed to the Puruṣa. The notions born in the mind, when the notion of its being the self has already come in there, are of such a nature that they alone remember and enjoy their own fruits, not others. And it is not reasonable to say that the nature of a thing may be separated from it, and then joined to it again. It cannot be said of the nature of a thing that it might or might not be so, or why is it not so?

He speaks to those who are satisfied with the above:—'Further, if the mind be separate and distinct for every object, &c., mental impressions and their memories have the characteristics of manifestation and latency. They are many and yet the mind in which they live, i.e., the notion of the 'I am,' is one and not different for each. This one notion of the 'I am' unites all those separate notions into one. How can this one hold all the extremely different notions into itself? Inasmuch as there is difference in the causes of the phenomena of cognition and memory and also on account of the presence in them of the contradictory qualities of manifestation and latency, there can be no single notion of reflex condition by virtue of which the mind, in which all the different and contradictory notions are generated, may be considered to be a single entity.

For this reason, he says:—'It is cognised by internal perception.'

But it may be said that the difference of causes and the possession of contradictory qualities refute the truth of this perception. In answer to this objection, he says:—'and the authority of perception, &c.'

It is on the basis of perception alone that the unity of material and the contradictory nature of the characteristics of latency and manifestation have been established in the Nyāyakanikā; and the action of objections in a permanent mind is established in the Nyāyakanikā and the Brahmatattva-samikṣā. Thus all is plain.—32.

Sūtra 33.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

मैत्री Maitrī, friendliness. करुण Karuṇā, compassion, mercy. मुदिता Muditā, gladness, complacency. उपेक्षा Upekṣā, indifference of all these. सुख Sukha, happiness. दुःख Duhkha, misery. पुण्य Puṇya, virtue. अपुण्य Apuṇya, vice. विषयाणां Viṣayāṇām, regarding the subjects, towards the subjects (respectively). भावनातः Bhāvanātaḥ, by cultivating habits, by constant thinking. चित्त Chitta, of the mind. प्रसादनम् Prasādanam, purification.

33. By cultivating habits of friendliness, compassion, complacency and indifference towards happiness, misery, virtue and vice (respectively) the mind becomes pure.

यस्य चित्तस्यावस्थितस्येदं शास्त्रेण परिकर्म निर्दिश्यते तत्कथम् । मैत्री करुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् । तत्र सर्वप्राणिषु सुखसंभोगापन्नेषु मैत्री भावयेत् । दुःखितेषु करुणाम् । पुण्यात्मकेषु मुदिताम् । अपुण्यशीलेषुपेक्षाम् । एवमस्य भावयतः शुद्धो धर्म उपजायते । ततश्च चित्तं प्रसीदति । प्रसन्नमेकाग्रं स्थितिपदं लभते ॥ ३३ ॥

VYĀSA.

How is the embellishment of the permanent mind taught by this science, secured? 'The mind becomes pure by cultivating habits of friendliness, compassion, complacency and indifference towards happiness, misery, virtue and vice.' Let him cultivate in his mind the habit of friendliness towards all those who are found in the enjoyment of pleasure;

compassion towards those who are suffering from pain; complacency towards those who are virtuous; indifference towards the vicious. By thus habituating the mind to these notions, the white characteristic makes appearance. Thence the mind becomes pure. Having become pure, it becomes one-pointed and attains the state of steadiness.—33.

VĀCHASPATI'S GLOSS.

Now the author begins to lay down the means of purifying the mind, which are contrary to such vices as jealousy, because trance and the means of its achievement cannot appear in a mind, unembellished and full of jealousy, &c. :—'How is the embellishment, &c.'

Whoever shows friendliness, i.e., a heart ready to help, towards the happy, the dirt of envy leaves him. When the mind shows compassion, i.e., the wish to remove the miseries of others as if they were his own, towards those who are suffering, the dirt of the desire to do evil by others is removed. Whoever shows complacency, i.e., pleasure towards virtuously inclined beings, the dirt of envy is removed from his mind. Whoever shows indifference, i.e., the taking of the middle path and not taking sides, towards the viciously inclined, the dirt of impatience is removed from his mind.

By this removal of the characteristics of the qualities of disturbing energy (rajas) and inertia (tamas), the white characteristic of essential purity (sattva) manifests itself. He becomes possessed of a very high manifestation of essential purity. His mind becomes inclined to the side of the restraint of mental modifications, because this enlightenment is natural to that state. When the mind becomes pure, it attains the state of steadiness and becomes one-pointed by the means to be described. If friendliness, &c., are not cultivated, the means cannot lead to steadiness.—33.

Sūtra 34.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

प्रच्छर्दनं Prachchhardana, by the expulsion. विधारणाभ्याम् Vidhāraṇābhyām, and by the retentions. वा Vā, optionally. प्राणस्य Prāṇasya, of breath.

34. Optionally, by the expulsion and retention of breath.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य । कौष्ठस्य वायोर्नासिकापुटाभ्यां प्रयत्नविशेषाद्भ्रमं प्रच्छर्दनं विधारणं प्राणायामस्ताभ्यां वा मनसः स्थितिं संपादयेत् ॥ ३४ ॥

VYĀSA.

Expulsion is the throwing out of the air in the lungs through the nostrils by special effort. Retention is the Prāṇāyāma, the lengthening of the duration of the stay of the air outside the lungs. Let mental steadiness be optionally cultivated by these.—34.

VĀCHASPATI'S GLOSS.

Now then he describes the means of steadiness :—'Optionally by the expulsion and retention of breath.' The word optionally refers to the succeeding means. The option is not given with reference to the cultivation of friendliness, &c., because they must be present along with all (the means).

Now he explains expulsion :—'The throwing out of the air in the lungs, &c.' "By special efforts" means such an effort as is laid down in the science of Yoga, by which the air is thrown out of the lungs slowly.

Now he describes retention :—Retention is Prāṇāyāma. It means the keeping out of the air which has been expired, lengthening the duration of its stay outside, not drawing in all at once. By thus expiring and inspiring air the body becomes light, and the mind thence attains the state of steadiness. The words 'let it be cultivated' have been taken from the sense of the words 'causes mental steadiness, (sthitinibandhinī) in the next aphorism.

Sūtra 35.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥ ३५ ॥

विषयवती Viṣayavatī, of the sense, of the objects of senses, bringing sense perceptions. वा Vā, or. प्रवृत्तिः Pravṛttiḥ, higher activity. उत्पन्ना Utpannā, appearing. मनसः Manasaḥ, of the mind, mental. स्थिति Stṛiti, steadiness. निबन्धिनी Nibandhinī, causing.

35. Or, Higher sense-activity appearing, causes mental steadiness.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी । नासिकाग्रे धारयतोऽस्य या दिव्यगन्धसंविता गन्धप्रवृत्तिः । जिह्वाग्रे रससंविता । तालुनि रूपसंविता । जिह्वामध्ये स्पर्शसंविता । जिह्वामूले शब्दसंविदित्येता वृत्तय उत्पन्नाश्चित्तं स्थितौ निबन्धन्ति संशयं विधमन्ति समाधिप्रज्ञायां च द्वारीभवन्तीति । एतेन चन्द्रादित्यग्रहमणिप्रदीपरश्म्यादिषु प्रवृत्तिरुत्पन्ना विषयवत्येव वेदितव्या । यद्यपि हि तत्तच्छास्त्रानुमानाचार्योपदेशैरवगतमर्थतत्त्वं सद्भूतमेव भवति । एतेषां यथाभूतार्थप्रतिपादनसामर्थ्यात्तथापि यावदेकदेशोऽपि कश्चिन्न स्वर्करणसंवेद्यो भवति तावत्सर्वं परोक्षमिवापवर्गादिषु सूक्ष्मेष्वर्थेषु न दृढा बुद्धिमुत्पादयन्ति । तस्माच्छास्त्रानुमानाचार्योपदेशोपोद्बलनार्थमेवावश्यं कश्चिदर्थविशेषः प्रत्यक्षीकर्तव्यः । तत्र तदुपदिष्टार्थैकदेशप्रत्यक्षत्वे सति सर्वं सूक्ष्मविषयमपि आपवर्गोच्छ्रयीयते । एतदर्थमेवेदं चित्तपरिकर्म निर्दिश्यते । अनियतासु वृत्तिषु तद्विषयायां वशीकारसंज्ञायामुपजातायां समर्थं स्यात्तस्य तस्यार्थस्य प्रत्यक्षीकरणायेति । तथा च सति श्रद्धावीर्यस्मृतिसमाधयोऽस्याप्रतिबन्धेन भविष्यन्तीति ॥ ३५ ॥

VYĀSA.

The power to cognize superphysical (divya) smell, which one gets by concentrating upon the fore-part of the nose (the olfactory organ) is the higher olfactory sense-activity. By concentration upon the fore-part of the tongue, the power to cognize taste; over the palate, cognition of colour; in the middle of the tongue, cognition of touch; in the root of the tongue, cognition of the sound.

The Higher sense-activities appearing cause the steadiness of mind, destroy doubt and become the entrance to that state of cognitive power which is called trance (Samādhi).

By this the Higher sense-activity, which is caused by concentrating upon the moon, the sun, the planets, jewels, the lamp and precious stones, &c., is also to be understood to have that name.

Although whatever of the nature of an object is known by any science, by inference, or by the instruction of a teacher, is of course true, because they are capable of establishing the truth by teaching, yet, as long as even a portion is not known by one's own senses, everything remains as it were unknown. The knowledge of such subtle matters as the state of absolute freedom does not obtain firm ground in the mind. Therefore even if it were for the purpose of giving fuller light to what has been learnt from any science, by inference, or by the instruction of a teacher, it is necessary that some particular object be perceived by one's self. When one portion of what has been taught is perceived, the subtlest remaining portions are easily believed. It is for this very reason that mental embellishment is taught; so that when consciousness of power over the unrestrained mental modifications shows itself, the Yogī becomes capable of perceiving the objects of all such modifications. And when this happens, he gets faith, energy, memory and trance without any obstacle.—35.

VĀCHASPATI'S GLOSS.

The author now mentions another means of steadiness :—'Or, Higher sense-activity appearing, causes mental steadiness.' Explains :—'By concentration upon the fore-part of the nose, &c.' The power is acquired by the performance of concentration, contemplation and trance. The cognition of superphysical smell means that the smell lies revealed to his sense. In the other Higher sense-activities, also it should be understood in the same way. This is to be believed on authority, not by contact with one's self.

