THE

YOGA PHILOSOPHY,

BEING THE TEXT OF PATANJALI, WITH BROJA RAJA'S COMMENTARY; WITH THEIR TRANSLATIONS IN ENGLISH BY DR. BALLANTYNE AND GOVIND SHASTRI DEVA, AN INTRODUCTION BY COL. OLcott AND AN APPENDIX.

Revised, Edited and Reprinted for the Bombay Theosophical Publication Fund.

BY

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SECOND EDITION.

BOMBAY:

PRINTED AT THE SUBODHA-PRAKASH PRESS.

1885.
By exchange
(N.Y. Public Library)
PREFACE TO THE SECOND EDITION.

Patanjali's work on the philosophy of Yoga, having been written in Sanskrit, is generally inaccessible to the public who are not conversant with that learned language. With a view to remedy this want, the work was some years ago translated into English, partly by the late Dr. Ballantyne and partly by Govind Shastri Deva. But these translations were not collated and, consequently, the whole work was not easily accessible. Their reprint therefore, in one complete volume, has become necessary at the present day, when interest has been revived in the study of the Yoga philosophy throughout India by the Theosophical Society.

This book having gone through a first edition within four months, and there still being a great demand for it, the Managers of the Theosophical Publication Fund have thought it best to issue this second edition. Care has been taken to ensure accuracy in the text by comparing it with the Bhoja Vriti in Sanskrit, and in some places the translation into English by Dr. Rajendralala Mitra has been consulted. But the original text of Dr. Ballantyne has been principally followed.

The Society is much indebted to Mr. Janardan Damodar Kolatkar for having assisted in passing the work through the Press.

The Edition now offered is calculated to help to counteract the materialistic tendencies of the present age, and to re-open the path of the true spiritual philosophy and science of the ancient Aryans. The Managers of the Theosophical Publication Fund hope that it will be acceptable to the religious and philosophic world, especially to such thinkers as are engaged in the solution of the great problem of human life, and that it will lead to a proper understanding of the Infinite in the true and scientific sense.

Bombay, 1st October 1885.
INTRODUCTION.

There existed in Ancient India six schools of Philosophy, which in subsequent ages had their counterparts in Greece. These schools were known as the six Shastras or Darshanas, denoting six different aspects of the spiritual knowledge. They were known by the designations of: 1. Nyaya philosophy (Logic); 2. Mimansa philosophy (Ritual), 3. Vyashika philosophy (Atomic); 4. Sankhya philosophy (Materialistic); 5. Patanjali philosophy (Yoga); and 6. Vedanta philosophy (Pantheistic). The object of all these schools of philosophy has been to prescribe rules for freeing the soul from the miseries of rebirth, and to enable man by following the prescribed discipline, to reach the highest spiritual development.

Patanjali, the founder of one of these schools of philosophy, has been justly recognized both in this country and in Europe as a profound thinker. The tenets of this philosopher will, to an unbiased mind, appear similar to those of certain metaphysicians of Greece and modern Europe. His views regarding the soul and its nature are corroborated by some of the best scholars and thinkers of the Western World. His claims as a sage propounding the clearest and most original views on the laws which govern the visible universe and the invisible within it have been frankly acknowledged. With the object of introducing, therefore, his philosophy more generally to the Indian public, the compilers have deemed it advisable to give at the end of this preface extracts from the Introduction to an English Translation of the Bhagvat Gita by Mr. J. C. Thompson. This gentleman has taken great pains to understand this subject, and having been, as it would seem, a born philosopher himself, has been able to present a very clear summary, the reproduction of which will, the compilers trust, form an appropriate Introduction to this volume. It will enable the reader
to obtain at a glance an insight into the nature of the difficulties he may have to encounter in these pages, and facilitate the comprehension of many passages.


The compilers would recommend the students of this work to study also the Wákyasudhá, Aparokshánubhuti, and other works on the practical parts of the Vedanta incorporated in the works of Ràja-yoga by Shrimat Shankarachárya and other writers. They also recommend a study of the Bhagvat-Gita, Yoga Váshistha, the Sànkhya Káriká of Gowdápáda, the Hatha Pradipika, the Shaiwágama, and similar other books on the Yoga Philosophy. The perusal of these works and of the present volume cannot fail to assist those who are interested in the practical study of Yoga philosophy.

The word Yoga means Junctiion, Meeting, Union, Conjunction, Connection, &c., but it is employed here to expound the mode and means systematically employed to bring about the union of the Soul with the Spirit, or the Para Bramha. One who follows and practises this system is called a Yogi.

Though Patanjali was the founder of the school of Yoga Philosophy, still it has been universally admitted that he was not the originator of this system. It is acknowledged on all hands that Shankara, or Mahadeva, was the originator and the first expounder of this knowledge. Patanjali himself in the commencement of his work praises him as the originator of the philosophy. He knows the science in all its branches and bearings. He imparted this knowledge to Dattátraya a great sage and adept in this shastra and Brahmavidyá (divine science). It is a general belief that this ancient sage still lives and visits the earnest seekers of the true knowledge. He imparted the knowledge of this science to Shukrachárya and other Rishis and has even done so to the Sadhus of modern times. Shukrachárya taught it to Yágnyavalkya and
he in his turn, to his pupils. We do not find it stated in any book who had taught the philosophy to Patanjali. Before his time, this knowledge was imparted verbally by preceptors to their pupils. Patanjali was, it seems, the first to reduce it to writing in the form of Aphorisms for the benefit of students. Hence, we presume, it was that he was accepted as the founder of the school.

The Yoga system is divided into two principal parts—Hatha and Rāja Yogas. There are many minor divisions which can be brought under one of these heads. Hatha Yoga was promoted and practised by Matsendra Nath and Goraksh Nath and their followers and by many sects of ascetics in this country. This system deals principally with the physiological part of man with a view to establish his health and train his will. The processes prescribed to arrive at this end are so difficult that only a few resolute souls go through all the stages of its practice, while many have failed and died in the attempt. It is, therefore, strongly denounced by all the philosophers. The most illustrious Shankarāchārya has remarked in his treatise called Aparokshānubhuti that "the system of Hatha Yoga was intended for those whose worldly desires are not pacified or uprooted". He has strongly spoken elsewhere against its practice.

On the other hand the Rāja Yogis try to control the mind itself by following the rules laid down by the greatest of adepts. These rules are collectively called साधनन्तरब यज्ञ, signifying a collection of four accomplishments. These accomplishments are 1. ज्ञान (the right knowledge of the real and the unreal), 2. वैराग्य (perfect indifference to enjoyment here and hereafter), 3. शामार्थ षट्संपाद (the six qualifications):—शाम is perfect control over the mind which is the seat of emotions and desires; षट्संपाद is perfect control over the senses; अध्ययन is implicit faith in one's own Guru and the Shruti; समाधान is concentration of mind in the attainment of spiritual knowledge; उपरति is the renunciation of formalities of religion; तिलिख्या
is forbearance.) 4. भक्ति is an ardent desire to be free from the bonds forged by Ahankara and Maya and to know one’s proper “self.”

Besides these four accomplishments, the student of Raja Yoga has to acquire four other subsidiary accomplishments. These are भवन (the hearing of lectures, the elucidation of the philosophy or the reading of it), भनन (contemplating on what the student has read or heard), निदिष्टावसन (the constant thinking of the object in view and the convictions springing therefrom), तत्त्ववद्याधिभ (trying to realize one self in relation to the Universal Soul).

After mastering these eight accomplishments the student becomes qualified for the reception of further instructions to arrive at the final beatitude or the sumum bonum of his existence.

Buddha and his followers have inculcated ideas and views similar to those of the Raja Yogi or the Vedantin. They say, that the destruction of Skandhas and desires are the ways to Nirvan or Moksha. To destroy these is to subdue the mind and its desires by following the eight-fold path that has been prescribed by Buddha and not by undergoing physical mortifications to cultivate the Will, which is the principal factor in all the practices of the Hatha Yogins. The Noble Eight-fold path is:—1 Right belief: free from superstition or delusion; 2 Right thought: high and worthy of the intelligent and earnest man; 3 Right speech: Kindly, open, and truthful; 4 Right conduct: peaceful, honest, and pure; 5 Right means of livelihood: bringing hurt or danger to no living thing; 6 Right endeavours: in self-training, and self-control; 7 Right mindfulness: active and watchful mind; 8 Right meditation: earnest thought on the deep mysteries of life. By following these with strict attention and without a moment's loss of time, the followers of Buddha have secured to themselves the highest Nirvan.

The Bhagwat and some of the Vaishnava Puranas strongly advocate the superiority of Bhakti Yoga, which is also recom-
amended highly in Chapter XII of the Bhagvat-Gita by Shree Krishna.

The leading feature of this is devotion without intermission, and absorbing, ecstatic thought regarding the Deity. The difference between this and Rāj Yoga is that the former is based on pure and rational metaphysics, while the latter is founded on mere faith. In their results the former is by most considered superior to the latter.

In the Shaiva Purānas and the Tāntric Works, Yoga, or the bringing about the union of the soul with the spirit, is treated in various ways. The doctrines in some of these works are written in a language so repulsive that we abstain from even mentioning them here. These works advocate the Black Art also and are calculated to do great harm.

The student should very clearly notice that the modern Mesmerio science if exhaustively and experimentally studied is the key to an understanding of ancient Yoga, however practised and by whatever school. Yoga, in its psychological aspect, is self mesmerization. It differs from the practices of the ordinary mesmeric operator, in that the 'subject' in this case is the mystic's own body, instead of another's person. In both cases, there is the development of a current of psychic aura—if the word be permissible—and its direction by an operative will upon a selected receptive object. The Western Mesmeriser throws out his current upon a passive subject, and in that organization provokes the result his mind had conceived and his will commanded. The Yogi develops the same potential aura, but turns it in upon himself. He first, by determined concentration, vanquishes the natural restlessness of the body and supremacy of the physical appetites; reducing the physical self to the condition of a passive 'subject'. Then, only, when his will has fully asserted its power, can he develop within himself those transcendent powers of intelligence which befit him to observe the laws and phenomena of the spiritual world. The 'Siddhis' of Patanjali mark the successive stages of this self-unfolding; the last stage of all being a self-induced extasis
in which unlike the extasis of the somnambule which has been developed under a mesmerizer’s passes, or the extasis of an impassioned monk or nun, there is not only consciousness but also self-control. The extatic Yogan can return from the highest flight into the supernal spheres by an effort of his will and terminate his ‘Samadhi’ whenever he likes. But the somnambulic seer or seeress is always in danger of being so transported by his or her radiant visions as to snap the thin cord, which still links him or her to the earthly life.

Some Hindus believe that no one can acquire the Siddhis (psychic powers) of adeptship without passing through the initiatory training of Hatha-Yoga, the course of posturings and gymnastic exercises hereinafter described. But by comparing the ascetic training followed by the Buddhist Arahat with that prescribed by Patanjali a difference will be observed, and yet the Buddhist books, alike of the Northern and Southern churches, relate the performance of so-called ‘miracles,’ more properly ‘phenomena’ of the same character, and equally remarkable as those ascribed to the Hindu ‘Sadhoos.’ The painful postures, and sometimes revolting practices laid down in the Hatha Yoga are, therefore, not indispensable. The living adepts now known to exist eschew them entirely, and yet their powers are as great, it would seem, as are attainable by man. Hatha Yoga may from their point of view, be described as the bigotry of psychic training, bearing almost the same relation to what is essential as the most superstitious rites of exoteric religions do to the spirit or the esoteric part of religion proper. These lower practices of Yoga are, moreover, dangerous unless begun very early in life and practised under the vigilant eye of a master, who is himself profoundly versed in the theory and practice of the subject. Many rash experimenters, being still bound by their carnal natures and so rendered unfit for rapid progress, have been made insane and even driven to suicide. The struggle of the base animal nature against any attempt to curb and subdue it is one, through which only the grandest souls can hope to come out victorious. As but few in any human group are able to.
provide themselves with these requisites, few become Adepts. And nature herself has wisely so ordered it; for if a majority of men could become adepts, the foundations of society would soon be destroyed and social chaos be upon us. He who feels within himself the spurrings of desire of this higher knowledge will surmount every barrier to its attainment. For the guidance of such, and the information of an enquiring public, the present compilation has been made.

There are expressions running throughout the whole work of Patanjali which no ordinary reader could comprehend without the friendly help of Mesmeric study. For instance, the words धृते निबलुः * * * क्रतसंयमय, translated by Dr. Ballantyne as “performs his restraint with regard to the Polar Star” convey no meaning. How could one understand what is implied in such vague words?

But when it is conceived that this really means the concentration of thought upon the point in the heavens occupied by the star, with such intensity that the thinker can transfer his consciousness to that standing-point of observation, then we may easily understand how he could gather within the sweep of his spiritual sight all of our universe that lies between that star and our earth. So as regards the other points of concentration. The Yogan must learn to compress his whole sentient consciousness into a chosen spot, or upon a certain piece of information he desires. Outside that spot or apart from that subject he must, for the moment, feel no existence. In the Śiva Samhitā is a drawing, which represents the successive stages of, so to say, the Yogan’s soul-journey around his body in his campaign of self-conquest. The author’s meaning is that the ascetic must force himself to live in turn, as it were, only at a spot above the eyebrows, or in the brain, or at the root of the throat, in the heart, the Solar plexus, or elsewhere throughout the body. He must select some one spot as his point of departure; when he has perfected concentration there, shift to the next; hence pass to the next, and so keep on until he has made a circuit through six different vital points or seats.
of animal life. At each of these vital centres he fights his fight with his animal nature, dislodges the habitual sover-
reign, usurps its control by implanting there the authorita-
tive impress of the self-liberating will—the real Self—and so
conquers his empire piecemeal. When he has thus gone down
the body in front, he passes up the spinal cord to and through
the cerebellum into and through the cerebrum, and so on to
the original point of departure: or he may reverse the order.
When this grand cycle of psychic evolution has been completed
he is free and master. Thenceforth neither matter, time nor
space can obstruct his quest after the Highest knowledge. He
knows Brahma—he is Brahma. In a Lahore pamphlet* one
of the drawings shows a sphere of silvery light around the
Yogin’s head. In this are pictured the heavenly orbs, and an
outline map of the earth’s continents. The meaning of this is
that when his self-evolution is perfected, the Yogin can see
through the pure Akáśa (astral light, or ether) all that concerns
the orbs of space, as well as all that is transpiring upon our
globe. The ancients represented their saints thus with a radiant
nimbus, and the idea was borrowed from them by Christian
painters and sculptors. Whether we observe the dying, whose
“clay lamp” of the body, as Robertus de Fluctibus so beauti-
fully expresses it, is almost shattered; or the lucid ecstatic of
the mesmerists; or the canonized Christian saint to whom
“Heaven” shows its effulgence; or the Aryan Agni Hotri priest,
who in awe repeats his ‘mantra;’ or the Magus of Chaldea,
who sees the glory of Ormuzd in the flame of the altar; or the
Buddhist Ráhat, who in his state of Iddhi solves the riddle of
Nirvana, we shall always find them in the presence of this
radiant, this sylvan Light. And whatever the path the seer

* In an interesting yet crude and unscholarly treatise upon the Vedanta,
Rája Yoga by Sabhípaty Swámi, the process described is far from the system
of Rája Yoga. From his treatment of the subject, it is clear that it is a
part of the Hatha Yoga as it recommends to students the practices of regu-
lating the Prana from one nervous centre to the other by stages till it is
finally taken round to the Brahmaramhra, the seat of the soul in the brain.
In attempting this, one has many risks and hardships to undergo.
may choose to climb to the crests of Being where this light can touch his brow, he must follow the one close rule of discipline—the subjugation of the meaner man in his composite self by the nobler demi-god.

The leading idea of Patanjali's philosophy is that all things result from the action of spirit upon matter; that the universe arose from the reflection of spirit upon matter in a visible form; as contradistinguished from the atomic theory of the Nyāya and Vyisheshika schools, and that of the Sānkhya, which affirms that matter possesses in itself the power of assuming all manner of forms. But most Indian philosophers agree that matter and that force which moves it (spirit?) are eternal. None affirms that something can be made out of nothing. Patanjali, in common with other teachers of the East and West, holds that in a world of ever-shifting phenomena arising from a hidden cause, the bodily senses, which themselves are but the instruments of a concealed apprehending consciousness, cannot distinguish the real from the unreal. They are the easy dupes of delusion; and he who trusts to their guidance is like the blind man led by the blind. The truth can only be seen by that which is independent of external appearances—Spirit. “Spirit is omnipresent, unchangeable, everlasting, undivided, and wisdom itself.” False ideas “are destroyed by examining that which is not Spirit, and from this examination will result the knowledge of Spirit. Clear knowledge of Spirit arises from Yoga, or abstraction of mind; and this leads to liberation; but not immediately: for discrimination, Wisdom is necessary. An error is removed first, by doubts respecting the reality of our conceptions, and then by more certain knowledge.” Dr. Ward ably summarises Patanjali's doctrines [View of the Hist. Lit. and Myth. of the Hindus.] The Yogi passes through four principal stages in the course of his psychic development: (a) He learns the rules of Yoga; (b) Acquires perfect knowledge, that is complete emancipation from the delusive influences of the external senses; (c) Employs this knowledge practically, and overcomes the material influence of the primary elements;
(d) Destroys all consciousness of personality and individuality अहंकार (ahankāra), and thus frees the soul from matter.

In reviewing all the systems of the Yoga Philosophy, we have come to the conclusion that Patanjali’s Yoga Aphorisms are a compromise between Râj and Hatha Yoga practices. Notwithstanding this, they form a complete system in themselves, and are made simple and easy to comprehend by the various commentators and Vrittikaras. Among these, Shree Veda Vyasa, Bhoraj Raja, Vâchaspati Misra, and Vignyana Bhikshu are the chief.

In concluding this introduction, we strongly advise our readers to peruse the learned and able introduction of Dr. Rajendralala Mitra, L. L. D., C. I. E., of Calcutta, to his translation of the Yoga Aphorisms of Patanjali. He has ably discussed various points of philosophy and compared the use of Yoga shastra with the opinions of the greatest thinkers of modern Europe. He has also thrown light on the chronology of the Author of the Yoga Aphorisms and given his life at length.

In addition to this Introduction, there is reprinted here for the edification of the reader an article on Yoga Vidya, a careful perusal of which is highly essential, since the student cannot grasp the spirit of the philosophy without having a clear knowledge of the soul, its attributes and capacity.

Adyar, August 1885.  H. S. OLCOTT, P. T. S.
YOGA VIDYA.

By a F. T. S.

Look where we will around us, in every direction the sources of pure spiritual life appear to be either altogether stagnant, or else trickling feebly in shrunken and turbid streams. In religion, in politics, in the arts, in philosophy, in poetry even—wherever the grandest issues of Humanity are at stake, man's spiritual attitude towards them, is one either of hopeless fatigue and disgust, or fierce anarchical impatience. And this is the more deplorable, because it is accompanied by a feverish materialistic activity. Yes, this age of ours is materialist; and perhaps the saddest and dreariest thing in the ever-increasing materialism of the age, is the ghostly squeaking and gibbering of helpless lamentation made over it by the theologians, who croak about their old dry wells wherein no spiritual life is left. Meanwhile society appears to be everywhere busily organizing animalism. [LORD LYTTON—in Fortnightly Review for 1871.]

Lord Lytton here paints the spiritual darkness of Kali Yug with realistic fidelity. The reading of this paragraph has suggested the making of an effort to bring back to India, to some extent at least, the ancient light of Aryavarta. With his Lordship's sympathetic co-operation, much would be possible. Let us begin with an attempt at explaining what is the almost forgotten science of Yogism.

No man can understand the meaning of Patanjali's Aphorisms of the Yoga. Philosophy, who does not perfectly comprehend what the soul and body are and their respective powers. The lucubrations of commentators, for the most part, show that when their author is thinking of the one they fancy he means the other. When he describes how the latent psychical senses and capabilities may be brought out of the bodily prison and given free scope, he appears to them to be using metaphorical terms to express an utopia of physical perceptions and powers. The 'organized animalism' of the Nineteenth century, which Lord Lytton stigmatizes, in the paragraph from the Fortnightly Review above quoted—would have totally obliterated, perhaps, our capacity to grasp the sublime idea of Yoga, were it not for the glimpses that the discoveries of Mesmer and Reichenbach, and the phenomena of mediumship, have afforded of the nature
of the Inner World and the Inner Man. With these helps most of what would be obscure is made plain. These give us a definite appreciation of the sure and great results that the Yogi ascetic strives for, and obtains by his self-discipline and privations. For this reason, the Theosophical Society insists that its Fellows, who wish to comprehend alike the hidden meaning of ancient philosophies and the mysteries of our own days, shall first study magnetism, and then enter the 'circle-room' of the spiritualists.

May we not compare the unveiling of the soul's senses of sight, hearing, smell, taste and touch, and the awakening of its will-power, which result from Yog training, with that change which comes to the bodily senses and will, when the child emerges from its foetal home into the outer world? All the physical faculties it will ever exercise were potentially in the babe before birth, but latent. Given scope and exercise, they became developed in proportion to their innate energies—more in some people than in others. How vastly different they are in posse and in esse! And yet this contrast affords but a very meagre idea of that between the dormant powers of the soul in the man of matter, and the transcendent reach of these same powers in the full-trained Yogi. Rather compare the shining star with a yellow taper. The eye of the body can at best see only a few miles, and its ear hear but what is spoken near; its feet can carry it but ploddingly along the surface of the ground, a step at a time; and its hands grasp nothing that is more than a yard off. If securely locked in a closet, the body is powerless to effect its deliverance, and can neither see, hear, touch, taste, nor smell what is outside its prison wall. But the unbound soul of the Yogi is limited by neither time nor space; nor obstructed by obstacles; nor prevented from seeing, hearing, feeling or knowing anything it likes, on the instant; no matter how distant or hidden the thing the Yogi would see, feel, hear or know. The soul has potentially, in short, the qualities of omniscience and omnipotence, and the object of Yoga Vidya is to develop them fully.
We have a great desire that the Yoga Philosophy should be familiarized to students of psychology. It is particularly important that Spiritualists should know of it; for their numbers are so large that they could, by united action, counteract in large degree the 'organized animalism' that Lord Lytton complains of. Give the century a worthy ideal to aspire to; and it would be less animal: teach it what the soul is, and it will worship the body less. As a commencement in this direction, we begin in this number of the THEOSOPHIST, a translation of part of Chapter XV of the eleventh Skandha of Shrimad Bhagavata. The authorship of this important Sanskrit work is so disputed as by some to be ascribed to Bopadeva, the celebrated grammarian of Bengal, thus giving it an age of only eight centuries; by others to Vyasa, author of the other Puranas, and so making it of archaic origin. But either will do; our object being only to show modern psychologists that the science of soul was better understood, ages ago, in India than it is to-day by ourselves. Sanskrit literature teems with proofs of this fact, and it will be our pleasure to lay the evidence supplied to us by our Indian brothers before the public. Foremost among such writings stand, of course, Patanjali's own philosophical teachings, and these we will come to later on.

The student of Yoga will observe a great difference in Siddhis ('Superhuman faculties,' this is rendered; but not correctly, unless we agree that 'human' shall only mean that which pertains to physical man. 'Psychic faculties' would convey the idea much better: man can do nothing superhuman) that are said to be attainable by Yoga. There is one group which exacts a high training of the spiritual powers; and another group which concerns the lower and coarser psychic and mental energies. In the Shrimad Bhagavata, Krishna says: 'He who is engaged in the performance of Yoga, who has subdued his senses, and who has concentrated his mind in me (Krishna), [all] the Siddhis stand ready to serve.'
Then Uddhava asks: "Oh, Achyuta (Infallible One) since thou art the bestower of [all] the Siddhis on the Yogis, pray tell me by what dhāranā* and how, is a Siddhi attained; and how many Siddhis there are. Bhagvān replies: "Those who have transcended the dhāranā and yoga say that there are eighteen Siddhis, eight of which contemplate me as the chief object of attainment (or are attainable through me), and the [remaining] ten are derivable from the gunās;"—the commentator explains—from the preponderance of satva gunā. These eight superior Siddhis are: Ānīmā, Mahīmā, Laghīma [of the body], Prapti (attainment by the senses), Prakāshyāma, Ishītā, Vashītā, and an eighth which enables one to attain his every wish. "These," said Krishna, "are my Siddhis."

The Siddhis of Krishna may be thus defined:

1. Anīmā—the power to atomize "the body," to make it become smallest of the smallest.

2. Makīmā—the power to magnify one's body to any dimensions.

3. Laghīma—the power to become lightest of the lightest.

These three, the commentator says, relate to "the body," but he does not enlighten us as to whether the outer or inner—the physical or astral—body is meant. Turning to Bhoja Raja's commentary on Patanjali (Govinda Deva Śāstri's translation, in Pandit, Vol. V. p. 206), we find Anīmā explained as "Minuteness—attainment of an atomic form, or the power of becoming as minute as an atom; [by this power the ascetic can enter into a diamond, etc.]"

Garimā—is the obtaining of control over the attraction of gravitation, so that one's body may attain such great heaviness as to weigh tons if one chooses; or acquire such levity as to be like a flake of cotton in lightness.

Let the reader observe that here are two Siddhis (Anīmā and

* Dhāranā. The intense and perfect concentration of the mind upon one exterior object;—accompanied by complete abstraction from things of the internal world.
mahimā); which can only refer to conditions of the astral body, and a third which may be applicable to either the astral or physical body of the ascetic. Whenever we have such instances coming under notice our first thought must be that there is no such thing possible as a miracle; whatever happens does so in strict compliance with natural law. For instance; knowing what we do of the composition and structure of a man’s body,—a mass of bioplastic matter—it is unthinkable that he should make it small enough to enter into an atom or a diamond-grain. So, also, that he should illimitably swell it out and stretch it, so as to “occupy as much space as he likes.” A living adult man cannot be compressed into a speck. But as to the inner body, or soul, the case is different. By ‘soul’ we mean, in this instance, the plastic, ethereal inner-self, that which corresponds to the Western idea of a “double,”* and, in the ancient Indian philosophy is known as the भावपीय—

mâyâvi-rupa—(illusionary form), and as कामसूत—Kâma-rupa—(WILL-form). These are identical, for the double exists in its latent state in every living being, as it is the exact ethereal counterpart of the outer body. The difference in name but indicates the different circumstances under which it is at times made to become objective—that is visible. In the case of mediums, or when, as a result and the unconscious effect of an intense desire which attracts a person’s thoughts to a certain place, or prompts him to a certain action, it thus oozes out of its envelope of flesh, it then is called Mâyâvi-rupa (illusionary form). It made itself visible because compelled to it by the law of the inter-magnetic action, which, when left to itself, acts blindly. But when it is projected by the trained will of an adept, a Yogi, who directs it at his own convenience, then it is designated as Kâma-rupa,—WILL-form, or Desire-form; i.e. so to say, created, or called forth into objective shape, by the will, and at the desire of its possessor.

* The double which appears under two aspects at times as a dull non-intelligent form or animate statue, at other times as an intelligent entity. More than any one else, the Spiritualists ought to be aware of the difference.
This "dual-soul," must not be confounded with either Jivatma (the vital principle resident in inert matter), or, the Linga-Sharir. The last named is the subtle, ethereal elements of the ego of an organism; inseparately united to the coarser elements of the latter; it never leaves it but at death. While its functionary principle—the Linga Deha—is the executive agent, through which it works; the objective formation of Kama-rupa being performed by the power of Yoga bal (शोभता).

This "dual-soul" possesses properties peculiar to itself, and as distinctly its own as those of the physical body are peculiar to it. Among these properties are compressibility, the power of passing through the most solid substances, infinite expansibility, and many more that might be enumerated. These are not idle words, but facts derived from the experiences of many Yogis, adepts, ascetics, mystics, mediums, etc., of many different classes, times and countries. We may think, therefore, of the capacity of the Kama-rupa to become a mere speck or enlarge itself to enormous dimensions; entering a grain of diamond dust, and the next moment filling every pore of the entire globe for thought is unparticle and illimitably elastic. And, we could apprehend how, when once in the grain or in the globe, our trained thought can act there as if it were our own whole self. So, too, we may conceive of the astral-body—or Kama-rupa, which although material as compared with pure spirit, is yet immaterial in comparison with the dense physical body—having like properties, and thus come to an understanding of the esoteric (secret) meaning of Animâ and Mahimâ.

Whole libraries have been written to define what soul is, and yet for our practical purpose, it will suffice to sum up the definition in a word: man's soul is the aggregate of all the above given sub-divisions. This "self" through the Linga-Deha is ever conscious during the sleep of the body, and transfers the sense of this inner consciousness into the waking brain; so that the Yogi may, at will, be informed of what is transpiring in the outer world through his physical organs, or in the inner world, through his soul perceptions. While average
mortals maintain their perceptions only during the day, the initiated Yogi has an equally real, undimmed, and perfect appreciation of his individual existence at night, even while his body sleeps. He can go even further: he can voluntarily paralyze his vital functions so that his body shall lie like a corpse, the heart still, the lungs collapsed, animal heat transferred to the interior surfaces; the vital machine stopped, as it were, like a clock which waits only the key that rewinds it, to resume its beating. What nature does for the scores of hibernating quadrupeds, reptiles and insects, under the spontaneous action of her established laws, the Yogi effects for his physical body by long practice, and the intense concentration of an undaunted will. And what he can do for himself the magnetizer can do for his cataleptic subject; whose body in the state of ecstasis, the highest in the range of mesmeric phenomena, presents all the physical appearances of death, including even rigor mortis; while the active vitality of the soul is shown in the descriptions given by the ecstatic, either of distant events, on the earth, or the scenes in which he is taking part in the world of the invisible. The records of a thousand such cases occurring in every part of the world, combine to show (a) that the soul has the capacity of a conscious existence separate from the body; (b) that it is limited by neither time nor space, it being able to visit and return in an instant from the farthest localities, and to reach such—the tops of mountains, for instance, or the centres of deserts, or the bottoms of rivers or lakes, as the walking man could either not exist in or could only visit with the most tedious exertions and the greatest precautions; (c) that it can penetrate closed rooms, rocky walls, iron chests, or glass cases, and see and handle what is within. All these, if it were particled and unyielding, like the physical body, would be impossibilities; and so, seeing what our modern experience has taught us, we can readily comprehend Patanjali's meaning and avoid the absurd conclusions which some of his materialistic and inexperienced commentators have reached. "Hundreds of times" says Professor
Denton, "have I had the evidence that the spirit (meaning 'soul'—the two words are most unhappily and we fear inex-tricably confounded—Ed.) can smell, hear, and see, and has powers of locomotion." Cicero calls the soul spirıtus (a breathing), as also does Virgil, and both regard it as a subtle matter which might be termed either aura (a breeze), or ignis (fire), or æther. So that here again we are assisted to the conception that Animā applies only to a certain portion of the soul—(psyche) and not to the body. And, we thus find that this Siddhi is entirely possible for one who has learnt the manifold faculties of the inner man, and knows how to apply and utilize the manifold functions of jivatma, ling-sharir, and the mayāvi and kāma-rupa. Plutarch makes pretty nearly the same division of the functions of the "Soul." The ling-sharir he calls psyche (physical entity), and teaches that it never leaves the body but at death; mayāvi and kāma-rupa answer to his demon, or spiritual-double, one half of which is irrational and called by him ēidolon, and the other rational and usually termed "blessed god."

But while the physical body may not be atomized or magnified illimitably, its weight may be voluntarily changed without transcending natural law in the slightest degree. Hundreds, if not thousands, are living in India to-day who have seen ascetics, while in the state of dhāranā, rise from the ground and sit or float in the air without the slightest support. We doubt if a phenomenon seen by so many reputable persons will be seriously denied. Admitting, then, that this levitation does happen, how shall we explain it? That has already been done in "Isis Unveiled," where the author shows that by simply changing the polarity of his body, so as to make the latter similarly electrified to the spot of ground upon which he stands, the ascetic can cause himself to rise perpendicularly into the air. This is no miracle, but a very simple affair of magnetic polarity. The only mystery is as to the means by which these changes of polarity may be effected. This secret the Yogi learns, and Patanjali's name for the Siddhi is Garimā.
which includes *Laghima*. It follows, of course, that he who knows how to polarize his body so as to cause himself to be "light as a flake of cotton" and rise into the air, has only to reverse the process to make his body abnormally heavy. We stick to the surface of the earth because our bodies are of an opposite polarity to the ground on which we stand. Science explains that we are attracted towards the centre of the earth by gravity, and our weight is the measure of the combined attraction of all the particles of our physical body towards the central point at the earth's centre. But if we double the intensity of that attraction we become twice as heavy as we were before; if we quadruple it, four times as heavy; centipile it, one hundred times as heavy. In short, by a mere alteration of our polarity we would be giving our flesh the weight of an equal bulk of stone, iron, lead, mercury, etc. And the Yogi has this secret, or Siddhi, also.

Many Hindus who admit that their sacred books contain accounts of the phenomena of levitation, that is, of walking or floating in the air—affirm that the power has been lost; and that there is none living who can exhibit it, or even the appearance of it, save through the help of jugglery. This false conclusion is assisted by the tendency of Western education, which but reflects the materialism of modern experimental science—so misnamed, for it is but partly experimental and preponderatingly inferential guess-work. Forgetting that the law of gravitation is, after all, but an incomplete hypothesis which holds its ground for the want of a better one,—our young men say that science has defined the laws of gravity, hence levitation is an absurdity, and our old books teach nonsense. This would be sufficient if the premiss were not false. Science has but noted the more familiar phenomena of gravity, and knows nothing whatever of its nature, or its variable manifestations under the impulse of the undiscovered primal force. Open any book on any branch of physical science, and the author, if he has any professional reputation to lose, will be detected in the confession of his ignorance of the ultimate.
cause of natural phenomena. Superficial readers will be deceived by glittering generalizations from partially proved data, but the thoughtful student will ever find the empty void at the bottom. Huxley sums it all up in the self-condemnatory sentence, “we,”—that is we scientists, we men who talk so glibly about ancient superstition and ignorance, and would impress Indian youth with the notion that we are the very High Priests of nature, the only competent instructors of her mysteries, the key to which we all carry in our vest pockets—“we know nothing about the composition of any body whatever, as it is.”

But supposing that not one witness could be found in all our India to-day to prove the fact of levitation, would we have to let the case go by default? By no means; for to say nothing of the unbroken chain of lay testimony that stretches from the earliest historic period to our times, we can take that of eminent Western physicians who have witnessed such levitations in the cases of patients afflicted with certain nervous diseases;—Professor Perty, of Geneva, and Dr. Kerner, of Wurtemberg, among others. If a phenomenon of such a nature takes place in a diseased body, without being regarded as a violation of the “laws of nature,” why should it not occur—provided the same conditions, i. e., a reversed polarity, are furnished it—in a body free from disease? This testimony of science secured, we need not hesitate to call from contemporaneous records the mass of available proof that the bodies of living men can be, and are, floated through the air. Who shall deny it? Science? No, for we have seen that it is attested by some of the most eminent scientific men of our day; and to these we may add Lord Lindsay, President of the Royal Astronomical Society, and one of the Council of the Royal Society itself. One witness of his stamp is enough, and he is on record (London Dialect. Soc, "Report," p. 215) as saying that he had seen a certain medium, not only float through the air of a drawing-room, but carry with him the chair upon which he had been sitting, and with it “pushing the pictures out of their places as he passed along
the walls.” They were far beyond the reach of a person standing on the ground. And he adds the highly important fact, “The light was sufficient to enable me to see clearly.” This same medium he saw floated horizontally out of the window in one room of a house, in Victoria Street, London, and again at the window of the adjoining room. “I saw him,” says Lord Lindsay, “outside the other window (that is in the next room) floating in the air. It was eighty-five feet from the ground. There was no balcony along the windows. * * * I have no theory to explain these things. I have tried to find out how they are done, but the more I studied them, the more satisfied was I that they could not be explained by mechanical trick. I have had the fullest opportunity for investigation.” When such a man gives such testimony, we may well lend an attentive ear to the corroborative evidence which has accumulated at different epochs and in many countries.

The case of the levitated ‘medium’ of the modern Spiritualist affords us an example of a phase of Laghima of which no mention is made in the portion of the Shrimad Bhagavata under consideration, but may be found in many other manuscripts. We have seen that a Yogi may reverse his corporeal polarity at pleasure, to make himself light as a cotton flake or heavy as lead; and that he acquires this Siddhi by long self-discipline, and the subordination of the general law of matter to the focalized power of spirit. It has also been affirmed that the cataleptic similitude to death, which in India is called Samadhi, may be produced in the mesmerised, or magnetized, subject by the magnetizer. We have the report of the late William Gregory, Professor of Chemistry in Edinburgh University, (Animal Magnetism; or Mesmerism and its Phenomena, pp. 154, 155) of one of many experiments, at his own house, by Mr. Lewis, a famous negro mesmerizer:

“Case 5.—Mr. J. H., a young and healthy man, could be rendered instantly and completely cataleptic by a glance, or a single pass. He could be fixed in any position, however inconvenient, and would remain ten or fifteen minutes in such a posture, that no man in a natural state could have endured it for half a minute. * * * When Mr. L, stood on a chair and tried to
draw Mr. H., without contact, from the ground, he gradually rose on tiptoe, making the most violent efforts to rise, till he was fixed by cataleptic rigidity. Mr. Lewis said that, had he been still more elevated above Mr. H., he could have raised him from the floor without contact, and held him thus suspended for a short time, while some spectator should pass his hand under the feet. Although this was not done in my presence, yet the attraction upwards was so strong that I see no reason to doubt the statement made to me by Mr. Lewis, and by others who saw it, that this experiment has been successfully performed. Whatever be the influence which acts, it would seem capable, when very intense, of overpowering the law of gravity."