Let it be so. But what is the use of these Higher sense-activities? They do not help in the attainment of the state of absolute freedom. For this reason, he says :—These mental modifications appearing, in but a short time, incline the mind to steadiness either with reference to God, or with reference to discriminative knowledge.

But the question is, how can a mental modification having one object, become steady with reference to other object also? For this reason, he says :—They destroy, *i. e.*, they remove, doubts and for this very reason become the entrance to trance consciousness.

Teachos that other modifications also which are taught by the Veda consist in Higher sense-activity :—'By this, &c.'

Then the question arises, wherefore should there be doubt with reference to objects known by authority, &c.? For this reason, he says :—'Although whatever.....of course, &c.' The root of Yoga is of course in faith. Arising from that, it reaches up to contemplation, &c., without obstacles. This is the meaning.—35.

Sūtra 36.

विशोका वा ज्योतिष्मती ॥ ३६ ॥

विशोका Viśokā, the painless state, the concentration on the painless. वा Vā, or. ज्योतिष्मती Jyotismatī, the bright, effulgent state, the state of lucidity, the concentration on luminous objects.

36. Or, the state of painless lucidity.

विशोका वा ज्योतिष्मती । प्रवृत्तिरूपेणा मनसः स्थितिनिबन्धिन्यनुवर्तते । हृदय-
पुण्डरीके धारयते या बुद्धिसंविद् बुद्धिसत्त्वं हि भास्वरमाकाशकल्पं तत्र स्थितिवैशारद्या-
त्प्रवृत्तिः सूर्येन्दुप्रहमणि प्रभारूपाकारेण विकल्पते । तथास्मितायां समापन्नं चित्तं निस्त-
रङ्गमहोदधिकल्पं शान्तमनन्तमस्मितामात्रं भवति । यत्रेदमुक्तम् । तमगुमात्रमात्मानमनु-
विद्यासीति । एवं तावत्संप्रतिजानोत इत्येषा द्वयी विशोकविषयवती अस्मितामात्रा च
प्रवृत्तिर्ज्योतिष्मतीत्युच्यते । यया योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३६ ॥

VYĀSA.

'Or, the state of painless lucidity' appearing as a Higher Activity, causes the steadiness of the mind. These words (italicised) are to be taken from the previous aphorism. This is the consciousness of thought-forms, which comes to him who concentrates upon the lotus of the heart. The essence of the Will-to-know is shining in substance. It acts like the Ākāśa (space, giving room to, or transforming easily into any form.) By diligent perseverance in that, the Higher Activity appears, taking optionally the shapes of the lights of the sun, moon, planets and precious stones. Similarly the mind concentrating itself upon the notion of the 'I am' becomes like a waveless ocean calm, infinite, pure egoism. The following has been said in this connection :—

"Knowing that self, small as an atom, his consciousness manifests as 'I am' only."

This two-fold Higher Activity, the painless sensuous and the Purely Egoistic, is called the lucidity. By this the Yogī's mind reaches the state of steadiness.—36.

VĀCHASPATI'S GLOSS.

'Or, state of the painless lucidity.' Painless lucidity means that which is devoid of pain. The state of lucidity is the light shining in the lotus of the heart. Let the mind be concentrated upon the lotus which is located between the chest and the abdomen. It has eight petals and is placed with its face downwards. Its face has first to be turned upwards by the process of the expirative control of breath. In the middle thereof is the sphere of the sun, the place of waking consciousness, and is called A. Above that is the sphere of the moon, the place of dreaming consciousness, the U. Above that is the sphere of the fire, the place of dreamless sleep, the M. Above that is the Higher space, the Sound of Brahma Itself, the fourth state of ultra-consciousness, which the knowers of Brahma call the half-measure (the ardhā mātrā). In the stalk thereof is the Artery of Brahma (the Brahmanāḍī), with its face upwards. This passes through the spheres of the sun, &c. Beginning above that, is the channel known as *Suṣumnā*. That runs through the external spheres of the sun, &c., too. That is the place of the mind. Performing concentration upon that, the Yogī obtains consciousness of thought-forms.

He now shows the form of the mental essence with the reason thereof :—'The essence of the Will-to-be, &c.' By saying that it acts like the Ākāśa, it is intended to be shown that it pervades all forms. The lights of the sun, &c., appear as different forms; and they putting on different forms optionally, appear as such (forms). The text understands here by the word Will-to-be, the mind and not the Mahāttatva; and it is intended to state here

that the mind is of the shape of light appearing as such from its position in the Suṣumnā channel, inasmuch as it takes its birth from the Vaikārika (the essential sātīvic) form of the principle of Individuality (Ahaṅkāra), and is therefore full of the essence thereof. Its possession of the quality of pervasion too is established by its action upon various objects.

Having spoken of concentration upon the mind, which is evolved out of the principle of Individuality (Asmitā, the basis of the 'I am'), now he describes the nature of the concentration upon the principle of Individuality or egoism:—Similarly, &c.

'Calm' means that which is free from the waves of disturbing energy (rajas) and inertia (tamas).

Infinite means all-pervading.

'Pure Egoism' signifies that which does not show more colours than one.

He supports his theory by another's authority:—The following has been said in this connection, by Pañchaśikhā.

'Small as an atom,' because it is difficult to know.

'That self,' which is the basis of the principle of Individuality.

'Knowing' means having pondered upon it and having come to know only this much, 'I am.'

Well then the lucidity might appear as various forms of light; but how can it be pure egoism only? In answer to this, he says:—'This two-fold, &c.' The meaning is that the principle of Individuality remains essential light itself when the dirt of disturbing energy (rajas) and inertia (tamas) has been washed away.

He describes the result of both form of lucidity:—'By this, &c.'—36.

Sūtra 37.

वीतरागविषयं वा चित्तम् ॥ ३७ ॥

वीतराग Vita-rāga, one who is desireless. विषय Viṣaya, an object. वीतरागविषयम् Vitarāgaviṣayam, having the desireless for its object. वा Vā, or. चित्तम् Chittam, the mind.

37. Or, the mind having the desireless, for its object.

वीतरागविषयं वा चित्तम् । वीतरागचित्तालम्बनोपरक्तं वा योगिनश्चित्तं स्थिति-
पदं लभत इति ॥ ३७ ॥

VYĀSA.

The mind of the Yogī tinged by the colour of the mind of the desireless, which it takes up for study, reaches the position of steadiness.—37.

VĀCHASPATI'S GLOSS.

The desireless are such personages as Dvaipāyana and others, their minds become the objects of concentration, and the colour thereof is imparted to the mind of the Yogī.—37.

Sūtra 38.

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥

स्वप्न Svapna, of dream. निद्रा Nidrā, of deep sleep, sleeps. ज्ञान Jnāna, the knowledge study. आलम्बनम् Ālambanam, taking for its objects, resorting to, meditating on. वा Vā, or.

38. Or, having the knowledge of dream and sleep as its object of study.

**स्वप्ननिद्राज्ञानालम्बनं वा । स्वप्नज्ञानालम्बनं वा निद्राज्ञानालम्बनं वा तदाकारं
योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३८ ॥**

VYĀSA.

By making the knowledge of dreams and the knowledge of sleep an object of study, the mind of the Yogī determines towards the shape and attains the position of steadiness.—38.

VĀCHASPATI'S GLOSS.

When the time comes that this Yogī, in his dream state, worships the Lord Mahēwara's form, enrapturing the mind by its beauty, placed in a secluded spot of some lonely forest, appearing as if arising out of the sphere of the light of the moon, the limbs large and small of the shape appearing as soft as the stalks of the lotus, the form seen as if made of shining moon-stones, encircled with garlands of sweet-smelling Mālatī and Mallikā; then on awakening he is full of elation, and then remembering the same form which was the object of dream consciousness, his mind determines towards the unity of that one form and attains the position of steadiness.

The sleep to be understood here is the one in which the light of the quality of essentiality appears. (This is the sātīvic sleep). It is the same, on awakening from which the remembrance is, 'I have slept pleasantly.' This explains that the mind in that state becomes one-pointed. It is this that the knowers of Brahma define to be of the nature of Brahma (Brahmarūpa).

In the dream state it is not possible to bring mere knowledge without an object, within the range; therefore, the object also is brought within the range.—38.

Sūtra 39.

यथाभिमतध्यानाद्वा ॥ ३९ ॥

यथा-भिनत Yathā abhimata, according to one's own choice, or what appeals one, according to one's predilection. ध्यानात् Dhyānāt, by meditating on. वा Vā, or.

33. Or, by meditating according to one's predilection.

यथाभिमतध्यानाद्वा । यदेवाभिमतं तदेव ध्यायेत् । तत्र लब्धस्थितिकमन्यत्रापि
स्थितिपदं लभत इति ॥ ३९ ॥

VYĀSA.

Let him meditate upon whatever he wishes. Becoming steady in that instance, it reaches the position of steadiness in other matters also.—39.

VĀCHASPATI'S GLOSS.

What more? Whatever is desired by one, the same has the form of his deity.—39.

Sūtra 40.

परमाणुपरमहृत्वान्तोऽस्य वशीकारः ॥ ४० ॥

परमाणु Parmāṇu, the minutest atom. परम Parama, greatest. महत्त्वः Mahattva, infinity. अन्तः Antah end. परमाणुपरमहृत्वान्तः Reaching down to the minutest and up to the largest. अस्य Asya, of this Yogī. वशीकारः Vaśīkārah, power.

40. His power reaches down to the minutest, and up to the largest.

परमाणुपरमहृत्वान्तोऽस्य वशीकारः । सूक्ष्मे निविशमानस्य परात्परमाण्वन्तं स्थितिपदं लभत इति । स्थूले निविशमानस्य परममहृत्वान्तं स्थितिपदं चित्तस्य । एवं तामुभयो कोटिमनुधावतो योऽस्याः प्रतीघातः स परो वशीकारस्तद्वशीकारात्परिपूर्णं योगिनश्चित्तं न पुनरभ्यासकृतं परिकर्मापेक्ष्यत इति ॥ ४० ॥

VYĀSA.

Entering into the subtle it attains the position of steadiness upon the smallest of the small, down to an atom. Entering into the large, the position of mental steadiness reaches up to the largest of the large. His great power consists in not being turned back by any check while running along both these lines. The mind of the Yogi, full of this power, does not again stand in need of the mental embellishment due to habitual practice.—40.

VĀCHASPATI'S GLOSS.

He shows how the nature of the self is to be reached as a point of steady concentration :—'His power reaches down to the minutest and up to the largest.' Explains :—'Entering into the subtle, &c.'

Summarizing what has already been said, he describes the connotation of the word 'power.' 'While running along, &c.' Now describes a subsidiary result of the power. 'Full of this power, &c.'

Thus the means of obtaining mental steadiness have been described. The power too obtained by the steady mind has been shown.—40.

Sūtra 41.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता
समापत्तिः ॥ ४१ ॥

क्षीण Kṣīṇa, disappearing, powerless. वृत्ति Vṛitti, modification of the mind. क्षीणवृत्तेः Kṣīṇa Vṛitteḥ, of that (mind) whose modifications have become powerless, have disappeared. अभिजातस्य Abhijātasya, of a transparent. इव Iva, like. मणेः Maṇeh, of a crystal. गृह्णति Grāhītri, the knower. ग्रहण Grahāṇa, knowing. ग्राह्य Grāhya, the knowable all these three. तत्स्थ Tat-stha, remaining in it, what is presented to it. तदञ्जनता Tad anjanatā, taking the tinge of that object, being coloured by that object, the power of appearing in the shape of any object. समापत्तिः Samāpattiḥ, the power of thought—transformation, concentration and oneness.

41. Becoming like a transparent crystal on the modifications disappearing, (the mind acquires) the power of thought-transformation (samapatti), the power of appearing in the shape of whatever object is presented to it, be it the knower, the knowable or the act of knowing.

अथ लब्धस्थितिकस्य चेतसः किंस्वरूपा किं विषया वा समापत्तिरिति तदुच्यते । क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः । क्षीणवृत्तेरिति प्रत्यस्तमितप्रत्ययस्येत्यर्थः । अभिजातस्येव मणेरिति दृष्टान्तोपादानम् । यथा स्फटिक उपाश्रयभेदात्तत्तद्रूपोपरक्त उपाश्रयरूपाकारेण निर्भासते तथा ग्राह्यलम्बनोपरक्तं चित्तं ग्राह्यं समापन्नं ग्राह्यस्वरूपाकारेण निर्भासते । तथा भूतसूक्ष्मोपरक्तं भूतसूक्ष्मसमापन्नं भूतसूक्ष्मस्वरूपाभासं भवति । तथा स्थूलालम्बनोपरक्तं स्थूलरूपसमापन्नं स्थूलरूपाभासं भवति । तथा विश्वभेदोपरक्तं विश्वभेदसमापन्नं विश्वरूपाभासं भवति । तथा ग्रहणेष्वपीन्द्रियेष्वपि द्रष्टव्यम् । ग्रहणालम्बनोपरक्तं ग्रहणसमापन्नं ग्रहणस्वरूपाकारेण निर्भासते । तथा ग्रहीतृपुरुषालम्बनोपरक्तं ग्रहीतृपुरुषसमापन्नं ग्रहीतृपुरुषस्वरूपाकारेण निर्भासते । तथा मुक्तपुरुषालम्बनोपरक्तं मुक्तपुरुषसमापन्नं मुक्तपुरुषस्वरूपाकारेण निर्भासत इति । तदेवमभिजातमणिकल्पस्य चेतसो ग्रहीतृग्रहणग्राह्येषु पुरुषेन्द्रियभूतेषु या तत्स्थतदञ्जनता तेषु स्थितस्य तदाकारापत्तिः सा समापत्तिरित्युच्यते ॥ ४१ ॥

VYĀSA.

Now what is the nature of the power of thought-transformation which the mind acquires, when it has thus obtained rest? This is described :—'Becoming like a transparent crystal on the modifications disappearing, the mind acquires the power of thought-transformation,—the power of appearing in the shape of whatever is presented to it, be it the knower, the knowable, or the act of knowing.'

'On the modifications disappearing':—When the notions are at rest, (not in active work).

'Like a transparent crystal':—This is the statement of an analogy. As the crystal becomes coloured by the colour of the object placed beside it, and then shines according to the form of the object, so the mind is coloured by the colour of the object presented to it and then appears in the form of the object.

Coloured by subtle elements placed in contact, it becomes of the nature of the subtle elements and shines out in the shape of the subtle elements.

Similarly, coloured by the distinctions of the world coming into contact with it, it becomes of the nature of those distinctions, and shines out in the form of the world.

Similarly, is this to be understood in the case of the acts of knowing, i.e., the powers of sensation. Coloured by the acts of knowing taken as objects of thought, it becomes of the nature of the acts of knowing, and shines out in forms which show the nature of the acts of knowing.

Similarly, coloured by the enjoying Puruṣa, taken as the object of thought, it puts on the nature of the enjoying Puruṣa, and shines out in the form which shows the nature of the enjoying Puruṣa.

Similarly, coloured by the released Puruṣa taken as object of thought, it becomes of the nature of the released Puruṣa, and shines out in the form which shows the nature of the released Puruṣa.

This then is Samāpatti, thought-transformation,—the mind showing itself like a transparent crystal, in the form of the object it comes in contact with, be it the knower, the knowable, or the acts of knowledge.

VĀCHASPATI'S GLOSS.

Now the question is what is the nature and what are the objects of the Cognitive trance, when the mind has thus obtained rest? The Commentator introduces the next aphorism:—“This is described, &c.” Reads the aphorism:—‘Becoming like a transparent crystal, &c.’ Explains it:—The words, ‘when the notions are at rest,’ describe the mind as existing in the state, in which that class of mental modifications which have their origin in the qualities of disturbing energy and inertia (rajas and tamas) have been destroyed by habitual practice and desirelessness. By this it is meant to be explained that Mental Essence (sattva) being by nature pure, is not overpowered at the time, by disturbing energy (rajas) and inertia (tamas).

He explains the analogy:—‘As the crystal, &c.’

‘The object placed beside it’ is the upādhi, the attributive substance such as the Japā flower, &c.

‘Coloured by proximity,’ taking up the light thereof.

The form of the object placed beside, ‘is the red, blue or other colour of its own.’

‘Shines out,’ means, ‘shows the qualities of that form.’

He applies the analogy:—‘Similarly, coloured by the object, &c.’

The object of knowledge (grāhya) is the same to which the mind is at the time turned (ālambana). It is coloured thereby when the object passes into it. Thus is the knowable distinguished from the knower and the act of knowing.

‘Becomes of the nature of the object,’ means, ‘as if it has put on the quality of knowability having thus covered up its own mental form. For this reason shines out in the form of the knowable object itself.’

The subtle and the gross are colours from the objective world only. The commentator divides them therefore into two:—‘Coloured by the subtle, &c.’ The distinctions of the world consist in its being self-conscious and not self-conscious, and of the differences of objects, such as the animals, cows, etc., and the mineral substances, such as the jar, etc. By this the two trances which are accompanied by philosophical curiosity and meditation are shown.

Similar is the case with the acts, the means of knowledge, the powers of sensation (indriyas). They are so called because knowledge is obtained through their instrumentality.

The commentator renders the same plainer:—‘Coloured by the acts of knowledge, &c.’ Being an act of knowledge, but taken as an object of knowledge, it is here mentioned as having both these qualities at the same time.

‘Coloured by that,’ i. e., pierced through and through by that, and having covered up its own mental form it appears as if it were the means, the external instrument of knowledge.

By this has been described the Cognitive trance which is accompanied by elation.

The one which is accompanied by egoism is now alluded to. ‘Coloured by the Enjoying Puruṣa, &c.’ The Enjoying Puruṣa means, he in whom the notion of the ‘I am’ resides.

Because the quality of being a Puruṣa is common to the released Puruṣa, such as Śuka and Prahāda too, they too have to be taken here as objects of trance. For this reason, the commentator says:—‘Similarly, coloured by the released Puruṣa, &c.’

Coming to the end, he explains the words ‘tastha tadanjanāt,’ appearing in the form of the object it comes into contact with.

The thought-transformation called the Cognitive Trance consists in the assumption by the Mental Essence of the forms of the knower, the knowable and the act of knowledge, and the consequent showing of itself in the shape of the phenomenon which has entered therein, when the dirt of the rajas and the tamas has been removed by the increased power of contemplation, and when it is directed towards, i. e., fixed upon, these objects of knowledge.

Here the order of the reading of the words, ‘the knower, the act of knowledge and the knowable,’ in the aphorism is not to be regarded, because it is contrary to the natural succession of the objects of knowledge. Similarly in the Commentary too the mentioning of the subtle elements first in order, is not to be regarded. All is thus beautiful.—41.

Sūtra 42.

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः॥४२॥

तत्र, Tatra, there, शब्द Śabda, of words, अर्थ, Artha, of meaning. ज्ञान, Jñāna, of idea. विकल्पैः, Vikalpaih, with options. सङ्कीर्णा, Saṅkīrṇa, mixed up. सवितर्का, Savitarkā, indistinct. समापत्तिः Samāpattiḥ, the thought transformation.

42. There, the thought-transformation in which the options of word, meaning and idea are mixed up, is called Indistinct, (verbal).

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः । तद्यथा गौरितिशब्दो गौरित्यर्थो गौरिति ज्ञानमित्यविभागेन विभक्तानामपि प्रहणं दृष्टम् । विभज्यमानाश्चान्ये शब्दधर्मा अन्येऽर्थधर्मा अन्ये विज्ञानधर्मा इत्येषां विभक्तः पन्थाः । तत्र समापन्नस्य योगिनो यो गवाद्यर्थः समाधिप्रज्ञायां समारूढः स चेच्छब्दार्थज्ञानविकल्पानुविद्ध उपावर्तते सा सङ्कीर्णा समापत्तिः सवितर्कं त्युच्यते । यदा पुनः शब्दसङ्केतस्मृतिपरिशुद्धौ श्रुतानुमानज्ञानविकल्पशून्यायां समाधिप्रज्ञायां स्वरूपमात्रेणावस्थितोऽर्थस्तत्स्वरूपाकारमात्रतयैवावच्छिद्यते सा च निर्वितर्का समापत्तिस्तत्परं प्रत्यक्षम् । तच्च श्रुतानुमानयोर्बीजम् । ततः श्रुतानुमाने प्रभवतः । न च श्रुतानुमानज्ञानसहभूतं तद्दर्शनम् । तस्मादसङ्कीर्णं प्रमाणान्तरेण योगिनो निर्वितर्कसमाधिजं दर्शनमिति ॥ ४२ ॥

VYĀSA.