Let us first clearly comprehend the meaning of the word gravity, and then the inference of Professor Gregory will not seem so extravagant after all. In this phase of Laghima, observe that the changed polarity of the human body is effected by the magnetiser's will. We have, therefore, one class of cases where the effect is selfproduced by the conscious will of the Yogi; another where it occurs involuntarily in the subject as the result of an outside will directed upon him. The third class is illustrated in the example of the floating medium which Lord Lindsay attests. Here the aethrobat—as air-walkers were called by the Greeks—neither practises Yoga Vidya, nor is visibly depolarized by a living magnetiser, and yet his body also rises from the earth, light as a cotton-flake or thistledown. If this happens, where is the cause; for cause there must be, since miracle is an impossibility? Modern Spiritualists as we are informed vaguely ascribe the fact to the agency of the disembodied spirits of their dead friends, but have given no sufficient explanation of the method employed. One of their most intelligent writers—Miss Blackwell, who won the gold medal of the British N. A. S. for her essay on Spiritualism—attributes it to "jets or currents of magnetovital force," which sounds vaguely scientific, to say the least. To follow out this branch of the subject would cause too wide a digression for our present purpose. Suffice it that the medium's body is depolarized, or differently polarized, by some force external to him, which we have no warrant for ascribing to the voluntary action of living spectators.
Another branch of this great subject of Laghima is reserud-for our next article. The more it is studied, the more cumulative is the proof that Patanjali was a master of Psychology.

History affords many proofs that even inanimate objects, such among others, as huge bronze and marble statues, may be differently polarized, and illustrate the condition of Laghima. It being an established maxim that it is easy to learn from an enemy, let us first call the Heathen-hating, Pope-adoring bigot Des Mousseaux of France, to the witness-stand. This contemporary champion of Roman Catholicism is a voluminous and sharp writer, but in his eagerness to prove the divinity of his own religion unwittingly gives the most numerous proofs of the superiority of the despised Heathen in psychological science. True, he ascribes every phenomenon to the Devil, but few readers of this journal will be frightened by this poor tattered 'bogey'. In his "Les Hauts Phenomenes de la Magie" he admits that "several thousand" of these animated statues are noticed by unexceptionable witnesses, and bids us stand aghast at these evidences of diabolical interference in the affairs of men. He quotes from Titus Livy the account of the statue of Juno at Veii—the Etruscan rival of Rome—which miraculously answered the taunting question of a Roman soldier at the sack of the city by Camillus. "Juno", said the soldier, "will it please you to quit the walls of Veii and settle yourself at Rome?" The statue inclined its head to signify assent, and then audibly replied, "Yes, I will!" whereupon, being lifted upon the shoulders of the conquerers, the huge image "seemed instantly to lose its weight, and rather follow them, as it were, than make itself carried." According to Dionysius of Halicarnassus (Ant., book I, ch. xv.) the household gods (penates), carried away from the Troad to Lavinium and placed in a new temple, rose from their pedestals and floated back to their old places, though the temple doors were fast shut; and this happened a second time. In M. Bresser de Bourbourg's "Histoire de Mexique" (Vol. II, p. 588, and V. III, p. 664) is mentioned a curious building—no less than a prison for gods. Herein
were confined by chains and under secure bolts and locks, the
tutelar gods of the people conquered by the Mexicans, under
the belief that, as long as these images could be prevented
from transporting themselves back to their own countries, their
several ward-nations would be kept under subjection; which
proves that under its local Mexican name Patanjali's Laghima
science was generally known to those ancient people of India's
antipodes.

Lucian (de Syria Dea) describes a scene of which he was an
eye-witness in a temple of Apollo. When the god wished to
express his will his statue would move on its pedestal; if not
immediately taken, upon their shoulders, by the priests, it
would sweat, and "come forth into the middle of the room."
When being carried, the statue would become preternaturally
light in weight, and once Lucian, the sceptic and priest-scoffer,
saw it levitated. "I will relate" says he, "another thing
also which he did in my presence. The priests were bearing
him upon their shoulders—he left them below upon the ground
while he himself was borne aloft and alone into the air." In
the mouth of such an unbeliever and shrewd observer as Lucian
is known to have been, this testimony is of great importance.

We have thus purposely drawn upon other than Aryan or
other cis-Himalayan sources for the proof we needed of the
existence of a Laghima property in nature. Since our Indian
youth are having so poor an opinion of their own literature, they
may be willing to see the case proved without recourse to it.
And doubtless, after running around the circle of foreign autho-
rity, and then stooping to consult some humble shastri about
the contents of the Veda and later home wirtings, they may
discover that their own ancestors were not such superstitious
fools, after all, but did, in fact, give the Western world its entire
patrimony of philosophy and spiritual science. Following out
the same policy, let us transfer to these pages from those of the
Quarterly Journal of Science (February, 1875), a list of
æthrobats whom the Roman Catholics have canonized into
saints, and which the Editor (Mr. Crookes) takes from the
Bolandists' Acta, giving volume and page in each instance. Before doing so, however, we will premise by saying, for the benefit of our Oriental readers, who this Mr. William Crookes is. This gentleman is one of the most eminent living chemists of England, and among the best known throughout the Western world. His attention has for years been largely given to the application of chemical science to the development of the useful arts, and in this direction has done a deal of important and valuable work. He discovered (in 1863) the new metal Thallium, and gave to modern science that delicate little instrument, the Radiometer, which measures the force in the heat rays of a beam of light. One of the cleverest of the Fellows of the Royal Society, and Editor of the Quarterly Journal of Science, he felt it his bounden duty, in the summer of 1870, to investigate mediumistic phenomena and expose the fraud, if such it should prove to be. Before entering upon the inquiry, he laid down with minute particularity the tests that exact science would demand before accepting the phenomena as manifestations that a new force had declared itself. So sternly exacting did they seem, that the whole scientific body applauded his intention, and prematurely rejoiced over the certain exposure of the 'humbug.' But the end was not to be as expected; the 'new force' beat Mr. Crookes completely, upset all his theories, confounded and shocked the Royal Society, immeasurably strengthened the Spiritualist party, and gave such an impetus to this branch of scientific enquiry as to threaten a total reconstruction of Western ideas of Force and Matter. Though Mr. Crookes' inquiry first occupied itself with the simple percussive sounds, called 'raps,' it soon widened so as to embrace the visible apparition of 'materialized spirits,' and, later, the question of levitation.

The consideration of this part of the subject led to the appearance of the article from which we will now quote the above-mentioned list of æthrobats whom the Roman Catholic church has crowned as 'saints':
## Forty levitated Persons, Canonized or Beatified.

<table>
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<tr>
<th>Name, Country, and Condition</th>
<th>Date of Life</th>
<th>Date of Acta Sanct.</th>
<th>Acta Vol. Pages</th>
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<td>Andrew Salus, Scythian Slave</td>
<td>880-946 May.</td>
<td>VI 16*</td>
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<td>Luke of Soterium, Greek Monk</td>
<td>890-946 Feb.</td>
<td>II 85</td>
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<td>Stephen I., King of Hungary</td>
<td>978-1038 Sept.</td>
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<td>Ladislaus I., Ditto (his grandson)</td>
<td>1041-1096 June.</td>
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<td>Christina, Flemish Nun</td>
<td>1150-1220 July</td>
<td>V 656</td>
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<td>St. Dominic, Italian Preacher</td>
<td>1170-1221 Aug.</td>
<td>I 405,573</td>
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<td>Lutgard, Belgian Nun</td>
<td>1182-1246 June</td>
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<td>Agnes of Bohemia, Princess</td>
<td>1205-1281 March</td>
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<td>Humiliana of Florence, Widow</td>
<td>1219-1246 May</td>
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<td>Jutta, Prussian Widow Hermitt</td>
<td>1215-1264 May</td>
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<td>St. Bonaventure, Italian Cardinal</td>
<td>1221-1274 July</td>
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<td>St. Thomas Aquinas, Italian Friar</td>
<td>1227-1274 March</td>
<td>I 670-1</td>
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<td>Ambrose Sansedonius, Italian Priest</td>
<td>1220-1287 March</td>
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<td>Peter Armengol, Spanish Priest</td>
<td>1238-1304*Sept.</td>
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<tr>
<td>St. Albert, Sicilian Priest</td>
<td>1240-1306 Aug.</td>
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<td>Princess Margaret of Hungary</td>
<td>1242-1270 Jan.</td>
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<td>Robert of Solentum, Italian Abbot</td>
<td>1273-1341 July</td>
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<td>Agnes of Mt. Politian, Italm. Abbess</td>
<td>1274 1317 April</td>
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<tr>
<td>Bartholus of Vado, Italian Hermit</td>
<td>1309 June</td>
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<td>Princess Elizabeth of Hungary</td>
<td>1297-1338 May</td>
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<td>Catharine Columbina, Spanish Abbess</td>
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<td>St. Vincent Ferrer, Span. Missionary</td>
<td>1359-1419 April</td>
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<tr>
<td>Coleta of Ghent, Flemish Abbess</td>
<td>1381-1447 March</td>
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<tr>
<td>Jeremy of Panormo, Sicilian Friar</td>
<td>1381-1452 March</td>
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<tr>
<td>St. Antonine, Archbishop of Florence</td>
<td>1489-1459 May</td>
<td>I 335</td>
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<tr>
<td>St. Francis of Paola, Missionary</td>
<td>1440-1507 April</td>
<td>I 117</td>
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<tr>
<td>Osanna of Mantua, Italian Nun</td>
<td>1450-1505 June</td>
<td>III 703, 705</td>
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<tr>
<td>Bartholomew of Anghiera, Friar</td>
<td>1510 March</td>
<td>II 665</td>
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<tr>
<td>Columba of Rieti, Italian Nun</td>
<td>1468-1501 May</td>
<td>V 332-4, 360*</td>
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<td>Thomas, Archbishop of Valencia</td>
<td>1487-1555 Sept.</td>
<td>V 832, 969</td>
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<tr>
<td>St. Ignatius Loyola, Sp. Soldier</td>
<td>1491-1556 July</td>
<td>VII 432</td>
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<tr>
<td>Peter of Alcantara, Spanish Friar</td>
<td>1499 1562 Oct.</td>
<td>VIII 672, 673, 687</td>
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<td>St. Philip Neri, Italian Friar</td>
<td>1515-1595 May</td>
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<tr>
<td>Salvator de Hortà, Spanish Friar</td>
<td>1520 1567 March</td>
<td>II 679-80</td>
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The compiler, Mr. Crookes, adds the following reflections:

"As the lives of all these are pretty fully recorded, we have the means of drawing several generalisations. It is plain that all displayed the qualities most distinctive of the present "spirit-mediums" and many were accompanied from childhood by some of the same phenomena, though I find nothing resembling the "raps". The hereditary nature of their gifts is shown by the Hungarian royal family producing five examples; and it is also notable, on this head, that out of 40 there should not be one of British or French birth, although some of the most remarkable spent much of their lives in France, and all other Christian races seem represented. A feature absolutely common to the whole 40 is great asceticism. Only four married, and all were in the habit of extreme fasting, "macerating" their bodies either with hair shirts or various irons under their clothes, and many of submitting to bloody flagellations. Again, all, without exception, were ghost-seers, or second-sighted; and all subject to trances, either with loss of consciousness only, or of its motion and flexibility too, in which case they were often supposed dead; and the last in our list, after lying in state for three days, and being barbarously mutilated by his worshippers for relics, was unquestionably finally buried alive.* Many were levitated only in these unconscious states; others, as Joseph of Cupertino (the greatest ethrobot in all history), both in the trance and ordinary state, and (like Mr. Home) most frequently in the latter: while a very few, as Theresa, seem to have been always conscious when in the air. Several were,

* This appalling story of insane superstition, to be paralleled probably among no non-Catholic people on earth, will be found in Acta Sanctorum Octobris, Vol. XII., pp. 158-60.
in certain states, fire-handlers, like Mr. Home. The Princess Margaret was so from the age of ten. Many had what was called the "gift of tongues," that is, were caused (doubtless in an obsessed state) to address audiences of whose language they were ignorant. Thus the Spaniard, Vincent Ferrer, is said to have learnt no language but his own, though he gathered great audiences in France, Germany, England and Ireland. Connected with this, we should note how general a quality of these persons was eloquence. All the men (except the two kings), and most of the women, were great preachers, though few wrote anything, except Bonaventure and Thomas in the thirteenth century, and Theresa in the sixteenth, who were the greatest Catholic writers of their ages. It is also very notable that the list contains the founders of six religious orders—the first special preaching order, Dominicans, the Jesuate Nuns, Minim Friars, Jesuits, Carmelite Nuns, and Oratorians; and all of these, except the second, great and durable.

"The great majority of them, though often seen suspended, were at heights from the ground described only as "a palm," half a cubit, a cubit, and thence up to five or six cubits, or, in a few cases, ells. But the Princess Agnes and the Abbess Coleta were, like Elijah, carried out of sight, or into the clouds and Peter of Alcantara and Joseph of Cupertino to the ceilings of lofty buildings. The times that these and others were watched off the ground often exceeded an hour; and the archbishop of Valencia (1555) was suspended in a trance 12 hours, so that not only all the inmates of his palace and clergy, but innumerable lay citizens, went to see the marvel. On recovery with the missal he had been reading in his hand, he merely remarked he had lost the place."* In this and all cases the

* This prelate, the annual income of whose see was 18,000 ducats, had no sooner settled in his palace than he got rid of all luxurious furniture, and made it a hospital or poor-house; himself often sleeping on straw, if beds ran short for the paupers. Charles V. had named another person for this see, but the secretary to whom he was dictating mistook the name, and taking another paper said, "I imagined your Majesty to have said Thomas of Villanova, but the error will soon be rectified." The Emperor said, "By no means: the mistake was providential; let it stand."
subjects were either praying at the time, or speaking or listening to a particular religious topic that, in each case, is recorded to have generally affected that person either with trance or levitation. We have seen that Apollonius vanished on declaiming his favourite verse of Hомер's. So the topic of the Incarnation would cause Peter of Alcantara to utter a frightful cry, and shoot through the air "ut scolpeta emissus eideretur;" that of Mary's birth would have a like effect on Joseph of Cupertino; and Theresa, after obtaining by prayer the cessation of her early levitations, was yet obliged to avoid hearing John à Cruce on the Trinity, finding that this topic would cause both him and her to be raised with their chairs from the floor. A contemporary painting of them in the position, beside the grating where it occurred, has been engraved in the volume above cited. Joseph of Cupertino, on entering any church having a Madonna or his patron, St. Francis, as an altarpiece, would be borne straight thereto, crying, "My dear mother!" or "My father!" and remain with his arms and robe so among the candles as to alarm all with the danger of his catching fire; but always flying back to the spot whence he had risen. Others were raised up to images or pictures, as the Abbess Agnes in early girlhood, often before a crucifix, "in tantum eam arripuit amor Sponsi sui, quod relictà tare altè fuit corpus suum purissimum sublevatum in aère, quod ipsi imagini, supra altare in eminenti loco posite, se pari situ conjunxit; ubi osculans et amplexans, visa est super Dilectum suum innixa."

"Of invisible transfer to a distance, the only subjects seem to have been Columba of Rietti, said to have been carried from her mother's house in that town to the nunnery that afterwards received her at Spoleto, 20 miles distant; and the river transits of Peter of Alcantara. The lives of Joseph of Cupertino, indeed, allege that the rare miracle of "geminatio corporis," or bodily presence in two distant places the same day, was twice vouchsafed to him while dwelling at Rome—once to assist at the death-bed of a named old man of his native village, whom
he had promised to attend if possible; and again at the death of his mother. It is also related of the great Spanish aethrobat that, while the business of a Jubilee detained him at Madrid (1556-9), a lady, Elvira de Caravajal, in Estremadura, declared her resolve to have no other confessor till Father Peter might be within reach; and the same day he presented himself at her castle announcing that he had been brought expressly from Madrid, and that she ought not to choose confessors so distant. There is doubtless plenty of exaggeration, and many stories of this kind must be apocryphal, but the notable fact is that they are told only of the same persons as the fully attested levitations and other phenomena parallel to the modern so-called Spiritism."

The student of Patanjali will remark two facts in connection with these air-walkers,—they were all ascetics, and not only were all but four unmarried, and, presumably, chaste, but inflicted upon their bodies the extreme rigors of maceration, that is to say that same stern repression of the physical appetites and desire which is common among our Indian Yogis and Sannyasis. Though they knew not the fact, they were in reality practising the extremest austerities of the Yoga system. Another fact will not fail to be observed, viz., that the thaumaturgic power was in several cases hereditary. We of the East know how often it happens that this abundance of psychical power passes down the generations in certain families—that, in short, there are ‘born magicians’ as certainly as there are born poets, painters, or sculptors. If we may credit the records of Western Spiritualism the quality of ‘mediumship’ is also known to run in families. Neither of these examples of heredity will surprise any student of either physiology or psychology, for the annals of the race are full of proof that the child is but the evolution of his double line of ancestors, with, in individual cases, a tendency to ‘breed back’ to some one relative on either paternal or maternal side. Among the most interesting of English medical writers upon this subject is Dr. Charles Elam, of London. Though not a professed psycholo-
gist, he has collected in his "A Physician's Problems" some
most valuable data for the student of that science, supplement-
ing them with judicious and intelligent criticism. "The various
races of men," he says, (Op. cit. p. 33.) "have characteristics
quite as distinctly marked ... But races consist of individuals:
it is clear therefore, that to a certain extent individuals have
the power of transmitting their own specific psychical nature."
M. Giron, a great physiologist, remarks that "acquired capacities
are transmitted by generation, and this transmission is more
certain and perfect in proportion as the cultivation has extend-
ed over more generations." Sir H. Holland, Esqir, Dr.
Virey, Montaighe, Riecken, Baethius, among moderns, and
Hippocrates, Homer, Horace, Juvenal, among ancients, are a
few of the great authorities who have noticed the constant
assertion of this law of nature. Herodotus, the 'Father of
History' to Western people, who knew nothing of our Indian
literature, mentions the heritage of caste, of profession, and of
moral and intellectual qualities. He speaks of Evenius as pos-
sessing the power of divination and transmitting it, as a na-
tural consequence, to his son, Deiphonus. Men of Eastern
birth may, in considering these facts, the more readily under-
stand why so many more great psychologists and philosophers
have flourished in this part of the world than in the West,
where the rugged conditions of life, especially the climate,
food, and the common use of stimulating beverages, have so
largely tended to the development of the animal, at the ex-
pense of the spiritual, nature, ever since the exodus of people
from the warm Eastern climes to settle in those countries. The
love of mystical study, and the tendency to practice ascetism
are inherent in our blood, and absorbed through our mothers'
milk. Generations after generations of white men pass away
without producing a single adept of the Secret Science, while
it would be hard to find a parallel to this in India—even in
these degenerate days, when our cleverest young scholars are
worshipping Western idols, and it almost seems as if the very
recolletion of Yoga and the Yogis were dying out of the
popular mind.
(Summary of Patanjali's Sutra by) Mr. J. C. Thomson.

In the first Chapter of Patanjali's Sutras, contemplation is described as two fold:—First संप्रज्ञात, the first exercise of contemplation, in which reason still works; but the object of which is to destroy the consciousness of one's individual existence, and to bring the mind to that state, in which it is entirely oblivious of the reality of all external matter, and is convinced that the soul is actually connected and united with the Supreme One. The object towards which this contemplation is directed is either nature, comprising the whole universe or one's own soul. It is then divided into the following four stages:—

1. As to the distinction between the name of a thing and the thing named. The internal repetition of the name accompanied by conception of the thing named until at last all distinction is lost between the name and the thing named; so that when the Yogin, or practiser of Yoga, internally pronounces the word ईश्वर, or Deity, the name of the Supreme Being, he may have the form of that Being vividly pictured on his mind.

11. Losing by constant practice all distinction of form, time and place; so that he may, and eventually does believe himself to be any thing at any time and anywhere.

111. The constant association of nature प्रकटवि, and spirit पुरुष until he imagines the latter only to exist in everything loses the sense of the existence of matter generally and of his own body in particular, and thus becomes mentally bodiless विदेहाः.

IV. A stage in which his own individual existence अहंकार appears to be a mere reflection on his sensibility मनस and the Supreme Being alone is manifest.

Second, असंप्रज्ञात contemplation, in which reason is lost sight of; a complete restraint of the action of thought; the last stage of mental abstraction; in which even the reflection of his individual existence is lost sight of, and he is mentally one with the Supreme Being.
These are the stages of contemplation which lead to final emancipation. The first steps towards entering on these stages are three:

I. The abandonment of all worldly interests, hopes, desires, love or hate; by means of which the Yogin, or devotee, overcomes the five obstacles to Yoga, viz. pain, grief, trembling, asthmatic breathing, and sighing.

II. प्राणायाम—A peculiar exercise, which consists in restraining the breath, sometimes performed by closing the right nostril with the thumb, while breath is inhaled through the left, then closing both, and at length opening the right nostril in order to exhale, and so on. During this exercise, his thoughts should be fixed on the localities of the organs of sense, such as the tip of the nose, the point of the tongue, the drum of the ear, &c. &c. until he identifies these with the Supreme Being. Again, he should place his thoughts on external visible objects such as the Sun, the Moon, Fire, &c., or within his own heart, or at the bottom of his throat or at the centre of his skull. The heart is the supposed seat of the soul, and its supposed passage at death is through the coronal artery passing through the throat to the centre of the skull, and thence on a beam of the Sun, to the Moon, through Fire up to the Sun and so on to the Supreme Being. By fixing his thoughts on these localities, he imagines that his soul is actually taking this final journey, and is thus mentally emancipated.

III. In muttering the names and attributes of the Deity. He should so completely associate them with the Being they indicate, that he at last finds himself mentally in the presence of that Being.

In the second Chapter it is shown that these exercises prepare the Yogin for perfect knowledge (विज्ञान), which is further acquired by the following eight stages of Yoga.
1st. यम, or self-government, is of five kinds:
   a. Freedom from any wish to injure others.
   b. Truth in reference to words and thoughts.
   c. Freedom from appropriation of others' property in thought, word or deed.
   d. The subjection of one's members, in order to overcome desire.
   e. Renunciation of all indulgences of pleasure.

2nd. नियम, or self-restraint, is of five kinds:—
   a. Purity of mind and body.
   b. Cheerfulness under all circumstances.
   c. Religious austerity.
   d. Repetition of incantation.
   e. The association of all Religious ceremonies with the Supreme Being.

3rd. आसन, The ascetic posture admits of 84 varieties, each more uncomfortable than the last, in which the Yogi must by degrees become quite easy.

4th. प्राणायाम, Restraint of the breath, already described.

5th. प्रत्याहार, Complete control over the senses and organs.
     Exclusive Meditation on the Supreme Being, and the withdrawal of the senses from all external objects, compared in the मन्दिर to the tortoise gathering its limbs together under its shell.

These exercises are continued in the third Chapter, which afterwards treats of the transcendental powers (विश्वास्वरूपा) acquired by them.

6th. धारणा, Steady immovable abstraction.

7th. ध्यान, Exclusive meditation of the Supreme Being.

8th. समाधि, Continual concentration of thought, by means of which all external objects, and even one's own individuality are forgotten, and the mind fixed completely and immovably on the One Being.
These last three exercises constitute संयम (Sanyama) or perfect concentration; and when the Yogi has arrived at perfection in them, he obtains innumerable superhuman powers, of which the following 25 are enumerated: —

1st. Knowledge of the past, present and future things.
2nd. By fixing his mind on words, knowledge of universal sciences.
3rd. By the same on the lines in his hands, knowledge of his former states of existence.
4th. On the hearts of others, knowledge of their thoughts.
5th. On his own person, invisibility of form.
6th. On his own actions, knowledge of their future consequences.
7th. On compassion and sympathy, a feeling of beneficence to all beings.
8th. On strength, perfect strength.
9th. On the Sun, the power, like it, of viewing all things.
10th. On the Moon, knowledge of astronomy.
11th. On the Polar star, knowledge of the constellations.
12th. On the heart and stomach, knowledge of anatomy.
13th. On the bottom of the throat, freedom from hunger and thirst.
14th. On the nerve in the throat, called कुमी (Kurmi) rigidity of posture.
15th. On the universality of मनस (Manas) knowledge of all invisible objects.
16th. On the seat of the mind, knowledge of the thoughts, past, present and future, of himself and others.
17th. On the state of a Yogi when emancipated, knowledge and sight of the spirit unassociated with matter.

In the last chapter the कैवल्य (Kaivalya) or state of emancipation even during life is described. This is the जीवनमुक्ति (Jivan Mukti) of which we have already spoken. It is the highest state of Yoga before the soul is actually re-absorbed into the Supreme Being. The body still exists, and of course
the soul exists within it, but its connection with it is supposed to be entirely broken, and the soul can consequently quit and re-enter the body, and wander about where and as it lists. In this condition it is supposed to attain the remaining eight transcendental powers. तिर्भूति (Vibhūti):

18th. The power of entering a living or dead body, and causing it to act as if it were its own.

19th. Extreme lightness.

20th. Resplendent brilliancy.

21st. The power of hearing sound; however distant, even from the other worlds.

22nd. Of transforming himself into each or all of the five elements.

23rd. Of passing and penetrating anywhere.

24th. Of changing the course of Nature.

25th. Of final liberation.

These last are variously given, and the following names will spare us the trouble, and the reader the tedium, of examining these variations. अणिम (Animā) “extreme minuteness;” लघुम (Laghumā) “lightness;” प्राक्ष (Prākti) “attainment of any object;” प्रक्रम (Prakrama) “fulfilment of every wish;” महिम (Mahimā) “size;” इष्टता (Isitā) “supremacy;” वासिता (Vasita) “power (over nature);” कामाविसिता (Kāmāvāsita) “attainment of every wish.”

The Yogi thus passes through four principal stages—

1st. He learns the rules of Yoga.

2nd. He acquires perfect knowledge.

3rd. He employs this knowledge practically, and overcomes the material influence of the primary elements.

4th. He destroys all consciousness of personality and individuality अहंकार (Ahankāra), and the soul thus becomes free from matter.

Such are the details given by Ward and Windischmann of Patanjali’s doctrines. If we arrogate for the संक्ख्या (Sankhya), the honor of having systematized philosophical
theories at an age when Greece could boast of nothing more advanced than a Lycurgus, or of anticipating by some three and twenty centuries the denial of a void in the enlightened West, we may at least call पातंजलि (Pātanjali) the Mesmer, and more than the Mesmer of India. Sufficient praise be it to the mystic old Brāhman to have inferred amid darkness and ignorance, the Vast powers of the mind and the will, and to have claimed for the soul the noble capability of making the body and even external matter its slave.

(LIFE OF PATANJALI.)

The Rudra Jamala the Vrihannandikeshwara and the Padma-purana, supply some information respecting this sage to whom the Patanjali school of philosophy owes its origin, and who wrote a work on the civil and canon law. He is said to have been born in Illavrita Varsha, where his father Angira and his mother Sati resided, and that immediately on his birth he made known things past, present and future. He married Lolupa, whom he found on the north of Sumeru, in the hollow of a “Vata” tree, and is said to have lived as a mendicant to a great age. Being insulted by the inhabitants of Bhotabhandara, while engaged in religious austerities, he reduced them to ashes by fire from his mouth.

He taught that the Divine Spirit and the soul of man were distinct; that the former was free from passion, but not the latter; that God was possessed of form, or was to be seen by the Yogis; that he is placable, glorious, the creator, preserver, and the destroyer of all things; that the universe first arose from his will or command, and that he infused into the system a power of perpetual progression; that the truth of things was discoverable by the senses, by experience, comparison and revelation; that some material things were unchangeable, and others changeable: and that the latter pass through six changes, such as birth, increase, &c., that every thing arose from five elements,
fire, water &c; that knowledge is of five sorts, certain, uncertain, &c; that there are five kinds of men: those who are governed by their passions, the wrathful, the benevolent, the pious and those who are free from worldly attachments: that emancipation is to be obtained by Yoga, that is by perfect abstraction of mind.
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THE
SÁNKHYA
OR
YOGA APHORISMS
OF
PATAÑJALI.

INTRODUCTION.

a. Salutation to Ganésa! May that union of the twin-persons of Shiva and his spouse,—by the recollection of which one enjoys emancipation, hard as it is to attain,—produce for you all blessings!

b. From such passages of the scripture as this—viz. "NA'CHIKETA having received this science [viz. the Vedánta] declared to him by Yama, and all the rules of the yoga, and having arrived at the Supreme Soul, became passionless and immortal:—whosoever else also thus knows the Supreme Spirit, &c.,"—it is inferred that the rules of the yoga ought to be understood and practised by those who are desirous of emancipation. Therefore, the venerable PATAÑJALI, being about to exhibit the rules of the yoga, in order to gain the attention of his disciples, states as follows the doctrines of that science.
THE YOGA APHORISMS.

अथातो योगानुसारस्ततनम् ॥ १ ॥

The subject proposed. Aph. 1.—Now, then, the exposition of proposed. yoga or Concentration [is to be made].

a. The expression ‘Now, then,’ intimates [that] a [distinct] topic [here commences]; and it serves as a benediction* [—the particle atha being regarded an auspicious one].

b. The word yoga, from the root yuj ‘to keep the mind fixed in abstract meditation,’ means such a restraining of the exercise of the mind, or Concentration.†

c. An ‘exposition’ is that whereby something is expounded, or declared, through its characteristic marks, its nature, &c. An ‘exposition of the yoga,’—[such is the meaning of the compound word yogānudāshana.] This [—viz, the expounding of the nature, &c., of Concentration—] is to be understood to be the topic even to the end of this Institute‡ [of Patanjali’s].

d. But what is Concentration (yoga)? To this he replies §—

Concentration defined. Aph 2.—Concentration (yoga) is the hindering of the modifications of the thinking principle.

a. That is to say,—Concentration is the hindering, or the preventing, of the modifications—to be described hereafter [see § 5] —of the Mind or internal organ [—to which modifications the internal organ is liable when allowed to come into contact with objects, as will be explained further on—]; and this ‘hindering’ is a super-sensual species of effort which is the cause of the destruction of these modifications.||

* अथातोऽविष्काराथोतको महत्त्वम् ॥
† युज्योऽगस्माधानः । गुन समाधै ॥
‡ अनुसरण्येत्यो व्यायाये प्रक्षणस्तवस्तवन्नदिव्येन तदनुसासनं योगस्यानुसासनं योगानुसासनम् । तदार्थोऽपिस्मातस्तत्त्वविशिष्टं बोद्धमयम् ॥
§ को योग इति भाष ॥
|| चित्तस्वार्थः: करणस्तव वशयनां या इत्यस्तानो निरोधो निवर्तनेन योगस्य स्वार्थः: । निवर्तनमक्षातिनिद्राभ: प्रवलविशेषोऽगविविधः हृदत्तिर्ति ॥
b. But then [a doubt may here occur]. It is a tenet [—see Nyāya Aphorisms No. 31—] both of the Sāṃkhya and the Yoga that the soul just consists of the knowledge which has as its objects the modifications [in question—the two being united] like fire and the wood [or fuel of the fire]:—on the destruction of the modifications, then, the Soul too should be annihilated, as the fire is in the absence of the fuel :—and therefore, at the time of Concentration, what is the soul concerned about? With reference to this he declares as follows:*

तदा दृष्टः स्वर्येऽकस्यानम् ॥ ३ ॥

Condition of the soul during concentration.

Aph. 3.—Then [i.e. at the time of Concentration] it [the Soul] abides in the form of the spectator [without a spectacle.]

a. ‘Then’;—i.e. at that time.†

b. ‘In the form of the spectator’;—i.e. of soul [—see Tattvasamāsa §31—], in the form of Thought simply [without any object thought of]. ‘Its state is’—such is the force of the term avasthānam‡ [rendered ‘it abides,’ &c.]

c. And so the definition [of Concentration] is this, that concentration is the hindering of the modifications of the internal organ [ḥy], which [prevention of its being modified] is the cause of the abiding in the form of soul simply.§

d. What then is the form of this [Soul] when in a state other than that of Concentration? To this he replies:||

श्रातिसाध्यस्येतर्न ॥ २ ॥

Condition of the soul at other times.

Aph. 4.—At other times [than that of Concentration] it [the soul] is in the same form as the modifications [of the internal organ—§ 2. b. and 5.]

* ननु दृष्टिविषयकऽवस्थयां एव पुरुषः कालोकालिति सत्त्वायोगोऽस्मात्
ततो दृष्टिविषय चुन्नुर्भूषापरं नयेत्यक्षापयथ्ययमिततस्तथा योगकाले कः पुरुषार्थिकात्ययमाह ॥

† दृष्टः पुरुषस्य स्वर्येऽति चिन्मात्रस्वर्येऽति अवस्थाय च श्वास्थितेऽति इति।
‡ तथाच दृष्टः स्वर्यावस्थितिहृत्वतात्चतुस्तितिरीर्योग इति रुक्ष्याम् ॥

|| नूतनोद्वेद्यायं तत्स्य किं तव कालशायां भावः परममितत आह ॥
a. 'At other times,'—i.e. at another time than that of 'Concentration. The 'modifications' are those that are to be described [see § 5]. To be 'in the same form' as these—means to consist of these. The meaning [of the whole] is that when the internal organ [or Mind], through the senses, is affected [or modified] by the form of some object, the soul also [viewing the object through its organ the Mind] is as it were altered into that form, as the moon [reflected] in the moving ripples of the water, looks as if that orb itself were moving.*

b. Well, then—it was stated that the modifications [of the internal organ] are to be hindered. Of how many kinds, then, are these [modifications], or what are they like? To this he replies:†

बृत्तय: पञ्चचत्तत्त्वः किंशा अवशिष्ठः || ५ ||

* The modifications of the thinking principle, how many and what like.

Aph. 5.—The Modifications [of the internal organ] are of five kinds, [and they are either] painful or not painful.

a. 'Modifications';—i.e. various altered states of the internal organ. ‘Of five kinds,' or of five sorts. 'Painful';—i.e. invaded by vexations which will be defined in the sequel. 'Not painful';—i.e. the reverse thereof.‡

b. Which are those five Modifications? With reference to this, he states:§

प्रमाणविपर्ययविकल्पनाविवर्तनाद्यः || ६ ||

* इतरथ योगाद्वयसिद्धार्थः इत्ययो वश्यमाणत्वः || ताभिसारत्वः तद्न-पत्यः च अभ्यासिताः इत्यद्वैतवाच विषयात विरोध परिणातीत सति पुनर्गतार्थाय इव परिवर्त्ये यथा ज्ञातसस्त्युत् च वाचक बलातिभव्य भवति तद्विविद्ये ||

† ननु द्वार्त्यो निरोदध्वय इत्युक्तं || तत: पुन: क्रियतकाराः कीर्त्यम् वेयाकाः

‡ बृत्तविचित्तपरिवर्तनाविवर्तनाः || पञ्चचत्तत्त्वः पञ्चचकाराः || किंशा: इत्युपाविवर्तमाणत्वः अवशिष्ठात्त्वमिरीत्या ||

§ कारसत: पञ्च बृत्ततः इत्याकाः इत्यायामाह ||
These Modifications.

Aph. 6.—[The modifications of the internal organ are] evidence [or right notion], misconception, fancy, sleep, and memory.

a. [All this is] clear.*

b. He defines these [modifications] in their order.†

Right notions.