And that as follows:—The cow as a word, the cow as an object and the cow as an idea, although different from one another, are cognized as indistinct. Being analyzed, the characteristics of the word are different; and the characteristics of an idea are different; and the characteristics

of an object too are different. Thus their lines of existence are distinct. 'There,' among the various descriptions of thought-transformation, if an object such as a cow, is present in the trance-consciousness of the Yogī, who has reached this state of thought-transformation, being pierced through by the indeterminate notions of word, meaning and idea, then the thought-transformation is mixed up and is called Indistinct.

When, however, the mind becomes free from the memories of verbal convention, and the trance-consciousness is devoid of the options of inferential and verbal cognitions, the object makes its appearance in the mind in its own distinct nature (unmixed up with word and meaning), the thought-transformation is called Distinct (nirvitarka). This is Higher Perception. This further becomes the seed of verbal and inferential knowledge. Verbal and inferential knowledge are born therefrom. It does not go along with verbal and inferential knowledge. Hence the knowledge obtained by a Yogī through the stage of trance, called Distinct thought-transformation, is not confused by any other cognition.—42.

VACHASPATI'S GLOSS.

Thought-transformation in general has been described. By subsidiary classification it is four-fold. Thus: Indistinct or verbal, Distinct or wordless, Meditative and Ultra-meditative. Out of these the description of the Indistinct thought-transformation is given:—'There, &c.' Out of these thought-transformations the Indistinct thought-transformation is to be known. How? The notion of word, meaning and idea consists in this. The faculty of imagination (vikalpa) raises distinctions in the same thing and shows sameness in different things. Thus the word, meaning and idea are confused together, although in reality they are different from one another. Therefore is this thought-transformation confused, i. e., mixed up with the notions of word, meaning and idea:—'And that as follows. The word cow, &c.' The first phrase, 'the word cow' shows the unreal cognition of the word being fancied as confused with meaning and idea.

The second phrase, 'the meaning cow,' shows the notion of indistinctness from the meaning, when word and idea are taken in.

The third phrase, 'the cow as an idea' shows the notion of indistinctness from the idea when word and meaning are taken in. It is in this way that the world is seen taking in these three without making any distinction among them, although in reality they are all distinct from one another.

Well, but if they are taken in as not distinct from one another, whence does the distinction come in? For this reason, the commentator says:—"Analyzed, &c." Being examined by philosophers in accordance with the canons of agreement and difference, the characteristics of a word are found to be, that it is a modification of sound only, and that it possesses the qualifications of intensity, &c. The characteristics of the object are different, being absence of intelligence and form, &c. The characteristics of an idea are different, such as illumination and the absence of fixity in form, &c. Therefore their lines of existence are different, the lines, that is to say, along which their natural distinctions show themselves.

When the Yogī is in the state of thought-transformation with reference to 'this cow, &c., taken in optionally, &c.' This describes the Yogī's lower perception (the ordinary

perception). The rest is easy. To connect this with the next aphorism he first describes the Distinct Thought-transformation:—'When however, &c.'

Freedom from memories, &c., means their absence. Verbal and inferential cognitions become possible only when preceded by the memory of verbal conventions. Convention consists in the mutual super-imposition of word, meaning and idea, in the phrase, 'This is a cow.' By these become possible the real and imaginative cognitions, traditional teaching and inference. For this reason the trance consciousness preceded by these is Indistinct.

When, however, the mind is full of the object only and favouring the object only, constantly habituates itself to the cognition of the object alone, the memory of the convention does no longer interfere and is therefore given up. Further the options of verbal and inferential cognitions too, in which it has its origin, are also given up. Then in the trance-consciousness, void of these descriptions of knowledge, the object takes its place in its own distinct nature, and the mind is confined to the manifestation of the nature of the object alone. It does not show any of the mixed up percepts of the word and the idea. This is the Distinct Thought-transformation. That is the Higher Perception of the Yogīs, because there is not in this, even a trace of untrue knowledge, the unreal fastening thereupon of other notions.

Well let this be. The Yogīs lay down and teach the truths which they have learnt by Higher Perception. And how do they do that, but by promulgating and teaching the truths by means of the processes of verbal and inferential knowledge resorted to for the sake of others. Hence verbal and inferential knowledge have the Higher Perceptive knowledge for their object. And verbal and inferential knowledge are subject to the interference of imagination (vikalpa). For this reason the Higher Perception also is but a modification of imagination.

Therefore he says:—'That is the seed of verbal and inferential knowledge.' If Higher Perception went along with verbal and inferential knowledge in the same way as is the case with Indistinct thought-transformation, i. e., if the perception were confused on account of the percepts being mixed up, then it would be a modification of imagination only. This, however, is their seed. Verbal and inferential knowledge are born therefrom; and it is not possible that the cause of a thing may also be the sphere of its manifestation and be co-extensive with it. It is not that the fire lives in smoke, because the knowledge of the existence of smoke becomes the cause of the knowledge of the existence of fire. Therefore, the Yogīs take in objects by non-fictitious (real and distinct) perception, and only teach it and promulgate it by means subject to fiction (mixing up, confusion).

Summarizes:—'For this reason, &c.'

Sutra 43.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

स्मृति, Smṛiti of memory. परिशुद्धौ, Pārisuddhau, on the purification, or cessation. स्वरूप, Svarūpa, its own nature. शून्य, Śūnyā, devoid of, इव, Iva, as it were. अर्थे, Artha, as the object. मात्र, Mātra, alone. निर्भासा, Nirbhāsa, shining. निर्वितर्का Nirvitarkā, distinctive (wordless).

43. Distinctive (wordless) thought-transformation is that in which the mind shines out as the object alone on the cessation of memory, and is as it were devoid of its own nature.

निर्वितर्कायाः समापत्तेरस्याः सूत्रेण लक्षणं द्योत्यते । स्मृतिपरिशुद्धौ स्वरूपशून्ये-
वार्थमात्रनिर्भासा निर्वितर्का या शब्दसङ्केतश्रुतानुमानज्ञानविकल्पस्मृतिपरिशुद्धौ ब्राह्मस्व-
रूपोपरोक्ता स्वमिव प्रज्ञास्वरूपं ग्रहणात्मकं त्यक्त्वा पदार्थमात्रस्वरूपा ब्राह्मस्वरूपान्नेव
भवति सा तदा निर्वितर्का समापत्तिः । तथा च व्याख्यातम् । तस्या एकबुद्ध्युपक्रमो
ह्यर्थात्मा अणुप्रचयविशेषात्मा गवादिर्घटादिर्वा लोकः । स च संस्थानविशेषो भूतसू-
क्ष्माणं साधारणो धर्म आत्मभूतः फलेन व्यक्तेनानुमितः स्वयञ्जुकाञ्जनः
प्रादुर्भूता भवति । धर्मान्तरस्य कपालादेरुदये च तिरोभवति । स एव धर्मोऽवयवीत्यु-
च्यते । योऽसावेकश्च महाश्चाणीयाश्च स्पर्शावाश्च क्रियाधर्मकश्चानित्यश्च
तेनावयविना व्यवहाराः क्रियन्ते । यस्य पुनरवस्तुकः स प्रचयविशेषः सूक्ष्मं
च कारणमनुपलभ्यं तस्यावयव्यभावादतद्रूपप्रतिष्ठं मिथ्याज्ञानमिति । प्रायेण सर्वमेव
प्राप्तं मिथ्याज्ञानमिति । तदा च सम्यग्ज्ञानमपि किं स्याद्विषयाभावात् । यद्यदुपलभ्यते
तत्तदवयवित्वेनास्मात् । तस्मादस्त्ववयवी यो महत्त्वादिव्यवहारपन्नः समापत्तेर्नि-
र्वितर्काया विषयीभवति ॥ ४३ ॥

VYĀSA.

The description of this Distinctive Thought-transformation is given by the aphorism:—"It is Distinctive, when on the cessation of memory, the mind shines out as the object alone and is, as it were, devoid of its own nature." The thought-transformation becomes Distinctive at the time when the memory of the fictions of verbal convention, verbal and inferential knowledge, ceases; when the mind is coloured by the nature of the object; when it, as it were, gives up its own nature of conscious cognition; and when, therefore, it only shows out the nature of the object, and has, as it were, transformed into the shape of the object itself. And so it has been explained.

The object itself is but a single output of the effort of that (thought-transformation of the mind).

The visible world, the cow, &c., or the jar, &c., consists each in its own nature, of different collections of atoms. Each of these collections is a particular arrangement of the subtle elements. It is a generic quality and constitutes the very nature of the object. It is inferred by its visible effect. It has the form of its cause. It shows itself and exists. When other characteristics, such as those of the half-jar, &c., arise, it disappears. This characteristic is called the substratum (the independent Whole, the avayavi). It is this substratum which is spoken of as being one, or large, or small, or tangible, or possessing the quality of action or transitory.

To him, however, who does not believe this particular collection to be an independent reality and for whom the subtle cause does not admit of perception, there is of course no substratum; and therefore nearly all

knowledge is false, being untrue knowledge and not possessing the form of the real. And then what would Real Cognition be, when there was no real object? Hence there is a substratum (independent of the constituent parts) which being spoken of as being large, &c., is the object of Distinctive Thought-transformation.—43.

VĀCHASPATI'S GLOSS.

Connects the aphorism to be explained:—"The description of this Distinctive Thought-transformation, &c."

'It is Distinct, &c.':—this is the aphorism. Imagination affects the knowledge of word-convention, verbal and inferential cognitions only. Cessation of the memory born therefrom, is spoken of here.

Here, the cessation of the memory of the convention is the cause. The cessation of the memory of the verbal and inferential cognitions is caused thereby. The words 'inferential cognition,' denote here the thing to be inferred by means of the process of induction. The words 'as it were' used in the text after 'own nature' are to be taken as qualifying the words 'given up.'