Aph. 7.—The evidences [§6.] are Perception, Inference, and Testimony.

a. Here [—it will be observed—] without stating the definition of the several kinds of evidence, this being so familiarly known, he has only divided them. [Lest, however, the reader should require the information, we may remark, in passing, that] the evidence called Perception is that modification of the internal organ which takes the form of assurance in respect of some object not previously apprehended. Inference is the modification of the internal organ produced from a correct notion of a general proposition, &c. [—respecting objects previously apprehended—as explained in the works of the Nyāya]. And the evidence called Testimony is [what produces] that modification of the internal organ which arises from the words of one worthy‡ [to be received as an authority].

b. Having thus spoken of the modification of the internal organ which consists in evidence [—or, as we should rather say—which consists in the correct state of cognition resulting from good evidence—], he mentions that which is in the shape of misconception.§

विश्वेयतो भिष्मानमतद्वपतिष्ठ

* स्पष्टम् ॥
† आसौ भमेन दक्ष्यान्याह ॥
‡ अन्नमित्रसिद्धान्तम् प्रमाणानि दक्ष्यान्यानुसूचि विभागः कृतः ॥ तत्त्वान्धिक -

तारूणिकयह चित्रतृतित: प्रत्स्पं प्रमाण । अन्नमित्रप्रमाणन्या शुभतिरनुभानं ।

योग्यशन्त्रजन्यः वृत्तिक शब्दः प्रमाणमिति ॥

§ एवं प्रमाणावह व्रत्ति व्याख्याय विश्वेयदेहिमाह ॥
Aph. 8—Misconception is a wrong notion, not staying in the [proper] form of that [in respect whereof the misconception is entertained].

a. [That is to say—] misconception is a notion arising, in respect of something that is not so and so, that it is so and so; as, in the case of mother o' pearl, the notion of silver. ‘Not staying in the [proper] form of that’;—that is to say, which does not abide in that form which is the form of that thing [in respect of which the notion is entertained],—which amounts to its not revealing the form [or real nature] which belongs to the thing.*

b. [To illustrate this language of our author, we may here state the theory of Understanding which he adopts, as we find it laid down in the Vedānta Paribhāṣā. The internal organ is there compared to water, in respect of its readiness to adapt itself to the form of whatever mould it may enter. “As the water of a reservoir, having issued from an aperture, having entered, by a channel, the basins [or beds with raised edges formed in the fields that require irrigation—] becomes four-cornered or otherwise shaped just like them; so the manifesting internal organ [or Mind,] having gone, through the sight or other channel, to where there is an object, for instance a jar, becomes modified by the form of the jar or other object. It is this altered state [of the internal organ] that is called its modification.”† This ‘manifesting internal organ,’ whilst it is regarded as moulding itself upon the object, is regarded as at the same time manifesting it—or revealing it as a mirror does. To a considerable extent this theory of the Understanding is analogous to the theory of vision entertained by those who

* अत्यामृतेऽपि तथोत्तप्तमानं श्रानं विपर्ययं । यथा शूक्किकायं रजस्वतः अत्तरणपरित्यागमति । तस्यार्थस्य यथसं न तस्मां रूपे प्रतिवेदते तस्यार्थस्य यथसं न तत्परं भास्यन्तीति यावत् ॥

† यथा तदाभिन्द्रेऽसृष्टिनिर्गमण्यं कुल्यत्मनं केदारान् प्रविश्य तद्रेष्य चुत्थको- पायाकारं भवति तथा तैः समर्थं करणमयं चुमुकादिद्वारा घटादिविषयते गल्वा घटादि विषयावर्त्त्वात् परिणते । स एव परिशास्या शुद्धिरित्युत्तरेऽ ॥ बेदपूर्वः परिषेत॥
regard the retina as reflecting to the intelligent principle those
visible forms of which the retina itself is uncognisant; whilst
the intelligent principle itself is cognisant of things visible only
inasmuch as they are reflected to it by the retina. [‘The modi-
fications are akin to Locke’s ‘ideas’]

c. Doubt also—for example whether the object be a man or
a post—is a wrong notion [§8], inasmuch as the real nature of
the object is not thereby revealed.*

d. In order to declare what modification [of the internal
organ] is fancy—he says as follows:—†

शब्दज्ञानानुपातो वस्तुज्ञानो विकल्पः ॥ ९ ॥

Fanciful notions  

Aph. 9.—A fancy is [a notion] devoid of defined.
a thing [in reality corresponding thereto],
following upon knowledge [conveyed] by words.

a. ‘Knowledge produced [or conveyed] by words :’—[such is
the sense of the compound] sabda-dnyān, the habit whereof is to
follow this [verbal information],’ and that is what is so named
[viz. fancy]. The meaning is— that a fancy is a conception,
without a thing‡ [corresponding to it].

b. Examples of this are such notions as ‘The head of Rāhu,’
and ‘The soul’s Thinking;’—and ‘Something like the horns of
a hare,’ &c. Even after [discovering] the absurdity [involved
in such notions], people yet deal with verbal knowledge [as if
it were strictly receivable] in such senses, [—and it depends
upon circumstances whether any serious error would result from
this or not.]§

c. [As a hare has no horn, the notion of a hare’s horn is a
fanciful one, ‘devoid of a thing in rerum natura corresponding

* संस्योःच्यत्त्रप्रतिच्छल्लाभात्मायाणां यथा स्थानुवर्त्त्ये वेति ॥
† विकल्पहस्ति व्याख्यातुमाहु ॥
‡ शब्दज्ञानं ज्ञानं शब्दज्ञानं । तदनुपातितुं स्थितं यस्य स तथोकः । वस्तुज्ञानो
प्रत्येकाय मिलेतः ॥
§ सप्तार्दयांनानि । रात्तिरिश्रयः । पुस्तकाय मिलेतः । शशशुद्ध्यायिणि ज्ञानानि । बोधाश्रयमपीतादशाशानैःशब्दानुपो व्यवहारः कियत इति ॥

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to the notion.' A person hearing the expression 'The head of Rāhu' naturally proceeds to fancy that there is a Rāhu to whom this head belongs;—but Rāhu is all head—being a bodiless monster who is held to cause eclipses by swallowing the sun and the moon, which emerge from obscurity when they come to the end of his dismembered gullet. The notion, therefore, raised by the expression 'The head of Rāhu,' that there is any more of him besides the head, is a fancy—equally with that of the hare's horn—'devoid of a thing corresponding to the notion.' So again, a person hearing the expression 'The soul's Thinking,' naturally proceeds to fancy that there is some Soul to whom this Thinking belongs,—whereas the Soul is nothing besides the Thinking. Although, according to the commentator, such expressions are liable to suggest fancies that have nothing in reality corresponding to them, yet the employment of the expressions does not necessarily mislead, if we carefully bear in mind what is the real state of the case. Much on the same principle people in Europe continue to speak of the sun's rising and setting, though, holding the heliocentric theory, they do not really fancy that the sun either rises or sets.

d. In order to declare what is sleep, he says*

अभावप्रयालभ्नना वृत्तिनिर्देश || १० ॥

Definition of sound sleep. Apbh. 10.—Sleep is that modification [of the internal organ] which depends on the conception of nothing.

a. Of that modification [of the internal organ] the ground is the conception of nothing; this is what is so called† [—viz. sleep].

b. This may be [also] stated as follows:—Sleep is that modification [of the internal organ] which takes place on the quitting of all objects, through [the quality of] Darkness getting everywhere the upper hand;‡ [—to the exclusion of the other two

* निन्द्रा व्याप्त्यातुमाह || † अभावप्रपत्य आत्ममबन यथा वृत्तिस्ता तथापिता ॥
‡ एततुकं भवति । या सन्तत्तमुद्रितत्त्वमस्मस्मस्मस्म स्वयपरिवर्तनेन प्रवर्तिते
वृत्तिस्ता निद्रेति ॥
qualities, which,—see Lecture on the Sankhya§ 96,—are held to be constituents of the phenomenal universe].

c. And the fact that this [dreamless sleep] is a modification [of the internal organ, and not a mere blank,] is proved by our seeing that one recollects [on arising from profound and dreamless sleep] that 'I slept pleasantly:'—and there could not be a recollection if there had not been a state of consciousness* [to furnish the matter of the recollection. Conf. Lecture on the Vedanta§ 33].

d. In order to describe memory, he says†—

अनूपुत्रविषयाः सम्प्रमोषः स्मृति: || 11 ||

Memory defined. Apbh. 11.—Memory is the not letting go of an object that one has been aware of.

a. [That is to say]—memory [or recollection] is the not letting go—or, by means of the self-reproductive quality [of the Soul—see Tarka Sangraha p 55]—the arising, in the understanding, of that which has been cognised through evidence‡ [of the senses, for example see § 7].

Waking, sleeping. b. Of these [modifications of the internal and dreaming, the three following, viz.] right notion [§ 7. a.] misconception [§ 8.] and fancy [§ 9.] are waking states. When just these [impressions—in the absence of the objects or of what gave rise to them] are sensible, through the force [or vividness] of the impression, then there is dream. But [dreamless] sleep [§ 10] is without any object cognised. And Recollection may take its rise either in a right notion, in a misconception, in a fancy, or in [dreamless] sleep§ [—see § 10 c.]

* स्मृति व्याख्यातामाधि || † स्मृति व्याख्यातामाधि ||
‡ प्रमाणेनातुभवत्स्य विषयर्भयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमयोऽयतमय0
c. Having thus described the modifications [of the internal organ], in order to explain the prevention of these [§ 2. a.] with the means thereof, he says*—

अभ्यासवैराग्यम् तनिरोधः || १२ ||

Exercise and dispassion the means of repelling the transient.

Aph. 12. The hindering of these [modifications of the internal organ—§ 2—is to be effected] by means of exercise and dispassion.

a. ’Exercise and dispassion’ will be defined [in § 13 and 15]. By these [viz. exercise and dispassion], the repelling of those modifications of the internal organ which [modifications, at different times] have the form of revealing, energising, and obstructing,—this is the ‘hindering’—[which is to be striven after, and which is tantamount to] the resting [of these modifications], in a potential shape, in their cause, viz: in the internal organ† [without taking an actual shape as products of the internal organ modified.]

b. Of the two [viz. exercise and dispassion, §12] it is from ‘dispassion,’ which originates in our discerning the perniciousness of the objective, that aversion thereto arises. And, by ‘exercise,’ confirmed steadfastness [in the indifference towards all objects] is produced. So, by these two, the internal organ is hindered from undergoing modification.†

d. In order to describe ‘exercise’ [§12] he says.§—

* एवं वृत्तिव्याह्यायो सोपायं निरोधं य्वाह्यात्माह ||
† अभ्यासवैराग्यम् कस्माणहृद्यन्त: । तथा त्वा प्रकाश प्रवृत्तिनिश्यमानं
चित्रवृत्तनां यत्रतिहितः स निरोध: । स्नाकारण एव चित्रे शक्तिपतिश्वरस्थानम् ॥
‡ तत्र विषयदर्शनान्ति वैराग्यं तद्धृत्तमुद्रावते । अभ्यासेनव द्ध स्वर्ये-
मुलयाधे । इत्यास्मां भवति चित्रवृत्ति निरोध: ॥
§ अभ्यासं व्याह्यात्माह ॥
Exercise defined. *Aph. 13.*—'Exercise' is the [repeated] effort that it [—viz. the internal organ—] shall remain in its [unmodified] state.

a. The condition of the internal organ, when free from modification, existing only in its own [unmodified] form, is what we mean by its [unmodified] state. And what we mean by 'exercise' is the effort, or endeavour, again and again to reduce the internal organ to such a condition* [of freedom from modification].

b. He next mentions a special character of this same† [exercise or persevering effort].

* स तु दृष्ट्यकालैः दृष्ट्यसङ्गारसंज्ञास्तूः प्रतिकूलमिः || १२ ||

*Aph. 14.*—But this [exercise—§ 13—] is a firm position observed out of regard [for the end in view, and perseveringly adhered to] for a long time unintermittingly.

a. That is to say:—it [—exercise—] is a firm ground [or state of steadfastness],—to be firm [we may remark in passing] is to be steadfast,—this [state of steadfastness] being assiduously attended to, during a long time unintermittingly, out of the excess of regard‡ [which one entertains for the end to be gained].

b. He now mentions the definition of 'dispassion'§[§ 12]

**दृष्ट्यन्नानुबन्धितमभिविद्यत्वाय विद्यत्वाय संज्ञास्तूः श्रेष्ठत्वम् || १३ ||

Dispassion defined. *Aph. 15.* Dispassion is the consciousness of having overcome one's desires,—[this consciousness being that] of him who thirsts after neither the objects that are seen [on earth] nor those that are heard of [in scripture].

* ब्रजनाराजस्य विवस्य स्वरूपिनिः परिमरणं स्वतः स्वातः तत्स्याय यतनं उः। ब्रजनाराजस्य विवस्य स्वरूपिनिः परिमरणं स्वतः स्वातः तत्स्याय यतनं उः।

† तत्स्याय विशेषमाः ||

‡ यद्यकां नैरन्नानुसंधानो विद्यते संज्ञास्तूः श्रेष्ठत्वम्: स्वयं भवति श्राद्धयम्।

§ ब्रजाराजस्य लक्षणमाः ||
THE YOGA APHORISMS.

a. Object is of two kinds—‘seen’ (drishta) and ‘heard of’ (anusrama). One ‘seen’ is one apprehended here [on earth]—such as a Sound [or other object of sense]. One ‘heard of’ means one in the world of the gods or elsewhere [where it cannot be seen by us]. The Veda is called anusrama because it is [not first read by the young student, but is] listened to (sruyate) from the mouth of the preceptor [—and heard after, or consequently on, the teacher’s utterance,—as the prefix anu implies]. What [object] comes [to our knowledge] therefrom [i.e. from the Veda] is what we mean by one ‘heard of’ anusrama.

b. What is called ‘dispassion’ is the reflection that “These [objects]—whether of this world or of the one beyond—§ 15. a. —] are my subjects; I am not their slave.”—This ‘consciousness of having overcome’ is entertained by him who, from discerning the insipidity of the results of both of those [classes of objects] has dismissed all eagerness about them.\[1\]

c. He next mentions a peculiar aspect of this same; [i.e., of ‘dispassion.’]

तत्तपं पुहष्यद्यात्मेतादुग्रुषुस्येतुष्णम् || १६ ||

Dispassion carried the length of indifference to all objects. Aph. 16—This [viz. ‘dispassion,’] carried to the utmost is indifference regarding the ‘qualities’ [i.e. every thing else than Soul], and this indifference arises from a knowledge of Soul [as distinguished from the qualities.] [See Lecture on the Sûkhyâ §49.]

a. ‘This’—i.e. ‘dispassion,’ ‘carried to the utmost’—i.e. elevated [to its utmost]. The first [degree of ‘dispassion’—see§ 15—] has regard to [ordinary] objects;—but the second [§16], has regard to the ‘qualities’ [from which, according to
the Sāṅkhya, ordinary objects arise]. This arises only from
familiarity with the distinction between the ‘qualities’ and
Soul [—or the objective and subjective]. From its extreme
conduciveness to abstract meditation* it ranks above the dis-
passion which has regard only to the grosser objects.

b. Having thus stated the nature of concentration (Yoga), he
[next] mentions the difference between the nature of [medita-
tion, which is of two kinds—viz.] that ‘in which there is distinct
recognition,’ (samprajñāna) and that ‘in which distinct recog-
nition is lost,’† (a-samprajñāna)

बितकीविषारान्दनाष्ठितानुगमात्स्मात् मनात: || १७ ||

Meditation, with Aph. 17.—[Meditation—of the kind called]
an object.

that ‘in which there is distinct recognition
[arises, in its fourfold shape,] from the attendance of (1) ‘argu-
mentation’ (vitarka), (2) deliberation’ (vichāra), (3) ‘be-
atitude’ (ananda, and (4) ‘egoism’ (asmita).

a. The word ‘Meditation’ is required to supply the ellipsis
in the aphorism.‡

b. Meditation ‘in which there is distinct recognition’ (sam-
prajñāna) is a kind of ‘pondering’ (bhavana) whereby the
nature of that which is to be pondered is known thoroughly
and well—apart from either doubt or error. This meditation ‘in
which there is distinct recognition’ excludes every modification
of the mind [or every idea—see§§. b] other than what is to be
pondered :—it is, in short, meditation with its seed§ [i. e. with
the object, in the effort to apprehend which exclusively the
meditation originates].

* तद्वैराग्यं परमुक्तिः प्रथम देवायं केषवतिविषयं हिंदीयतुतु गुणविषयमुक्त
गुणपुरुषविवेकवर्तेऽर्य मयुतिनिरोधसमाधिभक्तेतानुवृत्तित्वः ||
† एवं योगस्व स्वप्नपुक्तः सम्प्रांतासम्प्रांतामेधमाहः ||
‡ समाधिरिति शेषः ||
§ सम्यक्संस्थाविषयविवर्तित्वेतृ प्रकटेण विषयते मात्यस्वरूपं वेन स
सम्प्रांतः समाधिमित्रान्विषयेशः || भृगुवति रितसकलवृत्तिनिरोधसम्प्रांतास्वभी
जसमाधिरितियावत् ||
c. This [meditation ‘in which there is distinct recognition’—
(17—)], through its division into the ‘argumentative’ &c., is of
four kinds, viz. (1) the ‘argumentative,’ (2) the ‘deliberative,’
(3) the ‘beatific,’ and (4) the ‘egoistic.’*

d. As for ‘Pondering’ [§17. b.], this means the taking into
the mind again and again, to the exclusion of all other objects,
that which is to be pondered. And that which is [a suitable
object] to be pondered is of two kinds, being either the Lord
(Ishwara) or the twenty-five principles [—see Tattwa-samasa
§87—]. These [twenty-five principles] also are of two kinds,
through their distinction as senseless and not senseless. Twenty-
four [of the principles, including Earth, &c.] are senseless:—
that which is not senseless is Soul.|†

e. Among these [objects suitable for being pondered —§17d.]
—] when, having taken as the object the Senses and the Elements
which are gross [in comparison with the Subtile Elements
next to be spoken of], pondering is engaged in, in the
shape of the investigation as to which is antecedent and which
is consequent [—i. e. whether the Senses generate the Elements
or the Elements generate the senses—] then the Meditation is
[technically said to be] argumentative’ (savitaraka.)‡

f. When, having taken as the object something subtile, as
the Subtile Elements and the Internal Organs, pondering is
engaged in, in so far as regards the where and the when thereof,—then it [—the pondering—] is [technically said to be]
deliberative’ (savichāra).§

* स सांवतकृत्तिकृतिप्रेक्षुदृश्यः सावित्री द्रेस्वविचारसानन्द स्वासित्तथात्।
† भावना ताबद्। भावस्य विश्वासन्तपरहरे श्चतसि पुतः। द्रविष्टविश्वासन।
भावश्च द् रचा इंगरस्वतविश्वासी। तायण्ये द्रविष्टविश्वासी जडाजजमेदात्।
जबाणि चहुःशातिरजजः पुरुषः।
‡ तत यदा महापृक्षुध्यानं स्थूलाणि विषयवेत्तिदाय पूर्वोपरानुस्योऽर्थन
भावना प्रवत्तते तदा सांवतरस्मात्मः।
§ तन्मात्रायं करणलक्षणं सूक्ष्मं विप्रविसातमन्यः तस्य देशकालधमाब्येक्षे।
यदा भावना प्रवत्तते तदा संविचारः।
g. But when the ‘pure element’ (sattwa—see Sānkhya Lecture §50) of the Internal Organ, commingled with somewhat of [the two other elements,—viz.] ‘passion’ and ‘darkness’ [—Sānkhya Lecture §51 and 52], is pondered, then the meditation is [technically termed] ‘beatific’ (sananda—§17 c.), because the ‘pure element’ then pondered, which consists in the manifestation of joy [Sānkhya Lecture §50], is predominant—inasmuch as the intellectual faculty is then [—i. e. in this particular case of pondering] a secondary matter.*

h. After that [pondering of the ‘pure element’ commingled with the two others—§ 17. g.—], the meditation which is engaged in, having, as that on which it rests, the clear ‘pure’ element unaffected by even a little of ‘passion’ or ‘darkness’ is called ‘egoistic’ meditation [§ 17. c], because, here, personal existence only remains, since the intellectual faculty becomes now predominant inasmuch as the ‘pure element’ which is to be apprehended [as the object of the meditation] is here disregarded† [as the mere stepping stone to higher things].

i. Among these [four kinds of ‘meditation, where there is distinct recognition’ of an object,—§ 17 c.], the first, the ‘argum-
entative’ meditation[§ 17. c.] includes all [that belongs to] the four. The second, the ‘deliberative,’ leaves out the ‘argu-
mentation’ [of the preceding] :—the third, the ‘beatific,’ leaves out the deliberation [of the second] :—the fourth, consisting in mere self-consciousness, leaves out that [beatitude which belongs to the third] :—and all these [four] are meditations with some-
thing to rest upon‡ [as the object pondered ;—the soul of the

* यदा तु रजस्त्वविशेषितस्मादित्वमः करणस्यं भाव्यते तदा युद्धभावार्च्छिन्ने-
स्मृतप्रकाशांस्यं सत्त्वं मानवमानस्योद्क्रात्सानं द्वस्मामिश्वेतात।