He refutes the contrary theories about the object of (this thought-transformation):—"The object itself is but a single, &c." 'A single output of the mind,' consists in what puts out the mental act but singly. This means that the atoms which go to make up an object being naturally many are not the objects of the Distinctive Thought-transformation. The reason is that although the atom may otherwise well be the object of this thought-transformation, it cannot be so on account of its extreme subtlety, and because many of them being joined together to make a single whole large object, each cannot singly shine out in the mind and make as such a single notion.

If so, why then it may be supposed that really existing atoms possess the characteristic of shining out in the mind by virtue of existing as derivative qualities of the single whole, i. e., by showing out (what might be called a) derivative grossness. For this reason, he says: 'The object itself (i. e., not the constituent parts).' The meaning is that the grossness of an object being provable by perception, is impossible to conceal in the absence of any defect.

To those who say that the objects cow, &c., and jar, &c., are formed by the successive formations of diatoms, &c., he says that these objects 'consist, each in its own nature, of different collections of atoms.'

A collection of atoms is a modification showing a gross form, and it differs from another such modification. Each particular modification of collectivity is of the very nature of the object, its own form. The description applies equally whether it be an object such as a cow which is capable of enjoying, or an object such as a jar which is capable of being enjoyed. Both these classes of objects fall within the connotation of the word 'world' (loka, that which is visible).

Now the question arises: Is this collection appearing as a gross form different from the subtle atoms, or, is it the same with them? If different, how could they live in it as such and how could it have that form? A jar is different from a cloth. A jar cannot therefore take the form of a cloth; nor can the qualities which go to make a jar, live in a cloth.

If, on the other hand, the whole in its collective form were the same with the parts (the atoms), it would likewise be subtle and independent (asādhārana).

For this reason, he says:—"Each of these collections is a particular arrangement, &c." This is the meaning. A jar and other such objects are not entirely different from atoms; nor are they entirely of the same nature. In the case of their being like the horse and

the cow, the existence of the relation of the characteristic and the characterized could not be predicated. If, however, they were not different they would be of the nature of the characterized object itself, and this is not proper. Hence the substratum (the characterized object, the Whole) should be considered to be in some respects different and in others similar to its constituent parts, the subtle atoms. In this way everything becomes proper.

By placing the words 'subtle elements' in the genitive case, he shows partial difference; and the words, 'constitutes the very nature of the object,' &c., show the absence of difference.

'It is inferred by its visible effect':—'Visible effect' means its perception as such and its being dealt with as such.

'It has the form of its cause':—This is intended to show that in so far as it is not different from its cause, it is in the nature of things that it should possess the form of the cause.

Is this characteristic which is of the nature of the characterized object itself, permanent? The commentator answers in the negative:—"when other characteristics such as those of the half-jar appear, &c."

Now he shows that the form of the characterized object, the whole as such, is different from the atoms:—"This characteristic is called the substratum, &c.' The meaning is that its function is the possession of qualities like the sweetness of water, &c., which are quite different from the functions to be performed by atoms.

It is not only by inference that the independent existence of a substratum (the *avayavi*, the Whole as such) is established; but by the fact as well of the whole world treating it as such, inasmuch as the business of the world depends upon that. For this reason, he says:—"By this, &c."

Well, but the mental conception of the percept as an individual existence independent of its parts, may only avail if there is no contradiction. There is, however, contradiction. Thus, whatever exists has no parts, such as consciousness (*vijñāna*); and the cow and the jar, &c., do exist. This is a reason taken from the very nature of the things. Existence is qualified by the absence of the touch of such characteristics as are contradictory thereof. It is contradicted by the touch of contradictory qualities.

The touch of contradictory qualities being found in an object possessed of parts, contradicts the pervading quality (excludes the middle term). It, therefore, disproves even the existence of the object.

In the substratum there exists the touch of contradictory characteristics, such as occupying the same space or not occupying the same space, not being covered or uncovered, redness and not-redness, movability and immovability, &c.

For this reason, he says:—"To him however, &c.' This is the meaning. The proof of the existence by perception is given as the reason. But the pole perceived as a limb of a bedstead may also become the pole of a plough, or something else different from what it has been proved to be by perception. As to its becoming something else, that is no reason, because the something else is not so proved. As to the existence of the jar, &c., being proved by perception, why this existence consists of the capacity of performing certain functions; and that capacity is not different from grossness (*sthūlatva*). The reasoning which does away with grossness, does away with the nature of the thing itself.

But the objection may still arise that the grossness of a thing is not its existence itself. Existence is the absence of non-existence. Grossness is the absence of non-grossness. The absences differ on account of the difference of the objects whose absences are contemplated. Therefore existence is not destroyed, even though grossness may

be absent, because the two are different. Or, it might be said that there is difference in the objects to be determined on account of the difference of their absences. If with a view to determine the nature of the object of perception, which being true cognition and free from the taint of imagination, precedes the determination of the nature of the object as such, you say that it is made up of the visible atoms, being incessantly born without there being any interval between them, and without their having put on the nature of extreme subtlety; then, it is to be noted that the atoms of odour, taste and touch fall into the intervals of the visual atoms and that they do not exist without them.

Besides, the notion of a grove, as a single whole, comes into the mind, because the intervals among the trees thereof is not perceived, (although it does exist). The theory, therefore, which speaks of the atoms as being visible and gross in themselves and as having no intervals, is false. How can the fancies based upon such a theory have anything to do with the realities of things, even on the strength of the conception of a causal chain (*pāramparya*)? How can it be accepted as establishing the nature of the existence to the effect that they do not exist as parts but are wholes themselves.

Therefore he who believes in the authority of perception free from the taint of fancy, must grant that grossness itself, being as it is the object of such perception, does exist as such. This is determined for certain without the taint of fancy, and must be admitted even by one who has no desire left for such things. And further, if existence as such were to contradict and thus exclude grossness, why, it would exclude itself too as a necessary consequence.

The very highly subtle atoms have, therefore, their intervals filled up with atoms of another class, and the theory of their being the objects of perception is shorn of admissibility. This is meant by saying, 'To him, however, who does not believe this particular collection to be an independent reality, &c.' But the particular collection although independently existing is still the object of certain (*nirvikalpa*) perception.

Well then the subtle atoms may be the objects of certain perception. For this reason, he says:—"And the subtle object does not admit of perception." Perception here means that which is free from the taint of imagination, is certain.

'To him who has such a chief,' there is of course no substratum and for this reason, all knowledge is false, being defined as it is "to be untrue knowledge, not possessing the form thereof." The knowledge, that is to say, which has grossness for its object, and that again on which this rests, the knowledge of existence, is all false to him.

Well, even so, the knowledge of self would not be untrue, inasmuch as the self does not exist as a whole consisting of parts. How then should it be said that all knowledge would become false? For this reason, he says:—"Nearly all knowledge."

The question now arises, 'What even if it were so?' In answer he says:—"And then what would Right Cognitions be, &c.' If the knowledge of existence (*sattva*), &c., be false then the knowledge of things which have their origin in *Sattva*, &c., such as the knowledge of there being no substratum, independent of parts, must also be false. For what is the object of this knowledge but the grossness which is the object of certain perception? And inasmuch as this grossness does not exist, its knowledge would certainly be false. But how is it that the object itself does not as such exist? For this reason, he says:—"Whatever is perceived, &c."

As to contradiction (*virodha*) that is to be explained in accordance with the aforesaid method of knowledge, by means of the variety of modifications, and by differentiation and non-differentiation. Thus all is beautiful.—43.

Sutra 44.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥

एतय, Etayā, by this. एव, Eva, also. सविचारा Savichārā, this meditative. निर्विचार Nirvichāra, the ultrameditative. च, Cha, and. सूक्ष्मविषया Sūkṣma-viṣayā, having the subtle for their or its objects. व्याख्याता Vyākhyāta, are described.

44. By this the meditative and the ultra-meditative, having the subtle for their objects, are also described.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता । तत्र भूतसूक्ष्मकेष्वभिव्यक्तधर्मकेषु देशकालनिमित्तानुभवावच्छिन्नेषु या समापत्तिः सा सविचारेत्युच्यते । तत्राप्येकबुद्धिनिर्ग्राह्यमेवादितधर्मविशिष्टं भूतसूक्ष्ममालम्बनीभूतं समाधिप्रज्ञायामुपतिष्ठते । या पुनः सर्वथा सर्वतः शान्तोदिताव्यपदेश्यधर्मानवच्छिन्नेषु सर्वधर्मानुपातिषु सर्वधर्मात्मकेषु समापत्तिः सा निर्विचारेत्युच्यते । एवंस्वरूपं हि तद्भूतसूक्ष्मम् । एतेनैव स्वरूपेणालम्बनीभूतमेव समाधिप्रज्ञास्वरूपमुपरज्जयति । प्रज्ञा च स्वरूपशून्येवार्थमात्रा यदा भवति तदा निर्विचारेत्युच्यते । तत्र महद्वस्तु विषया सवितर्का निर्वितर्का च सूक्ष्मवस्तुविषया सविचारा निर्विचारा च । एवमुभयोरेतयैव निर्वितर्कया विकल्पहानिर्याख्यातेति ॥ ४४ ॥

VYĀSA.

Of these the thought-transformation into subtle element is called Meditative, when their characteristics are in manifestation and when the limitations of consciousness in space, time and operative cause are present. In this state too the subtle element comes into the trance-consciousness as qualified only by the present characteristics; and is taken in only by a single effort of consciousness; and it is this much alone of an object that comes into contact with the faculty of Meditative Thought-transformation.

That, however, is the ultra-meditative thought-transformation, which operates with reference to subtle objects unlimited in all ways, all round by the past, the present and the unpredictable characteristics, but running after all the characteristics possessing as they do in fact a nature common to all of them. This in fact is the nature of the subtle element. It presents itself to the trance-consciousness as such and colours it similarly by contact. As to the cognition it is called ultra-meditative, when it becomes the object itself, and thus as it were, becomes void of its own nature.

Of these the Indistinctive and Distinctive thought-transformations have to operate upon things extended in time and space; the Meditative and the Ultra-meditative operate upon the subtle elements. It is thus

that the absence of uncertainty in both these is described by the description of the Indistinctive alone.—44.

VĀCHASPATI'S GLOSS.