† तत: परं रजस्त्वविशेषितन्निद्वृत्त शुद्ध सत्त्वाद्विवनी करय या प्रवचिते भावना
तस्यो यश्यस्य सत्त्वसं न्यूर्मातात्र चिक्ष्कृतेद्वेक्स्यात्मानास्यशेषेन समधिस्ता-
स्मिति हस्यून्ते।

‡ तत्र प्रथमभूतथायुद्धमाधिमिश्वेतारः। द्वितीयो विचारगुपतसमाधिस्वितरः।
द्वितीयो विचारगुपतसमाधिः। चर्थुपुस्तिस्मालको द्वस्मामिश्वेत इति सवं एते साल-
म्यं स्मामिश्वेत इति।
ascetic, like the body of the young swimmer, requiring supports to begin with, which are successively laid aside as power and confidence are gained by practice.

j. He next tells what is meant by that [meditation] ‘in which distinct recognition is lost’* [§ 16. b.—the practised ascetic having parted with every vestige of object, as the practised swimmer with his last cork or bladder].

\[\text{विरामप्रक्ष्यायम्} \text{पूर्वसंकारशः} \text{सन्} \text{world: 18} \text{ || 12 ||}

Meditation without an object. Aph. 18.—The one [kind of meditation just described] is preceded by the exercise of thought in the shape of repose;—the other [—independent of any fresh antecedent—] is in the shape of the self reproduction [of thought, after the departure of all objects].

a. By ‘repose’ (virama) we mean that whereby one is rested—the abandonment of all anxiety about argumentation, &c. [§17.]. Well—‘thought’ in the shape of this ‘repose’ is what we mean by the compound expression virama-pratyaya;—and what we mean by the ‘exercise’ (abhaya) of this, is the reiteratedly dwelling mentally thereon, and constantly rejecting with a negative [as a delusion and an unreality] whatever ‘modification’ [or idea,—see§ 5.—] springs up there [to interfere with it];—such is ‘the exercise of thought in the shape of repose.’ This [as remarked in the first half of the aphorism] produces meditation ‘in which there is distinct recognition’† [§17:—and we have now to consider that kind of meditation which differs from this].

b. The other [kind of meditation] has nothing left but the self-reproduction of thought. It is different from that [above described]; that is to say, it is [as contradistinguished from

\* असंप्रज्ञातमाह \||

† विरमय्यते अनेनेति विरामः \| वितकञ्जिर्चिन्तापरित्यागः \| विरामस्मात्सृ प्रव- यक्ष्यः विरामप्रक्ष्यः \| तत्त्वायम्: पूर्वः \| पुनः वेतासि निधेशान्त तत्त्व याक्षिब्यूँलिष्ट- त्वाते \| तत्त्वाय निदेशाति \| सैरन्त्येन \| पूर्वसनं विरामप्रक्ष्यायम्: \| तत्त्वायकोन्त सम्प्रज्ञातसमाप्तिः \|
meditation (in which there is distinct recognition,) that (in which distinct recognition is lost.) Here there is nothing to be thought of or accurately apprehended [—as it was necessary that there should be in the former process—] ;—it is meditation without a seed* [—i.e. without any object—see § 17 b.—in any effort to confine one’s self to the apprehension of which the meditation has been entered upon].

c. Well, having thus stated the [two] distinctions [§18] in the nature of Concentration [§2], and having compendiously mentioned its methods, the author proceeds to speak of these methods more fully, first premising some account of the spurious semblance of concentration.†

भवमःयायो विदेहप्रकृतित्यानाम् \| १९ \| ।

* Spurious semblances of abstract Meditation.

Aph. 19.—Of [the meditative state attained to by the two classes of aspirants, technically called] ‘the unembodied and resolved into Nature,’ the world is the cause.

a. By ‘the unembodied and resolved into Nature’ we mean to speak of [those technically called] ‘the unembodied’ [as one set], and ‘the resolved into Nature’ [as another set.] Of these the Meditation is caused by the world,—that is to say, it is such that the cause, or instrumental agency on which it depends, is the world—the creation—[—the phenomenal—beyond which the vision of these extends not to the discrimination of pure Spirit, and the uncreated energy Nature].‡

b. The meaning is this—that, only while the world is manifest, are these men participators in such [inadequate] meditation [as we have described]. And this is a mere false semblance

† संस्कारेश्योऽस्मयदस्त्रुत्वम्। असःस्माहात इत्यतः। नर्व्यध विद्विदेशभ्यो सम्प्रभावत इत्यस्माहातो निवृत्ततमाधि।

‡ मेहययोऽस्मयदस्त्रुत्वम्। संस्कारेश्योऽस्मयदस्त्रुत्वम्। नर्व्यध विद्विदेशभ्यो सम्प्रभावत इत्यतः।
meditation, because these do not discern the ultimate Reality. Hence, by him who desires emancipation, effort is to be made for [attaining to] the knowledge of the ultimate Reality, and for pondering that* [instead of the lower things pondered by those of narrower ken, whose vision cannot pierce the penomenal, and discriminate the spectator Soul, and the natura naturans].

C. And, of the persons spoken of in the aphorism, those who having their energies directed to ‘beatific’ meditation [§ 17. g.] do not discern any other Reality, in the shape of Nature or Soul, these are they who are meant by the term the ‘unembodied, (videha), because their body and their self-consciousness are departed [—but they are not further advanced towards emancipation]. And those who [going just one step further] are content with the ‘egoistic’ meditation [§ 17. h.] but do not discern the Supreme Soul, and whose intellect has been resolved into [the natura naturans which is] its cause, these are they who are called the ‘resolved into Nature† (prakritilaya)—[See Sánkhya Lecture, § 15 and 54].

d. But of others than those‡ [whose inadequate style of meditation has been stated in aphorism 19, the meditation is as stated in the aphorism here following].

श्रद्धान्त्येवभूताः तत्त्वातिविद्यायां परिप्रेक्ष्या ॥ २० ॥

The genuine order of abstract Meditation. Aph. 20.—[In the practice] of others this Meditation is preceded by Faith, Energy, Memory, Meditation, and Discernment.

a. “Of others”—i. e. of yogis other than [those called] the ‘unembodied’ [§19 c.] and the ‘resolved into nature’§[§19 c.]

* अभ्यवाद्वे. | आद्वार्यथा एव संसारे तंयाविचारसामाधिकारों अज्ञानि. | तथैव परतत्त्वादिन्नात्यायमालासंयोग। | अतिव: परतत्त्वानां तज्ञायायथ मुक्तकामिन यस्तो विशेष इति।

† अनेक ये सात्त्विकाधिकारो बलपूर्वक तत्त्वातां प्रक्षान्ति न पश्चातां ते विन्यासकृतार्थविहीने शृद्धितविश्वाच्य। | येव सात्त्विकाधिकारों क्रयपूर्तितोऽपि प्रमाणां न पश्चातां येश्वाय चेतस्तुकार्ये लघुमुङ्गते ते प्रक्षान्त्या हलुवच्चते।

‡ तत्र-यात्यहुति। § हारेण। यद्यमर्गकृत्याच्छिन्नतिरिहिनां योगिनां।
b. "Preceded by Faith, &c." To complete the sense, we must supply the word 'Meditation.' 'Preceded by Faith, &c.,'—that is to say—the means antecedent [and conducive] to which are Faith, &c. And these, 'Faith &c.,' acting in the relation of means to an end, constitute the means [or appliances] for Meditation 'in which there is distinct recognition' * [—§ 17.].

Faith defined. c. Among these [antecedents enumerated in the Aphorism], 'Faith' (shraddhā) means a mental approval of Concentration† [as a worthy and possible aim].

Energy. d. 'Energy' (vīrya) means perseverance.‡

Memory. e. 'Memory' [or Recollection—smṛiti] has already been explained.§[—see§11].

Meditation. f. 'Meditation' (samādhi) means intentness on a single point.‖

Discernment. g. 'Discernment' (prajñā) means thorough discrimination of that which is to be known.$

Reason for this order of statement. h. Among these [antecedents,—to account for the order of statement adopted in the aphorism, we may remark, that]—of him who has 'Faith' there arises 'Energy';— he becomes persevering in meditation;— and to one thus persevering the 'Memory' of past subjects springs up; and his mind becomes absorbed in 'Meditation' in consequence of the recollection thereof; and he whose mind is absorbed in meditation arrives at a thorough 'Discernment' of the matter pondered.$'

* अत्तादिपूर्वकः: † अत्तादयः पूर्वे उपाया यथा स अत्तादि पूर्वकसमाधिरिते क्रेष्यः। तेन अत्तादय उपायोपेयमावेभ्य प्रकृतमाणा: सम्प्रातात्स्य समाधिह्यातां प्रति प्रवर्तनेत्। † तत्र अत्ता योगविवेचे चेतन: प्रसादः। ‡ वैभीष्मसाहः। § स्मृतित्व्यांश्यातः। ‖ समाधिरेष्कारणः। $ प्रक्षा ज्ञात्वाय्यावेचे।

†† तत्र अत्तादयो बीर्य जायते योगविवेचे उत्साहवानं भवति सीतात्स्य पाश्चादयतु मूःस्मृतिरह्याते तत्स्मरणनेतस्माधियायेत समाधित्वाच्च मांसे सम्प्रविवर्जयानाति।
i. Such are [according to those whose practice is recorded in §20.] the means of that Meditation 'in which there is distinct recognition' [§ 17]. The [still higher step—] Meditation 'in which distinct recognition is lost' [§ 18.] is arrived at through diligent practice [§ 13] of this ['in which there is distinct recognition' of some object pondered], and through extreme 'Dispassion'* [§ 16].

j. He next mentions the subdivisions of Yogīs, adopting the above-mentioned means, according to the difference of method adopted by them.†

Aph. 21.—[The attainment of the state of abstract Meditation is] speedy in the case of the hotly impetuous.

a. To complete the aphorism, the words 'The attainment of the state of abstract Meditation' require to be supplied.‡

b. By impetuosity, (samvega) is meant a more energetic, self-reproducing impulse, which is a cause of action. Those persons in whose 'transcendent' methods [§22.] this [impetuosity] is violent, are close upon the attainment of abstract meditation and the fruits of meditation;—that is to say, this is in their case, rapidly brought about.§

c. Who are those 'hotly impetuous' [§21]? To this he replies.||

Akh. 22.—Through the 'mild,' the medium, and the transcendent [nature of the methods adopted] there is hence also a distinction [among the ascetics who adopt the methods].

* त एते सम्प्राति समाधिशेषायादि तस्यामात्शप्तात् वैशायाज्ञविसम्प्राति:||
† उस्मापायतनो योगिनामुपाया् येशायाज्ञविसम्प्राति:||
‡ समाधिस्थाय इति शेषः।
§ संबेगः जियवेद्यर्मतेव संस्काराय: स: तीर्थे येशायाज्ञविसमाधिशेषायान्ते तस्यामात्श-समाधिस्थाय इति शेषः।
|| के ते तीर्थं संबेगं इत्यतं आह:||
a. Through the diversity of these various methods, viz. the ‘mild’ &c., there is a distinction of those who employ the methods. The divisions of method are the ‘mild’ (mridu), the ‘medium’ (madhya), and the ‘transcendent’ (adhimātra). These are severally threefold from their being severally subdivided into the ‘mildly impetuous,’ the ‘middlingly impetuous,’ and the ‘transcendently impetuous.’ And in accordance with this division there are nine classes of followers of the Yoga. Thus—there is the ‘mild method’—[the follower of which may be] the ‘mildly impetuous,’ the ‘middlingly impetuous,’ or the ‘transcendently impetuous.’ Then there is the ‘medium method’—the follower of which may be the ‘mildly impetuous,’ the ‘middlingly impetuous,’ or the ‘transcendently impetuous.’ And there is the ‘transcendent method’—[the follower of which may be] the ‘mildly impetuous,’ the ‘middlingly impetuous,’ or the ‘transcendently impetuous.’ And great endeavours ought to be made after the ‘transcendent method’ and after warm impetuosity [in following out the same]. So much for the declaration of the distinctions* [among the followers of the Yoga].

b. By ‘mildness’ [as we learn from Bhāvāganesā] is here meant ‘smallness’. The meaning of ‘middlingness’ is the familiar one. By ‘transcendentness’ is meant the exceeding of all measure,—excessiveness, in short.†

c. Now he mentions a method which differs from these methods in being an easy one."
The devotional method. *Aph. 23*—Or by profound devotedness towards the Lord, [the ascetic may attain to the state of abstract Meditation].

a. By "the Lord" (*Iswara*) we mean what will be defined [in §24]. By "profound devotedness" towards Him, we mean a kind of devoted attachment, a peculiar serving of Him, the consigning of all one's actions to Him. The person [under the influence we speak of] desiring no fruit [of his actions] in the shape of enjoyment of sense-objects, or the like, makes over all his actions to Him, the pre-eminent guide. This 'profound devotedness' is a pre-eminent means of abstract Mediation and of the attainment of its fruits.*

The devotional method has reference to the Lord. Meditation may be attained through profound devotedness towards the Lord. With reference to this, he now proceeds to declare, in order, the nature, [§24], the proofs [§25], the pre-eminence [§26], and the name [§27], of the Lord, the order of His worship [§28], and the fruit thereof [§29].

The term 'Lord' *Aph. 24*—The Lord is a particular Spirit defined. (*Purusha*) untouched by troubles, works fruits, or deserts.

a. 'Troubles'—i. e. things that distress,—such as ignorance &., which will be spoken of [in the 2nd section]. 'Works'—i. e. [actions involving] merit or demerit. 'Fruits'—i. e. what ripen out of works, as birth, life, or whatever is experienced [by mortals as the consequences of their actions]. By ' deserts'
are meant those self-continuant conditions, or tendencies [—leading to their inevitable consequences—], which take the name of ásaya [—from the root sti ‘to sleep,—] because they rest on the tablets of the mind until their fruit shall have ripened. [The Lord, to whom no such things are attributable, is declared to be] ‘Untouched’ by these—i. e. not affected by them during any of the three times, [—past, present, or future].

b. A ‘particular Spirit,’—i. e. one who is different from other spirits;—such is the force of the term here rendered ‘particular.’†

c. ‘The Lord’ (Ishwara)—i. e. [—from the root sti ‘to possess power’—] who is accustomed to rule,—who is able to uphold the world by his mere will. Such is the nature of ‘the Lord.’‡

d. Having thus stated the nature of the Lord, he now [§23. b.] states the proofs§ [that such a Being exists].

तत् निरतिष्कार्यः सवैः सङ्ग्राहितम् || २५ ||

Aph. 25.—In Him does the germ of the omniscient become infinite.

a. ‘In Him’—i. e. in that divine Being. The germ of omniscience is the less or more of the knowledge of the past, the future, &c. This is the germ; because like a germ it is the root [of what springs from it]. This [knowledge which in others is less or more] in Him, is infinite, or reaches its extreme limit. [And it is held to be a fair inference that Knowledge reaches the limit of Omiscience somewhere], for, properties that are capable of degrees, such as Parvitude and Magni-

* कृष्णन्तीति केशाः: अविदायो वशयनां: || कर्म धर्मांशोऽ || विपस्क: कर्मस्ताति जनमायुमः: || आफलविवाक्ताः विस्तममूली नेरत इशाया: वासना ब्या:संस्कारः: || तैरप्रसंसु: त्रिब्धीरि कालेषु न संस्कृतः:
† पुश्चविशेषः: || अव्यः पुश्चप्रेमो विशिश्यत हित विशे: ||
‡ इत्यव: || इशानशीलः: || इश्चामात्रेण सकलजनसृष्टिनन्दः: हितं स्वरूपमी-सर्वश्च: || § एवमीशरस्य स्वरूपमिभिय प्रमाणमाह ||
tude, are [in particular instances] seen to have reached their extreme limits,—Parvitude, for example, in an Atom, and pre-eminent Magnitude in the Ether. So too Knowledge and the like, properties of the intellect, are seen admitting of degrees. They reach their extreme limit somewhere, and He in whom they are infinite is the Lord.*

b. Having thus declared the nature of the Lord, and the proof that such a Being exists, he next [§23. b.] declares His pre-eminence.†

स एष पूर्वेषामपि गुरुः कालेनानवेछछदात् || २६ ||

The pre-eminence of the Lord. Aph. 26.—He is the preceptor even of the first, for he is not limited by time.

a. 'Of the first;'—that is to say, even of the earliest [of created beings], such as Brahmā, &c, He [the Lord] is the preceptor, or instructor; for He is not bounded by time, since He is without beginning,—and these, on the other hand, are limited by time because they had a beginning.‡

b. Having thus declared the pre-eminence [of the Lord], he declares His name [§23. b.], with a view to its employment in devotion.§

तस्य वाचकः प्रणवः || २७ ||

The mystical name of the Lord. Aph. 27. His name is Glory.

a. 'His,'—i. e. of the Lord as thus defined [§24], the name,

* तत्र । तात्सत्म । भगवाति । संज्ञानस्य यद्विजः अतीतानागातादिमहाद्विघण्यात्मकः
ङ्कित्वच मूलवात् बीजान्तितत्वो नित्यातितयां काह्वाते । द्याइन्यात्मकः
लाहोत्सस्य सातिशायानौ काद्वामात्येवा परमाञ्ज्यावल्पस्य आकाशिवेच परः
ममहत्य । एवं ज्ञानविषयोऽपि चिन्तमयं संतानम्येन परिवर्द्धमानाः कवित्वरो
तिश्ववतामात्सादिश्वत्य यज्ञचैति निवर्तितस्वास्त ईश्वरः हिति ||
† एवमित्रस्य स्वर्गस्य प्रमाणाभिप्रदाय प्रमादमाह ||
‡ पूर्वेषां । आदिानं श्र्यवानामापि स गुरुपदेशः यत्तस्स कालेनानवेछछदेत्
अनादित्वात् । तेनेन पुत्रातिदिस्ताद्वित सालेनानवेछछः ||
§ एवं प्रभाव्यमुक्तोपासनोपयोगाय वाचकमाह ||
BOOK I. 25

or appellation, is 'Glory' (pranava) [which is the technical term employed in speaking of the mystical name] Om.*

a. 'And of the two [—i. e. of the Lord and this name, or as denoted and denoter,] is eternal. It is conventionally declared,—but not made by any one. Just in like manner as the actual relation between a father and his son is declared [and not created] by some one who says "This is that one's father, and that is this one's son."†

c. He next speaks of worship:—§ 23. b.

† तत्ज्ञड़त्तद्यभावनम् \| २४ \| How the name of the Lord is to be used in worship, and also reflection on its signification.

a. 'Its'—i. e. of this mystical name, consisting of three and a half prosodial moments [viz: \( a = 2 \) + \( u = 1 \) + \( m = \frac{1}{2} \) \( \text{om} = 3 \frac{1}{2} \)], the repetition, or proper pronunciation; and reflection on, or re-iterated mental attention to, its signification—viz: the Lord,—is a means of concentrating the thoughts; therefore it is here stated that the follower of the Yoga ought to repeat the mystical name and to reflect upon its import, with a view to the effecting of abstract Meditation.§

b. He next mentions the fruits [§ 23. b.] of such worship.§

† ततःप्रव्यक्तमेतत्तद्यभावनम् \| २५ \| Aph. 29.—Thence comes the knowledge of the rightly intelligent [Spirit]' and the absence of obstacles.

a. 'The rightly intelligent [Spirit]”—i. e. the Spirit possess-
ed of knowledge,—He being an intelligence who rightly knows,—i. e. who knows in an opposite, or inverse way, [as contradistinguished from mortals, whose understanding—as explained under § 5.—is supposed to flow out and become modified by objects. Such a process of gaining knowledge, being regarded as undersirable in the case of mortals, is not to be imagined to belong to the Lord, who is therefore said to know in some opposite way]. There accrues to him [the ascetic] a knowledge, a complete apprehension, of Him,* [through the practice recommended in § 23].

b. The obstacles [to the attainment of the end in view] will be mentioned. The absence of these means the exclusion of their power.†

c. Now, which are those obstacles? This being a point in doubt, he proceeds to remark as follows.‡

The obstacles of Aph. 30.—Sickness, languor, doubt, carelessness, laziness, addiction to objects [of sense], erroneous perception, failure to attain any stage [of abstraction], and instability [in the state when attained],—these distractions of the mind are obstacles [in the way of the ascetic].

a. These nine, prevailing through the power of the passionate and dark qualities [—the two which are opposed to the element of pure or good in the phenomenal world—] become distractions of the mind:—that is to say, the mind is distracted by these which are opposed to the mind’s concentrating itself on any point.§

* प्रतीयं विपरीतं अभावं विज्ञानातीतं प्रत्यक्षः स चातीतमेति प्रत्यक्षः बेतनो विद्याम् पुष्कः। तस्य अधिगमो चार्म स्वरूपतौ भवति।
† अन्तरायं वस्त्रमानस्तेषांभावं शक्तिप्रतिष्ठानो भवति॥
‡ अथ केत्तत्तरायं इत्याश्च यामाह॥
§ नैव व रजस्तमेवसात् प्रवर्तेयात्मात्त्मात्मात्मात् विश्रेणा भवति॥ तैरेकापताना-विरोषितीविचारं विशिष्यतं स्वयम्॥

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Sickness. b. Among these, 'Sickness,' is a fever, or the like, caused by disorder of the humours.\*

Languor. c. 'Languor' is the mind's inactivity.†

Doubt. d. 'Doubt' is a [sort of] notion that leans to both alternatives. As, for example, [where one hesitates] "Is the Yoga practicable [e. g. for me the doubter], or is it not?"‡

Carelessness. e. 'Carelessness' is a habit of inattention,—a listlessness about the effecting of abstract meditation.§

Laziness. f. 'Laziness' is a heaviness of the body and mind, which causes a want of exertion in the department of abstract meditation.‖

Addiction to objects. g. 'Addiction to objects, (avirāti) is a greediness consisting in attachment of the mind to objects of senses.\$

Erroneous perception. h. Erroneous perception' is a mistaken notion [§8. a.] such as the notion that the thing is silver when it is mother o'pearl.¶

Failure to attain any stage of abstraction. i. By 'failure to attain any stage' we mean the failing, for some reason or another, to attain to, or arrive at, the state of abstract meditation.¶

Instability. j. 'Instability' is, even when the state of abstract meditation has been reached, the mind is not continuing steadily therein.\**

\* तच्च व्याधिः तुषारमयमिधयत्र न्यारादि: \||
† स्पष्टमकर्मेऽध्यात्मकवित्स्य ||
‡ द्रम्ये यक्षगायले विज्ञान संवधय: \| दोग्स माध्यमकस्यानात्मकैति ||
§ प्रस्तुतरक्षणवनविद्यति समाधिसापने और्दासीनस्यम्. \||
‖ आलस्य कार्यविचित्रवर्गवर्गं क्षेत्रविशयः प्रक्षयमावत्वेनु: \||
\$ अविरान्तिकीतस्य विषयमस्यत्वमययथागतः गद्दे: \||
¶ आच्छादं करिकन्या रजस्यविश्वभवणम् \||
¶ अविरातिकीतस्य कृतिकाश्रममेध्यमात्रमाश्रयमात्रासभमात्रि: \||
\** अनन्तस्यतस्तं श्रमयामापि समाधियमृशी चित्तस्यतत्वार्थस्तित्व।
k. These [§30.] are called 'obstacles' because, as they present themselves, they oppose concentration or meditation.*

l. In order to declare other obstacles also, which cause distraction of mind, he says†:

\[ \text{धुङ्कर्मणरात्रिबन्धुवे भावविक्षेपसहमुः} || \ 31 || \]

* एते समाधेरोकारप्रतिप्रश्नस्याद्विकारः इत्युत्तते ||
† चित्तविक्षेपकारायणययंन्त्रायस्य प्रतिपादितयुगात ||
‡ कुतिर्निर्जीविभक्तावर्तमाने विक्रमेऽते दुःखाद्यः प्रवत्तते
§ तत्र दुःख चित्तस्य रागादिवित्येव भावनालक्षणो यथास्य भावनस्त- द्वारापाताय प्रवत्तते ||
‖ दीर्घस्य वास्तवमिथ्यः कारणामिर्मिर्मातयम् ||
$ अन्याभिषेक्यं स्वयं स्व्यं वेपुपुस्तनमनस्थैर्योऽविधः ||
$ श्रासो द्वाराविवाहकरिकं प्रवेशः || प्रवेशः द्वाराविवाहकरिकनिर्गमः ||

Aph. 31.— Grief, Distress, Trembling, and Sighing, are accompaniments of the distractions.

a. When, from whatever cause, distractions [such as enumerated in § 30.] have arisen, then these, viz. Grief, &c. [§ 31.] come on.‡

Grief. b. Among, these [§31.] ‘Grief’ is a modification of mind, resulting from [other] mental affections and characterised by annoyance, in consequence of which annoyance sentient creatures exert themselves for its removal.§

Distress. c. ‘Distress’ is a tremulousness of mind, arising either from external or internal causes.||

Trembling. d. ‘Trembling’ (angamejayatwa) is a shaking of the whole body which prevents steadiness either in prescribed postures or in mind.§

Sighing. e. ‘Sighing’ (shvāsa) is an excessive entrance of air into the body. An excessive expiration of air from the body, is what is meant by prashvāsa.¶

f. These [§31.], prevailing along with the distractions [enumerated in§ 30.], are to be excluded by means of ‘exercise’
[§ 13.] and 'dispassion' [§ 15.] as aforesaid; and therefore it is that they are mentioned here.*

h. He now mentions another method for the prevention of the obstacles [§ 30.] together with their supervenients [§ 31].

Aph. 32—For the prevention thereof let one truth be dwelt upon.

a. For the prevention, or hindrance, of these distractions, one should dwell upon, or again and again confine the attention, to one truth,—some accepted truth,—by force of which, when concentration on one point has taken place, the distractions subside.†

b. He next states another method, premising some mention of purifying processes which conduce to the perfecting of the mind.§

Aph. 33.—Through the practising of benevolence, tenderness, complacency, and disregard towards objects [i.e. persons who are respectively in possession] of happiness, grief, virtue, and vice, the mind becomes purified.

a. 'Benevolence' is good-heartedness; 'tenderness' is compassion; 'complacency' is sympathetic joy; 'disregard' is indifference. He should exercise these, respectively, towards the happy, the grieved, the virtuous, and the vicious. That is to

* त एते विषेषपैसते प्रवर्तमाना क्षेत्रान्तत्मासभारायम् मां निरोदया इत्यत्तमार्थदशम्।
† सोपादविषेषप्रतीपार्थिपिमुपायान्तरमाह॥
‡ तेषां विषेषाणां प्रतिपार्थिपिमुविविधाकरिकस्य विषेषां विषेषां विषेषां: प्रवर्तमार्थदशम।
§ हे इसानी विषेषसंस्कारापृक्षकरिमेकायणपूर्वकमुपायान्तरमाह॥
say, when people are happy, he should show benevolence, saying, "Blessings on their joy!";—and not [show] envy. When people are grieved, he should show tenderness, saying 'By what means, verily can they be freed from their grief?';—'and not [show] a disposition to stand aloof. And when people are virtuous, he should exhibit complacency, by sympathetically rejoicing in their virtue,—and not [show] aversion by saying, "What!—are these forsooth virtuous?" And in regard to the vicious he should practise simply indifference, showing neither sympathy nor aversion.*

b. In the aphorism, by the words, 'happiness' 'grief', &c. are denoted those to whom these belong. So, in this manner, by the purifying influences of friendliness, &c, the mind being rendered cheerful, the production of abstract meditation takes place readily.†

c. This purifying process is an external one [and not an intimate portion of the Yoga itself]. As, in arithmetic, in effecting the calculations of questions of Alligation, &c. the operations of Addition &c., are valuable [not so much in themselves, but] as aids in effecting the important matter, so by exercising benevolence, &c, which are [moods of mind] opposed to aversion and covetousness, the mind, in which composure has [thereby] been produced, becomes fitted for meditation—that 'in which there is distinct recognition of an object' [§ 17.]. &c. Covetousness and aversion are the very chief raisers of distractions:—if therefore these be radically extirpated, then.

* श्रद्धा रुपा | श्रद्धा है: | उपेक्षा औदासीन्यं | एता यष्ठां | तथार्थं | श्रद्धा नाममेव | क्षतिः प्राधिकारिः प्राधिकारिः नाममेव | नाममेव

† सूचिते सुल्खूःकारित्वादसत्ततः प्रतिपादितः | तदेवं मैथिलिपरिक्रमणं विचित्र परार्थिवस्वरूपं मनं
through its composure [and freedom from distraction], the mind
the more readily becomes concentrated on one point.*

d. He mentions another expedient.†

\[\text{अभिष्पृह्द्विधाराणायोऽव प्राणस्य} || ३८ ||\]

Another expedient

for combating dis-

traction.

Aph. 34.—[Or, he may combat distrac-
tions] by forcibly expelling and by restrain-
ing the breath.

\[\text{a. The 'expelling' of the breath is the} \]
vomiting or emitting it [by a slow but com-
plete expiration]. The 'restraining' it, is the stopping it [by
shutting the mouth and closing both nostrils with the fingers
of the right hand]. And this, we mean to say, takes place after
\[\text{inhalaion} \]—though mentioned in the aphorism as if im-
mediately following \[\text{expiration} \], because, after expelling
the breath, it is impossible to \[\text{restrain} \] it without [having made a
previous] inhalation. Thus, then, the regulation of the breath
[\[\text{प्रणायद्वा} \], being of three descriptions according to the
distinction of 'expiration' (\[\text{रेखका} \), 'inspiration' (\[\text{पुरका} \), and
'restraining' (\[\text{कुम्भका} \), causes steadiness of the mind, and
its concentration in a single direction.]‡

\[\text{b. He states another means of steadiness.§} \]

\[\text{विषयवती वा प्रवेशिक्तरणा रियतिनिरििन्नो} || ३९ ||\]

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* परिक्रमावेद्वांक मै । यथा गणिते भिष्यकार्यवहाराणामाणिनिपन्दये
सञ्चितितर्कमोक्षारकत्वेन प्रतानकमीनिपन्दये प्रभावते एवं \[\text{द्वेषरागदिग्राहित-}
पक्षमूहवेद्यादिभावनया समुत्सारदिपस्वार्थ \\ चित्ते \[\text{सम्भावातिदसमाखिद्धियोग्यं सम्प-}
तोते} \। रागदेशमवेव मुख्यतया विशेषपुर्वादयत: । \[\text{तौ चतमुड़मुड़कृतीस्य स्थातां}
तदा \[\text{प्रसर्वङ्कर्मसो भवते} तथाः कार्तता ||

† उपायात्मसालां

‡ प्राणस्य प्रक्षेप्रेव \[\text{वमन रेखनिमितियादतु} \। \[\text{विधारण कुम्भकं} \। \[\text{त्वायिः}
पुर्वकारत्व। \[\text{रेखकोत्तरं पुरकं बिना विधारणासम्बन्धवतु} \\। \[\text{तदेव रेखपूरककुम्भक-}
मदेन निविध: प्राणयामक्षतस्य रियतिमेकामात्ता \[\text{निषाधाति ||}

§ \[\text{रियतिनिरििन्नायान्नमात्तो} ||

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Another expedient. *Aph. 35.—Or a sensuous immediate cognition, being produced, may serve as a cause of the steadiness [of the mind].*

a. To complete the sentence, we must supply ‘of the mind.’

b. Objects of sense are odour, savour, colour, touch, and sound. Wherever these exist as fruits, that case of perception, or especially immediate cognition, is sensuous:—and this, when it is excited, causes fixation of the mind.

c. Mystical sense-perception.

Mystical sense-perception.

Thus, then, through this or that organ, the perception arising of this or that celestial sense-object becomes a cause of the mind’s concentration in one direction.

d. He mentions another expedient of the like description.

Another expedient. *Aph. 36.—Or a luminous [immediate cognition, being produced,] free from sorrow, [may serve as a cause of the steadiness of the mind.]*

a. To complete the aphorism, we must supply ‘an immediate cognition, being produced, may serve as a cause of the steadiness of the mind.’
BOOK I.

33

8. Here, by the word 'lumen' (jyotis) is meant the light that consists of the Pure element [out of the three elementary qualities that constitute the phenomenal]. A luminous immediate cognition [§ 35. b.] is that in which this [Pure element] is excellent, abundant, exceeding.*

C. 'Free from sorrow,'—that is to say, that cause of the steadiness of the mind in respect of which [agency] all sorrow, which [—see Sâñkhya Lecture, § 61.—] is a modification of the Passionate [or foul element of the phenomenal universe], is removed by virtue of the exercise of the 'beatific' [degree of meditation—§ 17. g.,—where the ascetic, not yet liberated from the phenomenal, is nearly freed from the two coarser of its three chains].

D. The meaning is this, that, on the disappearance of all 'modifications' [§ 5.] through the beholding of perfect knowledge, steadiness takes place in the mind of him who, in the midst of the lotus-cup of his heart, broods on the Pure element of thought [spread out in the heart] like the milky ocean when its waves are stilled.†

e. By means of exhibiting another expedient, he declares an object [worthy of being meditated] in the meditation 'in which there is distinct recognition of an object.'§—[§ 17].

meyevarâgâvidyâm yâ chintâm || 37 ||

Dwelling on admirable examples. Aph. 37.—Or the thought, taking as its

* अन्त उपोत्सद्यं सयत्रेश सार्वेकं प्रकाशं उच्चते । स्मृत्तते सूगातात्मिकशब्दं विचारं यथा: स उपोत्सद्यं प्रवृत्तः ॥
† विद्याका विगतसुलभप्रदा भविष्यमात् शोको रजः परमाभ्यो यथा: सा चेतस: स्नातिनिष्टिष्ठय: ॥
‡ अभयं: सत्यपरामर्शो विभवं विभवं संभवते प्राप्तिकारात् सत्यविष्टिके चेतस: स्वेतमुणावतं हति ॥
§ उपायात्मकसदीन्द्रयं सम्प्राप्तसमाध्यं दशः ॥
object some one devoid of passion, [may find what will serve as a cause of the steadiness of the mind].

a. To complete the aphorism we must supply "may [find what will] serve as a cause of the steadiness of the mind."*

b. 'Devoid of passion,' i.e., who has abandoned all desire for objects of sense,—like Sanaka and others. [The mind, we repeat, may be steadied by the expedients previously mentioned,] or the thoughts of the Yogi, directed to this [—i.e. to one devoid of passion as Sanaka was—], becomes fixed;—that is to say, the unimpassioned thought becomes more firmly steady through reflecting on one whose thoughts are devoid of passion.†

c. He mentions another expedient of this description.‡

स्वपनिरालम्बननः वा ॥ १२ ॥

Recourse had to dreaming and sleeping. Aplh. 38.—Or the dwelling on knowledge [that presents itself] in dream, or in sleep, [may serve as a cause of the steadiness of the mind].

Dreaming defined. a. 'Dream' is that wherein the soul is affected through the mind alone, when the modifications of the external organs of sense have departed.§

b. 'Sleep' has already been defined[—see § 10].

c. [We say, then, that] knowledge dependent on dream, or dependent on sleep, when dwelt upon, causes steadiness of mind,§—[there being in either case nothing to distract the attention].

d. Since [different] men have different tastes; on whatever thing the Yogi places his faith, by meditating on that same

* मनसं न्यातिनिष्ठः धनमम्बतीति वाक्येषः ॥
† वीरागः परित्याग्यायुय्याभास्तनकारिः । तद्विषयकं वा योक्षिष्ठं निष्पृथं भवितं वधर्षतिविद्रोहो भावनया विरंतं चितं रक्षिष्ठतेऽ भवितेऽः ॥
‡ एवद्विषयप्रथमेंतमाह ।
§ प्रत्यक्षविद्यादीन्यथंते: मनोमाधेन् वज्र भोज्यते मात्रम्: त स्वप्नः ॥
‖ निद्रा उत्तरवेदनः ॥
§ स्वप्नालम्बनं निद्रालम्बनं वा ज्ञानालम्बनं चेतसं रिख्यती करोति ॥
thing he may attain, what he wants [—viz. steadiness of mind]:—in order to declare this, he states as follows.*

Anything you may be dwelt upon to steady the mind. Aph. 39.—Or [the steadying of the mind may be effected]: by pondering anything that one approves.

a. [That is to say]: the mind becomes steadied when any object that one prefers is pondered, whether external, as the Moon or the like, or internal, as a congeries of arteries or the like.†

The fruit of meditation. b. Having thus exhibited the means of accomplishing meditation, in order to exhibit the fruits, he proceeds to remark.‡

To apprehend the infinitely small or atomic and to the infinite. Aph. 40.—His mastery extends to the great.

a. The ascetic effecting, by these methods, steadiness of mind, obtains, through meditation on subtle objects, unresisted mastery as far as the Atoms;—that is to say, his mind, in dealing with subtle objects, even as far as the Atoms [which elude the cognizance of ordinary perspicacity], is nowhere baffled. In like manner no mental obstacle arises anywhere to him meditating the gross, even to the extent of infinite magnitude,—as the Ether, for example;—but everywhere he is uncontrolled,—such is the meaning.§

* नानाशचित्तायागांनि वसमुन कर्मियुष्मुनि योगिनः अह्वं मनवति तस्य अनेनापि अक्तीहितस्थिरि प्रतिपादवृद्धेचाहि।

† यथाभिसते वस्तुनि वाहे जन्त्रदाहार्यावट्यर्वे नारीवाचारी वा भाववाले वेदः स्मरणवति ॥ † एवमुपायानु प्रदश्ये: पितृप्रस्थवं लेखमाथः ॥.