Those that have manifested the characteristics of the jar, &c., are said to 'have their characteristics in manifestation.' It means those that have already taken up the characteristics of the jar, &c.

Space is indicated by above, below and the directions, &c. Time here is the present. 'Operative cause': The earthly atom is born from the five classes of ultimate atoms (tanmātras), with a prevalence of the odoriferous minima. Similarly the liquid atom (apas tattva) is born from the four classes of ultimate atoms except the odoriferous minima with the prevalence of the gustiferous minima. Similarly, the fiery atom is made of the three minima besides the odoriferous and the gustiferous minima, with a prevalence of the luminiferous minima. Similarly, the gaseous atom is born from the tangiferous and soniferous minima without an admixture of the other three classes of minima, with a prevalence of the tangiferous minima. Similarly, the birth of Ākāśa is from the one class of soniferous minima alone. This is the operative cause of the subtle elements.

The subtle elements in this state are qualified by the limitations of space, time and their causes such as those specified. It means that, being limited by the consciousness of time, space and causes as they are, the cognition of these qualified objects is not independent of the cognition of their qualities.

The question is, what is the similarity of the Indistinctive to the Meditative Thought-transformation? For this reason, he says:—'Further in that state, &c.' The earthly atom receives its individuality from the five classes of ultimate atoms (tanmātras) grouping together and is taken in by a single effort of consciousness as a single whole. Similarly are the liquid atoms, &c., to be understood as coming into consciousness as single substances, receiving as they do their individuality by groupings of three, two and one class of ultimate atoms (tanmātras) respectively.

The present characteristic is that which at is present rising. By saying that 'it is qualified only by the present characteristics,' it is indicated that in this state of consciousness are present along with the object the optional operations of the memory of convention and of verbal and inferential cognitions. Perception, while it cognizes the gross state, does not reveal the atoms. They are revealed by verbal and inferential cognitions. Hence it is proper that it (the Meditative Thought-transformation) should be mixed up with the operations of verbal and inferential cognitions.

Now explains the Ultra-meditative:—'That however, etc.'

'In all ways' means in all modes of manifestation, as blue, yellow, &c. All round means by the consciousness of all the conditions of time, space, and causation. By describing them thus, it is shown that the atoms are not limited by time. Further, he says that they are neither limited by the characteristics which are brought into operation by time:—'Unlimited by the past characteristic, i. e., those which have had their operation; by rising characteristics, i. e., those that are to be found in the present; by the unpredictable characteristics, i. e., the future ones.'

The question arises that if the atoms are not conditioned by any of these characteristics, are they then quite fortuitous? For this reason he says:—'but running after all the characteristics.' By what connection then do the atoms run after the characteristics? For this reason, he says:—'Possessing as they do in fact a nature common to all the characteristics.' The meaning is that characteristics differ in some respects from, and are identical in others to, the atoms.

Now he says why this thought-transformation has this nature of the atoms as its object :—This in fact is the nature of the subtle element! The power which gives the knowledge of reality does not operate upon the unreal.

Having described the object of that state of consciousness, now he describes its nature :—‘As to the cognition, &c.’

Summarising he makes a statement which shows the differences of their natures—‘Of these, &c.’ Finishes :—‘It is thus, &c.’

In both these :—in itself and the ultra-meditative.—44.

Sūtra 45.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४५ ॥

सूक्ष्म Sūkṣma, of the subtle. विषयत्वम्, Viṣayatvam, province both mean the quality of having the subtle for its object. च Cha and. आ Â, up to. लिङ्ग Liṅga, the noumenal. पर्यवसानम् Paryavasānam, ending, extremity. चालिङ्गपर्यवसानम् Reaching up to the noumenal.

45. And the province of the subtle reaches up to the noumenal.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् । पार्थिवस्याणोर्गन्धतन्मात्रं सूक्ष्मो विषयः । आयस्यापि रसतन्मात्रम् । तैजसस्य रूपतन्मात्रम् । वायवीयस्य स्पर्शतन्मात्रम् । आकाशस्य शब्दतन्मात्रमिति । तेषामहङ्कारः । अस्यापि लिङ्गतन्मात्रं सूक्ष्मो विषयः । लिङ्गमात्रस्यायलिङ्गं सूक्ष्मो विषयः । न चालिङ्गात्परं सूक्ष्ममस्ति । नन्वस्ति पुरुषः सूक्ष्म इति । सत्यम् । यथा लिङ्गात्परमलिङ्गस्य सौक्ष्म्यं न चैवं पुरुषस्य । किंतु लिङ्गस्यान्वयि कारणं पुरुषो न भवति । हेतुस्तु भवतीति । अतः प्रधाने सौक्ष्म्यं निरतिशयं व्याख्यातम् ॥ ४५ ॥

VYĀSA.

The odoriferous ether (gandha tanmātra) is the subtle object in relation to the atoms of the earthly class (prithvī); the gustiferous (rasa tanmātra) to the liquid (āpas) atom; the luminiferous ether (rūpa tanmātra) of the fiery (taijas) atom; the tangiferous ether (sparśa tanmātra) of the gaseous (vāyu) atom; the soniferous ether (śabda tanmātra) of the Ākāśic atom. Of these the principle of individuality (ahaṅkāra) is the subtler cause. Subtler than this too is the purely Phenomenal Objective Existence. The principal subtler than this too is the Noumenal (Alīṅga). There is nothing subtler than the Noumenal.

But it might be said that there is the Puruṣa who is also subtle. True. As however is the subtlety of the noumenal in comparison with the purely phenomenal, such is not the subtlety of the Puruṣa. On the other hand, the Puruṣa is not the material cause of the Purely Phenomenal. It is only the instrumental cause. For this reason the subtlety of the Mulaprakṛiti is described as not liable to be exceeded.

VĀCHASPATI'S GLOSS.

Does the range of thought-transformation with reference to objective appearances extend up to the subtle elements only? No. ‘And the province of subtle reaches up to the noumenal.’

The characteristic of the odoriferous ultimate atom (gandha tanmātra) is in relation to the atom of the earthly class (Prithvī) the subtle object of the faculty of thought-transformation. In other places it should be construed in the same way.

The purely Phenomenal is the Great Principle (Mahāttattva), because it is that which immediately passes into latency (liṅga) into the Mulaprakṛiti. The noumenal is the Mulaprakṛiti, because it does not pass into latency (aliṅga), into any other state.

He describes the reaching up to the noumenal :—‘There is nothing subtler, &c.’

States an objection :—‘But it may be, &c.’ Replies :—‘True, &c.’ The meaning is that as a material cause subtlety exists in the noumenal only, nowhere else.

But the Mahat and the principle of individuality exist for fulfilling the objects of the Puruṣa. The Puruṣa also is, therefore, a cause of the noumenal. Why should it be said that subtlety exists only in the noumenal? For this reason, he says :—It is certainly a cause but not the material cause. As Mulaprakṛiti evolves into the phenomenon of Mahat and onwards, not so the Puruṣa.

Finishes :—‘For this reason the subtlety of the Mulaprakṛiti is described as not capable of being exceeded.—45.

Sūtra 46.

ता एव सर्बीजः समाधिः ॥ ४६ ॥

तः Tāh, they. एव Eva, only. सर्बीजः Sabijah, seeded, सन्धिः, Samādhīh, trance.

46. They are the seeded trance only.

ता एव सर्बीजः समाधिः । ताश्चतस्रः समापत्तयो बहिवस्तुबीजा इति समाधिरपि सर्बीजः । तत्र स्थूलेषु सचितर्कः । निर्वितर्कः सूक्ष्मेषु सविचारो निर्विचार इति । स चतुर्थोपसङ्ख्यातः समाधिरिति ॥ ४६ ॥

VYĀSA.

These four descriptions of thought-transformation have their origin (seed) in external objects. Therefore is the trance too ‘seeded.’ In the case of the gross objects it is the Indistinctive and the Distinctive. In the subtle objects it is the Meditative and the Ultra-meditative. Thus is trance described to be four-fold.—46.

VĀCHASPATI'S GLOSS.

Says that the four states of thought-transformation have the objective for their sphere of operation, constitute the cognitive trance :—‘They are the seeded trance only.’ The word ‘only’ is to be taken as qualifying the word ‘seeded.’ By this the four descriptions of thought-transformation, having the objective state of existence as their sphere, are limited by being qualified as seeded.

The quality of being seeded, however, is not restricted to these. It applies to the thought-transformations which have the subjective and the instrumental modifications also for their sphere of operation, in both its descriptions of Uncertain (savikalpa) and Certain (nirvikalpa). For this reason there are said to be four descriptions of thought-transformation in the case of the objective and the instrumental phenomena. Thus there are eight descriptions in all. The meaning of the commentary has been explained.—46.

Sūtra 47.

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ ४७ ॥

निर्विचार Nirvichāra, of the ultrameditative. वैशारद्ये Vaisāradye, when there is the undisturbed, pure flow. अध्यात्म Adhyātma, subjective, spiritual. प्रसादः Prasādaḥ luminosity, the fixedness of the mind.

47. The undisturbed flow of the ultra-meditative causes Subjective Luminosity.

निर्विचारवैशारद्येऽध्यात्मप्रसादः । अशुद्ध्यावरणमलापेतस्य प्रकाशात्मने बुद्धिसत्त्वस्य रजस्तमोभ्यामनभिभूतः स्वच्छः स्थितिप्रवाहो वैशारद्यम् । यदा निर्विचारस्य समाधेर्वैशारद्यमिदं जायते तदा योगिनो भवत्यध्यात्मप्रसादः । भूतार्थविषयः क्रमानुरोधी स्फुटः प्रज्ञालोकः । तथा चेक्तम् । प्रज्ञाप्रसादमोरुह्य अशोच्यः शोचते जनान् । भूमिष्ठानिव शैलस्यः सर्वान्प्राज्ञोऽनुपश्यति ॥ ४७ ॥

VYĀSA.

'Undisturbed flow' is the pure and constant flow, not overpowered by disturbing energy (rajas) and inertia (tamas), of the essence (sattva) of the Will-to-know, the very self of light, with the veil of impurity covering it removed. When this undisturbed flow is secured for the Ultra-meditative trance, the Yogī attains Subjective Luminosity. His intellectual vision becomes clear with regard to objects as they exist, irrespective of all sequence. And so it has been said :—'Having reached the stage of intellectual luminosity, the wise man is no longer an object of compassion ; he looks upon and compassionates others, as one upon a height looks down upon those in the plains.'

VĀCHASPATI'S GLOSS.

Now he describes the beauty of the ultra-meditative among the four descriptions of thought-transformation, which have the objective as their sphere of operation :—The undisturbed flow of the ultra-meditative causes Subjective Luminosity.' Describes the meaning of the words, 'undisturbed flow':—'The pure, &c.' 'Impurity' is the adhesion of disturbing energy (rajas) and inertia (tamas). The same is a sort of dirt having the quality of a veil. When the veil is removed from the essence of the Will-to-know, it shines out as the very self of light, and is therefore said to be not overpowered by them.

But then, if the sphere of thought-transformation is the objective modification of existence, how can it secure Subjective Luminosity? For this reason, he says :—'With regard to objects as they exist.' The subjective is not its object. It is only that in which the subjective self lives, that becomes its object as such.

'Without regard to all sequence' means simultaneously.

Quotes on this subject the Gāthā of the Great Seer :—'And so it has been said.' Finding himself above all, on having reached the highest point of the vision of knowledge, he is sorry to see the men of the world suffering from the three descriptions of pain.—47.

Sūtra 48.

ऋतंभरा तत्र प्रज्ञा ॥ ४८ ॥

ऋतंभरा Ritambharā, full of truth, full of essence, essential cognition. तत्र Tatra, there in, प्रज्ञा prajñā, the faculty of cognition.

48. Therein the faculty of Essential Cognition.

ऋतंभरा तत्र प्रज्ञा । तस्मिन्समाहितचित्तस्य या प्रज्ञा जायते तस्या ऋतंभरेति संज्ञा भवति । अन्वर्था च सा सत्यमेव विमर्ति । न च तत्र विपर्ययासंज्ञानगन्धोऽप्यस्तीति । तथा चेक्तम् । आगमेनानुमानेन ध्यानाभ्यासरसेन च । त्रिधा प्रकल्पयन्प्रज्ञां लभते योगमुत्तममिति ॥ ४८ ॥

VYĀSA.

The cognitive faculty which shows itself in that state in the mind of the wise, bears the name of Essential Cognition (Ritambharā). The term itself expresses the definition. It always cognizes the essence, the truth. There is not even a trace of false knowledge.

And so it has been said :—'Cultivating the mind in the three ways of verbal and inferential cognitions and the practice of contemplation with tastefulness, one gets the highest Yoga.'—48.

VĀCHASPATI'S GLOSS.

Expresses the concurrence of the Yogīs by mentioning a technical term well-known among them and defining its own meaning :—'Therein, the faculty of essential cognition.' The Commentary is easy. 'Cultivation by verbal cognition' means the hearing of the Vedas.

'Cultivation by inferential cognition' means thinking.

Contemplation means keeping in mind. Practice means over and over again. Contemplation with tastefulness means welcome contemplation.—48.

Sūtra 49.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ ४९ ॥

श्रुत Śruta, heard, verbal. अनुमान Anumāna inferential. प्रज्ञाभ्याम् Prajñābhyām, from those of cognition. अन्य Anya, different. विषय Viṣaya object. अन्यविषया Anya viṣayā, having objects different from. विशेषार्थत्वात् Viśeṣa-arthatvāt, because it refers to particulars (विशेष)

49. It has different objects from those of verbal and inferential cognition, as it refers to particulars.

सा पुनः । श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् । श्रुतमागमविज्ञानं तत्सामान्यविषयम् । न ह्यागमेन शक्योविशेषोऽभिधानुम् । कस्मात् ? न हि विशेषेण कृत-स्फुटः शब्द इति । तथानुमानं सामान्यविषयमेव । यत्र प्राप्तस्तत्र गतिर्यत्राप्राप्ति-स्तत्र न भवति गतिरित्युक्तम् । अनुमानेन च सामान्ये नोपसंहारः । तस्माच्छ्रुतानुमान-विषयो न विशेषः कश्चिदस्तीति । न चास्य सूक्ष्मव्यवहितविप्रकृष्टस्य वस्तुनो लोकप्रत्य-क्षेण ग्रहणमस्ति । न चास्य विशेषस्याप्रमाणस्याभावोऽस्तीति । समाधिप्रज्ञानिर्गोह एव

स विशेषो भवति । भूतसूक्ष्मगतो वा पुरुषगतो वा तस्माद्भूतानुमानप्रज्ञाभ्यामन्य-
विषया सा प्रज्ञा विशेषार्थत्वादिति ॥ ४९ ॥

VYĀSA.

And that, moreover, 'has different objects from those of verbal and inferential cognitions, as it refers to particulars.'

Verbal cognition refers to knowledge received from another. It has the generals for its objects. It is not possible to describe the particulars by words. Why? Because there is no conventional denotation of the particular in words.

Similarly, inferential cognition has the generals for its objects. Wherever there is approach there is motion; wherever there is no approach there is no motion in existence. This has been said. Further inference arrives at conclusions by means of the generic qualities. Therefore there is no particular which can be made the object of induction and verbal cognition.

Ordinary perception does not cognize the subtle, the distant and the intercepted. Nor can it be said that this particular does not exist for want of authority. This particular can only be cognized by the trance cognition, whether it be present in the subtle elements or in the Puruṣa. Hence this cognition has different objects from those of inferential and verbal cognitions, because it has the particulars for its objects.

VĀCHASPATI'S GLOSS.

Very well, the ultra-meditative has for its sphere of action the objects cognizable by verbal and inferential cognition and is the culmination of these faculties. It can therefore operate upon the objects of verbal and inferential cognitions only. Because it is not certainly possible that a mental potency born out of practice with reference to one object of thought, should be capable of causing the knowledge of another object. This would mean going beyond the proper limits. Therefore if the essential cognition is the same as the ultra-meditative, its objects must be the same as those of verbal and inferential cognitions. For this reason, he says :—'It has different objects.'

Mental Essence is luminous by nature, and has the power of knowing all objects. When veiled by inertia (tamas) it cognizes only upon the veil being removed by energy (rajas). When, however, upon the impurities of inertia and disturbing energy being removed by practice and desirelessness, the pure light shines forth, then, light passes beyond the limits of all measures and all finite objects, and becomes infinite; what then is there that does not fall within the sphere of its action?

Explains :—'Verbal cognition is the knowledge received from another.' Its sphere of action consists of the universal. Why? Words cannot connote particulars. Why? Because of their not being limited and because of overlapping (vyabhichāra.)

'There is no conventional denotation of the particular in words,' because the relation of the sign and the thing signified is not found existing between a word and the particular. Nor is such a particular possible of being expressed by the meaning of a sentence.

The same is the case with inference, whose operation depends upon the relation existing between the sign and the thing signified (the liṅga and the liṅgi):—'Similarly, has induction, &c.' The words 'wherever' and 'there' denote the pervader and the pervaded, by a change of places. For this reason the conclusion is arrived at here by virtue of the common property. Concludes—'therefore there is, &c.'

Well, then, let it be the ordinary perception which does not depend for its operation upon the knowledge of any relationship. For this reason, he says :—'Nor can it be said, &c.' Ordinary perception may not depend for its operation upon the recognition of relationship. It does certainly depend upon the senses, and the senses are not in their sphere here (*i.e.*, in the essential cognition). This is the meaning.

Well, but, if the particulars are not such objects as can be known by verbal, inferential and perceptive cognitions, then, there is no authority for their existence. For this reason, he says :—'Nor can it be said that the particular does not exist for want of authority.' The meaning is that a means of knowledge (pramāṇa) is neither co-existent with nor the cause of the thing known. It is not therefore necessary that the reality to be known should cease to exist, because there is no means or power of knowing it. Those who rely upon the ordinary means of knowledge, do not doubt the existence of a deer-like mark in the moon at a time when only certain phases of hers are visible. For this reason it is said that it is capable of being known by the trance cognition alone.

Here the atoms and the Puruṣas which are the subjects of discussion, are each of the nature of independent particularities, because, being substances, they are all separate from each other. All those that are separate from one another, being substances, are of the nature of independent particularities, as, say, sugar and a hair-shorn mendicant. Thus by this inference and by authority the special province of the essential cognition is defined, because otherwise there would remain a doubt as to its real nature, brought about by ordinary reasoning. Still, the attempt to define it is not complete, and its existence is brought within the sphere of consciousness with difficulty, on account of its being far removed from ordinary objects, by inference and authority. The knowledge although thus brought about with difficulty is not so plain and well-defined as the knowledge of collectivity, &c., obtained by words denoting them along with the proper accessories of enumeration of signs (signifying the particular object). Thus it is that its object is different from the objects of verbal and inferential cognitions.—49.

Sūtra 50.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥

तज्जः Tadjah, born therefrom. संस्कारः Saṃskārah, residual potencies, impressions. अन्य Anya, other. संस्कार Saṃskāra, residual potencies, impressions. प्रतिबन्धी pratibandhī, impeding.

50. Residual potencies born therefrom impede other residual potencies.

समाधिप्रज्ञाप्रतिलम्भे योगिनः प्रज्ञाकृतः संस्कारो नवो नवो जायते तज्जः । संस्कारोऽन्यसंस्कारप्रतिबन्धी । समाधिप्रभवः संस्कारो व्युत्थानसंस्काराशयं बाधते । व्युत्थानसंस्काराभिभवात्तत्प्रभवाः प्रत्यया न भवन्ति प्रत्ययनिरोधे समाधिप्रतिबन्धते । ततः समाधिज्ञा प्रज्ञा ततः प्रज्ञाकृतः संस्कारा इति नवो नवः संस्काराशयो जायते । ततश्च प्रज्ञा ततश्च संस्कारा इति कथमसौ संस्काराशयश्चित्तं साधिकारं न करिष्यतीति । न

ते प्रज्ञाकृताः संस्काराः क्लेशक्षयहेतुत्वाच्चित्तमधिकारविशिष्टं कुर्वन्ति । चित्तं हि ते स्वकार्यादवसादयन्ति । ख्यातिपर्यवसानं हि चित्तचेष्टितमिति ॥ ५० ॥

VYĀSA.

When the trance cognition has been reached, the Yogī acquires by the exercise of that cognition, newer and newer residual potencies. 'The residual potencies born therefrom impede other residual potencies.' The potency born of trance impedes the outgoing vehicle of potencies. By overpowering the outgoing tendencies, notions due to them cease to exist. On the suppression of these notions the trance faculty gains in power. Then again the activity of trance cognition. Then again residua caused by the act of cognition. In this way the vehicle of potencies is being constantly renewed.

Well the act of cognition is caused by the potency and the potency is caused by the act. How is it then possible that the mind may not be given by this vehicle of potencies an object in itself? The potencies born out of the trance cognition do not give the mind a duty to perform with reference to themselves, because they are the cause of the removal of the afflictions. They bring about the finishing of the duty which the mind has to perform. It is only up to the attainment of discriminative knowledge that the activity of the mind has to last.

VĀCHASPATI'S GLOSS.

Let that be. The cognitive trance has the reality of an object for its sphere of operation. Practice and the other means of restraint as described, are however outgoing potencies. The trance cognition is known to be firmly bound up with them. They must therefore be obstacles to the full realization of that state of consciousness, shine as it would like atomic twinkles of light in the midst of a hurricane. To remove this doubt the commentator introduces the aphorism:—'When the trance cognition has been reached, &c.' Reads the aphorism:—'Residual potencies born therefrom impede other residual potencies.'

The word, 'there' in 'therefrom' signifies the ultra-meditative thought-transformation. 'Other' means the outgoing. Inclination towards the realities of objects is of the very nature of the mind. It is unsteady and wanders only so long as it does not reach the reality. When that is reached it takes up a steady position, and turns round and in the way of the wheel of potency, bent upon purification (i.e., upon acquiring that potency). Doing this it must certainly impede the mutual succession of the power and act of the cognition of unrealities, although the succession has had no beginning. The outsiders also say the same:—'Unreal cognitions do not contradict the nature of the objects as they do exist in reality, free from defects, even though the unrealities have existed from eternity; because the mind is naturally inclined towards the realities.'

Very well, grant that the outgoing potencies are restrained by the operations of the trance cognition. But the first manifestation of the trance cognition has for its final object the ever-increasing unchecked manifestation of the potency of trance cognition. Thus it is plain that the mind even in that state, has the same old quality of having still a function to perform. (The attainment of the trance cognition too does

not take it any nearer to the fulfilment of its object'. This is the question raised 'How is it then that the mind, &c.' Refutes:—'The potencies born out of, &c.' There are but two objects of the mind, the enjoyment of sound, &c., and the attainment of Discriminative knowledge. Of these the enjoyment of sound, &c., comes into operation with the existence of the vehicles of affliction and action. When, however, the power which springs from the manifestation of trance cognition, entirely roots out the vehicles of action and affliction and the mind for that reason exists in the state of having mostly fulfilled its objects, the only object that then remains for it to achieve, is the attainment of Discriminative knowledge. Therefore the potencies of the mind due to the practice of the trance cognition cannot generate the habits of returning to the duties of enjoyment. They must check their forward march. They bring about the end of its duty of enjoyment, i. e., render it impotent to enjoy them. How? The action of the mind lasts only up to the attainment of discriminative knowledge. The mind only works for enjoyment as long as it does not experience discriminative knowledge. When, however, discriminative knowledge is born, the afflictions are removed, and the duty of causing enjoyment is over. This is the meaning.—50.

Sūtra 51.

तस्यापि निरोधे सर्वनिरोधान्निर्वीजः समाधिः ॥ ५१ ॥

तस्य Tasya, of that. अपि Api, too. निरोधे Nirodhe, by the suppression. सर्वं Sarva, of all. निरोधत् Nirodhat, owing to the suppression. निर्वीजः Nirbijah, seedless. समाधिः Samādhīḥ, trance.

51. All being suppressed, by the suppression of that too comes the seedless trance.

किं चास्य भवति । तस्यापि निरोधे सर्वनिरोधान्निर्वीजः समाधिः । स न केवलं समाधिप्रज्ञाविरोधी । प्रज्ञाकृतानामपि संस्काराणां प्रतिबन्धी भवति । कस्मान्निरोधजः संस्कारः समाधिजान्संस्कारान्बाधत इति । निरोधस्थितिकालक्रमानुभवेन निरोधचित्त-कृतसंस्कारास्तित्वमनुमेयम् । व्युत्थाननिरोधसमाधिप्रभवैः सह कैवल्यभागीयैः संस्कारैश्चित्तं स्वस्यां प्रकृतावस्थितायां प्रविलीयते । तस्मात् संस्काराश्चित्तस्याधिकारविरोधिना न स्थितिहेतवो भवन्तीति । यस्मादवसिताधिकारं सहकैवल्यभागीयैः संस्कारैश्चित्तं निवर्तते । तस्मिन्निवृत्ते पुरुषः स्वरूपमात्रप्रतिष्ठोऽतः शुद्धः केवलो मुक्त इत्युच्यते इति ॥ ५१ ॥

इति श्रीपातञ्जले सांख्यप्रवचने योगशास्त्रे प्रथमः

समाधिपादः समाप्तः ॥ १ ॥

VYĀSA.

And what more comes to the mind? 'All being suppressed by the suppression of that too comes the seedless trance.' This opposes not only the trance cognition, but checks also the operation of the potencies generated by that cognition. Why? The potency of the habit of suppression that is acquired, removes the potencies of the habit of trance cognition. That there exists the potency of the habit of suppression, generated by the acts of mental control, is to be inferred by the mental

experience of the succession in time of the act of suppression and the consequent rest. The mind disappears into its own inactive cause, along with the potencies which operate to lead to absolute freedom, and which are born of the trance cognition operating to suppress the outgoing potencies. These potencies, therefore, being opposed to the continuance of the duty of the mind, do not become the cause of its further existence as such. And it is for this reason that the mind which has achieved its purpose, and along with it the potencies which operate to lead to absolute freedom, ceased to act further. When the mind ceases to act further, the Puruṣa remains in its own true self, and is therefore pure, absolutely free, and released (mūkta) as he is called.—51.

This finishes the first chapter, on trance, of the Sāūkhyapravachana Commentary of the Yogaśāstra of Patañjali, by Vyāsa.

VĀCHASPATI'S GLOSS.

It has been said that the cessation of the function of enjoyment is the reason for acquiring the potencies of the trance cognition. Now he puts a question: 'And what more comes to the mind?' The meaning is that inasmuch as the mind possessing the potencies of the trance cognition, generates the flow of these potencies (into activity) the mind has still a duty to perform as before; because something else is necessary to remove the necessity of the performance of this function too. The answer is given by the aphorism:—'All being suppressed, by the suppression of that too comes the seedless trance.' The meaning of the word 'too' is that not only the trance cognition, but the potencies generated by the cognition are also suppressed by means of generating side by side with these the potency of higher desirelessness, defined to be the light of knowledge alone. The stream of the potency and the act of cognition which are being constantly generated one from the other, having been checked, the effect is not born without the cause; and this is the seedless trance. Explains:—'That' seedless trance, being brought about by the higher desirelessness, which opposes the trance cognition, does by means of its cause, not only because the opposer of the trance cognition, but at the same time obstructs the flow of the potencies generated by that cognition also.

Well, the knowledge born of desirelessness may very well destroy the cognition alone, because it exists as a cause. How can it destroy the potency, which in fact is no knowledge? Memory is seen operating even in a waking man with reference to objects seen in dreams. With this object he puts the question: 'Why?' The answer is: 'The potency of the habit of suppression, &c., 'Suppression' is that by which the cognition is suppressed, that is the Higher desirelessness. It is from that, that the potency of the habit of suppression is born. The meaning is that it is not by the cognition but by the potency born of higher desirelessness, long, uninterruptedly and devotedly practised, that the potency of the cognition is destroyed. Well, let that be. But what authority is there for the existence of the potency of the habit of suppression? It can either be known by perception, or inferred by its effect, the memory thereof. But the Yogī can have no perception when all the mental modifications have been suppressed. Nor can he have memory, because the act of suppression operating upon the act of modification as such can leave no memory behind. For this reason, he says:—'The existence of the potency is to be inferred, &c.' The 'rest' in suppression means the state of suppression.

The succession in time of that state means a *muhūrta*, an hour and a half, day and night, &c. The experience is to be of this succession. This is the meaning. The intensity

of suppression is in accordance with the intensity of desirelessness and practice; and this intensity is taken note of by its extension over the periods of time known as *muhūrta*, an hour-and-a-half, &c., by the Yogī. And inasmuch as the moments of desirelessness do not exist together on account of a fixed order in the appearance, and on account of their extending over their own special periods of time, they cannot be adequate to bring about the intensity of suppression; it is therefore the store of the potential energy thereof, born of the collective effect of the moments of desirelessness, indulged now and again, that is desired to be understood here.

Well the potencies of cognition may be destroyed. But how can the potencies of suppression be destroyed? For if they be not destroyed, the mind has still a duty left to perform. For this reason, he says:—'The mind disappears, &c.'

The trance cognition which suppresses the outgoing tendencies is the cognitive trance. It is the potencies born from that, that are here spoken of. The potencies which operate to lead to absolute freedom are the potencies born from the acts of suppression. Because the potencies of the outgoing acts of cognition have become embedded in the mind, it is said to be the possessor of the potency of outgoing cognition. The potency of suppression, however, is but newly born in the mind. The mind has therefore no duty to perform, even though the potency of suppression exists. The mind which has the duty of achieving the purposes of the Puruṣa, is said to have the duty of achieving those objects. The purposes it has to achieve are the enjoyments of sound, &c., and the attainment of discriminative knowledge.

When however the potency of suppression only remains, the Puruṣa is no longer the substratum of the reflex consciousness of the Will-to-be (*buddhi*). Hence the potency of suppression cannot be an object of the Puruṣa to be fulfilled by the mind. The minds of the Videhas and the Prakṛitilayas do not consist of a balance of suppressive potencies alone; they have therefore still a duty to perform. Also because they are possessed of the aroma of afflictions.

With this in mind, says the commentator:—'And it is for this reason, &c.' The rest is easy.—51.

The object and explanation of Yoga, the meaning of the modifications for the purpose of the performance thereof, the means of Yoga and its kinds are described in this chapter.

Here ends the first chapter of Vāchaspati's Gloss, the Vāchaspatya, on the commentary of Vyāsa on the Aphorisms of Patañjali.