‡ प्रभापवं वर्तस्यार्यमावयोऽयोगिन: सृष्टिविद्यावान्वितरेण परमाणवनावतः वस्तीकारे प्रतिपादतः जये क्रिये परमाणपुर्यथे सुहासिन्यये अस्य मनो न प्रतिहन्ति इति: ॥ एवं स्युतमाकाशादिपरमप्रलयीप्येनम्भाववतः न कविचेतसः प्रतिश्रुतं उपपरि किंतु सर्वस्य तुतैः अयस्मात्तिष्ठः ॥.
b. Of the mind thus by these methods rectified, what is the aspect [or actual condition]? To this he replies.*

श्लोणां वेदीयमेजात्स्वेष्व मणियोहितमण्डलप्राहोऽयु तत्स्व
तदवजनतासमाप्तिः || ॥ ॥

The state of the mind properly intent on a single object.

Aph. 41.—To that [mind whose ‘modifications’ [—all save that there remains some one object of meditation—] have disappeared, there occurs, as [occurs] to a noble gem [—e. g. rock-crystal, when brought into conjunction with a coloured substance—], when intent on any one out of these—viz.—the perceiver, the perception, and the perceivable,—a tinging thereby.

a. That is to say—to that [mind] whose ‘modifications’ [§ 5.] have disappeared, which has repelled all modifications except that which has to be pondered,—which has accomplished that concentration ‘in which there is distinct recognition’†[of a single object to the exclusion of all others,—§ 17.].

b. ‘Out of [the three viz.] the perceiver, the perception, and the perceivable’—i. e. Soul, the organs of sense, and the [five] elements.‡

c. ‘To it [—the thought—] intent on any one [of these §41, b.—] there occurs a tinging thereby.’ By ‘being intent thereon’ we mean attending to that alone. ‘A tinging thereby,’—i. e. the [thought’s] coming to consist thereof [by taking the colour or character of the object as its own];—the coming to be of the same description;—that is to say, it [—the thought—] becomes modified into the aspect of that § [which is thought upon].

d. He mentions an illustration. To the noble—i. e. pure [transparent and colourless]—gem, such a gem as rock-crystal or the like, there occurs this or that colour in consequence of its

* एवमेमिश्वायात्स्वेष्व चेतत: कीर्तिः रूपमण्डलतत्वायः ॥
† श्रोणां इत्यथो यत्स्व तत्स्व निहृद्येयातीतिरिक्ततृते: सम्प्रजस्यमण्डलं योगस्य-लयं: ॥ ॥
‡ प्रभुदेवमण्डलप्राहो पुरुषो नियतस्यमुविजु ॥
§ तस्तत्तत्तद्वजनातसमाप्तिः । तत्स्वयं तदेकादात । तदशनता तन्मययव । तथा-विषया समाप्तिः: । तृषुपरिपर्णमो भवतीमयः ।
being the receptacle of this or that colour, [—as when the red or other colour of flowers has place within a crystal vase—]. In like manner, to the stainless pure element of thought [§ 36. d.] there occurs the hue of this or that, through the adjacent hue of this or that thing which is meditated upon.*

e. 'The perceived, the perception, and the perceiver'—such is the inverse order in which these are to be understood [instead of the order adopted in the aphorism—], because it is on 'the perceived' [—the external or objective—] that meditation is first fixed,† [—see § 17.e. &c].

f. He now states [in three aphorisms] a fourfold division of the abovementioned [§ 41] change;‡ [of the mind into the likeness of what it ponders].

शब्दार्थानिकलेश्वरीणा सत्तवका " § २ "

The first stage of the mind properly intent, Aph. 42.—This [change of the mind into the likeness of what is pondered—§ 41—], when mixed up of the fancy of the 'word,' the 'meaning,' and the 'knowledge,' is [technically termed] the 'argumentative.'

a. A 'Word,' is what is apprehended by the organ of hearing, or [in the technical language of the grammarians] a manifestation§ (sphota).

b. The 'Meaning' i. e. the thing meant by a sound or word is a genus [—such as 'cow,' 'horse,' —] &c.,∥ [see Sáhitya Darpana § 12].

c. 'Knowledge,' is a modification of the understanding [—see § 5 and 6—] where the quality of Purity prevails§ [—to the suppression of the elements of Passion and Darkness,—see§17g.]

* श्यान्तमाणे। अभिजातस्य निर्मलस्य मणे। स्पष्टिकारिद्यमेण। तत्तदृश्यम्।
वशान्त। तत्तदृश्यमणे।। एव। निर्मलस्य चित्तसतलस्य। तत्तद्विधन्यवस्तुत्परिमाणानु
तत्तदृश्यमणे।।
† भाषायमहिष्ठात्पित्य व्यस्तानि भोजकीय यथा। प्रथमं भाषात्मक एव
समाधिकरितान्।। ‡ इद्वन्मुक्तस्य एव समाप्तेऽहितुपविवेकमर्माव।
§ ओषधिविन्दताः। स्फेरों वा शब्द।।। अन्येऽज्ञान्यः।
∥ श्रान सत्यप्रधाना शुद्धितः।।
d. A 'Fancy' has been already defined* [in Aph. 9]:

e. 'Mixed up of these'—i.e., in which the three—viz. the 'Word,' &c., [§ 42],—by mutually commingling, appear in an [ambiguous and] fanciful shape,—in the shape [at once] of the word 'cow,' [for example], the thing 'cow,' and the notion 'cow'—this is what is called [technically] 'the argumentative' (savitarka) change† [of the mind reflecting a mixed object of thought—while the attention is divided among the sound, the thing signified, and the knowledge of the thing.]

f. He now mentions that 'non-argumentative' [affection of the mind] which is the opposite of the one just defined‡ [§ 42].

स्थूतिपरिवृद्धि स्वरूपवृत्तयार्थानिर्भासाः निरूपितश्च ॥ १ ॥

Aph. 43.—On the clearing off of the memory [of the word and the sense attached to it by convention], the [mental] display only of the thing itself as if of something indefinite [and, no longer referred to any term]—no longer regarded as being what is meant by the word 'cow,' or what is meant by the word 'horse,' &c.—, this [affection of the mind which no longer reflects a mixed object of thought—§ 42] is that which is called [technically] the 'non-argumentative'.

a. 'Of the memory'—i.e., of the memory of the convention as to the sense of the word. 'The clearing off'—i.e., the departure. When this takes place, the change [of the mind]: when it reveals the thing itself alone, as if devoid of any character [which would suggest a term as applicable to it],—when it [the mind in its changed state—§ 41] is employed about the object to be pondered alone [without regard to its having any name], and thus clear of 'fancy' [—nothing being pondered but

* विकल्प उत्कल्ष्यः

† तैत्तिर्यः यथायमेत शब्दाद्वय: परस्पराध्यायेन विकल्पसङ्गेन भय: प्रतिभासनः गौरिति शब्दोऽगौरित्यां गौरिति भानमिथ्येनाकरणसः सा सावित्कौ समापितिरित्युच्यते।

‡ उत्कल्ष्यविपरीतं निरूपितकर्मानाः।
the actual thing itself—], is what is called the 'non-argumentative' [affection of the mind]; such is the meaning.*

b. In order to declare another division, he says:†—

एतत्तेऽव सति विचारनिविचारः सूक्षमविषयान्यायः ॥ ३३ ॥

Aph. 44.—Just by this [mental affection under the two aspects explained in Aphorisms 42 and 43], that which is [technically termed] 'deliberative' (sa-vichāra), and [that termed] 'non-deliberative' (nirvichāra), where the object pondered,—instead of being gross as in these two preceding cases—] is 'subtile,' has been [sufficiently] explained; [—the distinction between this pair, out of the four referred to at § 41 f., being the same as that between the other pair].

a. Just by this mental affection, in the shape of the 'argumentative' [§ 42] and the 'non-argumentative' [§ 43], where the object is a 'gross' one [as contradistinguished from the 'subtile' objects,—see § 44 b.—], the pair of mental affections also, in the shape of the 'deliberative' and the 'non-deliberative,' where the object is 'subtile,' has been explained.‡

b. What sort [of mental affection] is that where the object is subtile? That [mental affection] is so called, the object whereof, such as the 'subtile elements' or the 'organs' [§ 17. f.] is subtile. By this [mention that the object, in the case of the latter pair,—§ 44, a.—as 'subtile'] it is declared that in the former [pair] the object is 'gross,'—for [in truth] it is on the gross elements that it [—the former pair § 42—43—] is dependent. That is [called] the 'deliberative' [§ 44] in which the 'subtile object' appears whether as the object of a question as to the name, the meaning, and the notion [§ 42], or

* स्थूते: | शार्दार्षसप्तत्तसूते: | परिशुद्धितप्रसत्सश्ला | स्थूपू: वेत्र

† भेदान्तर भ्रात्तिद्वितुभाग ॥

‡ एतत्त्व सति विचारनिविचारः सूक्ष्मविषयान्यायः सूक्ष्मविषयापि सौज-चारनिविचारः चारसामायायः क्षर्यायायः ॥
apart from any such question, but yet as qualified by the characters of space and time, &c. That [on the other hand] is [called] the 'non-deliberative' [§44], in which the 'subtile object,' in the shape of the Subtile Elements or the Organs, independently of the properties of space and time, &c., is presented simply as the thing itself. It is of this [pair of mental modifications] alone that the objects are 'subtile' [—and not of the other pair,—see §44. a.]

c. In reply to the question how far [the term] 'where the object is subtile' [§44] [extends], he says:—

एक्षया सूक्ष्मविज्ञानमात्रेऽविद्यान्यदिनीष्ठां वसाध्यत् ॥ ५ ॥

The limit of analysis. Aph. 45—And 'the having a subtile object' ends with the Indissoluble.

a. This fact that has been mentioned of the 'deliberative' and the 'non-deliberative' mental affections [§44], that their object is a 'subtile' one [§44. b.], ends with the Indissoluble,—meaning, by the 'Indissoluble,' Nature, [that primordial principle—see Sāṅkhyā Lecture §7—] which is nowhere resolved [into anything underlying it],—or which [to take another etymological explanation] declares or suggests nothing. It is at this point that 'the having a subtile object' ceases; [—seeing that, beyond this, there exists nothing more subtile lying further back.]

b. To explain:—in the modification of the Qualities there arise four divisions—(1) that which has a diversified character,
(2) that which has an undiversified character, (3) that which merely has a character, and (4) that which has not a character. [By] 'that which has a diversified character' (vishishtatā-līnga) [is meant] the [gross] elements [Śaṅkhya Lecture §33]. [By] 'that which has an undiversified character' (avishishtatā-līna) is meant the subtle elements and the organs [Ś. L. §25]. [By] 'that which merely has a character, (līṇa-mātra) is meant Intellect [Ś. L. §8]. [By] 'that which has not a characteristic attribute' (alīna) is meant the First Principle [Ś. L. §7] beyond which there is nothing subtile* [underlying or originating it.]

c. He next mentions, as the topic presents itself, the motive for [valuing] these mental affections [or tinges, §41.]†

ता एवं साध्वीनस्मान्धिः || ॥ ६० ॥

What the aforesaid mental affections constitute.

Aph. 46.—These themselves constitute Meditation with its seed' [§17. b.]

a. 'These themselves,' i. e. the mental affections above described. Meditation 'in which there is distinct recognition' [§17 b.] is called [meditation] 'with its seed'—i. e. that which is with a seed or with something to rest upon—because all these [varieties of mental affection which we have been treating of] have something to rest upon† [—which—see §17. i.—must eventually be deserted.]

b. Now he states the fruit of the 'non-deliberative' [mental affection], seeing that, of the other mental affections, this 'non-deliberative' one [§44] is the fruit.§

* तथापि । गुणाना परिपरे चतुर्वृत्त पर्वाणि विशिष्टात्मकश्चिदिश्चिदिश्चिदि तिलकमात्रमात्रं चेति । विशिष्टात्मको मूलानि । अविशिष्टात्मक तत्मात्मनिविद्याणि । तिलकमात्रं बुद्धि: अतिग्रामप्रयोगमिति नात्: पं तृत्यमात्रस्तीतिस्तुते भक्ति।
† एतत्सभ समाप्पस्ततां प्रमुखे प्रबोधनमाह ||
†† ता एकायतत्वात्त्वात्मान्मत्ययः । सह वीणेन आलम्बनेन वर्तते ह्रति साधींः सम्बन्धः: समाधिप्रथ्ये स्वरूपां साध्वन्यवात् ||
§ अथेतराः समाधिपति निविवकान्तलागवारिवाराय: पालामह ||
The fruit of this. Aph. 47.—When wisdom has come, through the ‘non-deliberative’ [mental affection], there is spiritual clearness.

a. What we mean by ‘non-deliberative’ has been already explained* [§44.]

b. ‘Wisdom’ here stands for ‘purity’;

c. In comparison with the ‘argumentative’ [mental affection], when the object is a gross one, the ‘non-argumentative’ is the superior. In respect of that too the ‘deliberative,’ whose object is a subtle one, [is the superior]. In respect of this again the ‘non-deliberative’ [where the object is subtle, is the superior]. And when, in virtue of pre-eminent practice of this there has arisen wisdom, or purity, then there is spiritual clearness. By ‘spiritual’ we mean what resides in the soul, or in the understanding. Such clearness [viz. spiritual clearness] arises [from the ‘non-deliberative’ mental affection with a subtle object]. And it is just this spiritual clearness which we mean by the firm steadfastness‡ [attained on the removal of distractions—§32].

d. [Well],—this having been attained, what next? To this he replies.§

From spiritual clearness comes right knowledge.

Aph. 48.—In that case there is knowledge which holds to the truth.

a. By ‘knowledge which holds to the true’ we mean that knowledge which is never overshadowed by error,—which holds to the truth,—i. e. to the real.||

* भाष्यात निर्विचारसम् || † वैशारद नैैवेद्यम् ||

† साहित्योऽस्थुलविषयमेऽपयो नितिविचाराय: प्राधान्यं। ततो:सः सम्बन्धि- चतुर्यायाः: साहित्यायाः। ततोऽसः नितिविचारायाः। भाष्यास्तु प्रक्ष्याम्यासवस्ाहैसार्वे नैैवेद्ये सति भाष्यमप्रसार:। आर्यानै बदुपै वर्त्तित इत्यथालं। तार्य: प्रसार- सःसुपातं। एवंैव विचारस्य वैशारायं वत् स्वत्तौ द्वाराैःनात्ति॥

§ तस्मात् सति निर्बलसतीवाय। ||

∥ कते सत्य विचारित करारिकापि न विचारितार्थावादमेति सा क्रतम्यथ प्राप्त ||
b. 'In that case'—i.e. when spiritual clearness has been attained, this [true knowledge] takes place.*

c. And, through this rightly intelligent view, regarding everything as it really is, the Yogi attains to pre-eminent Concentration† [§2].

d. He now states the distinction of this from other [forms of] correct knowledge.‡

शुतानुमानसङ्गरम् यम्यविषयविशेषार्थाभावात् || ४९ ||

Aph. 49.—[This kind of knowledge differs] from the knowledge due to testimony and inference because the object of these two is not particulars but generals.

a. By 'testimony' we mean scriptural information. By 'inference' we mean what has been already defined [at §7 a.] The knowledge which arises from these two [sources of knowledge] has generals [and not individuals] as its object; for neither testimony nor a [logical] sign [tekunpio] is able, like a sense-organ, to convey a knowledge of particularities§ [meaning thereby the ultimate and no further explicable distinctions that exist between individuals generically similar and numerically different].

b. On the other hand this meditative knowledge—that associated with the clearness which comes through the 'non-deliberative' [mental affection—§347] differs from these two kinds of knowledge [§49 a.], in its having individualities as its object;—that is to say, [it differs from them] because its object is the individual 'subtile element' or the individual Soul itself.¶

* तत्क्रियालयसः नाति महत्ततिलयः ||
† तस्माच श्रवणोकारसः क्षायवपयनो योगी प्रक्षर्ण योगं प्राप्तः ||
‡ अस्या: प्रक्षर्णदेष्टि विशेषायमाणः ||
§ शुतानुमानसः || अनुमानमुक्तसः || तन्न्यय या जायते प्रक्षा सार्वतसः विशेषायमाणः ||
¶ इत्य पुराणिविवाचितार्थावसमुपेता समाधिप्रक्षा तन्न्यय तत्प्रक्ष्र्णः विशेषादिविशेषायाः ||

विशेष: मूत्तालामय: पुष्पचतां व विषयों यस्य तत्कालिनयः ||

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[And so this knowledge, since its object is the particular, has an object other than that which belongs to testimony or inference.]

c. Moreover, when this has been attained, one can discern with one's ordinary organs even minute things, hidden or very far off.*

d. He states the [especial] fruit of this correct knowledge.†

Aph. 50.—The train [of self-reproductive thought] resulting from this puts a stop to other trains.

a. The [self-reproductive] continuous flow [of thought—§18] produced by this [meditative] knowledge [§49] prevents other trains, whether they arise during relaxation or concentration;—that is to say, it makes them incapable of producing their effects. It is for this reason that it is directed that one should addict himself to this kind of knowledge alone.‡

b. Having thus described Meditation where there is distinct recognition [of an object §17], in order to declare that in which the distinct recognition is dropped [§17 j.], he says:—§

Aph. 51.—On the removal of this also, since there is removal of all [the mental modifications], the Meditation is 'without a seed.'

a. On the removal, i.e. on the dissolution, of this also,—i.e. of the meditation where there is distinct recognition of an object [§17],—when all the modifications of the mind [§5] have been resolved into their causes [or sources—as a jar, when broken, is resolved into the earth which it was made of—], so

* किश्चास्यां नृमल्याविहित्विक्रुद्गता वर्तुनी तीक्ष्ण्याश्व प्रकाशस्ताति ||
† अस्य: प्राप्या: फलमाह ||
‡ तथा प्राप्या जनितो यस्मिन्स्वकारस्तथा युत्यान्वान्जान्त्रिकमिच्छायाः संस्कार-रत्नतिरिक्तति स्वकार्यकारणाश्वाकर्मार्गीतीतथः: । अतस्ताःनेव प्राप्यामये विदुरतुप्तं स्वामि ||
§ एवं समप्राप्यात्मकास्त्मार्थभिषयाय समप्राप्त वकुमाह ||
that there arises merely a continuous train [of thought self-reproductive], thereupon, as there is nothing but negation. 'This is not.' This is not—meditation appears with relinquishment of the seed [§17 b.]; on which taking place, the soul is said to abide in its own nature pure—alone—emancipated.*

Recapitulation. b. Well then [—to recapitulate briefly—], having set forth the definition [§ 2] of concentration which is the subject of the work [§ 1], the explanation of the terms 'Modification of the mind' [§ 5] and the 'Prevention' thereof [§ 12], the definition of 'Exercise' [§ 13] and 'Dispassion' [§ 15] and having thus stated the nature of and the difference between these two expedients; then having stated the division of Concentration, into principal and secondary, by distinguishing it as 'Meditation in which there is distinct recognition' [§ 17] and that 'in which distinct recognition is lost [§ 18]; then having exhibited diffusively [§ 20—22] the expedients [for attaining to concentration], after premising an exposure of the 'Spurious semblance of concentration,' [§ 19]; then, with a view to exhibiting an easy method, having determined the nature of the Lord [§ 23—24], the proof of His existence [§ 25], His pre-eminence [§ 26], His name [§ 27], the order of His worship [§ 28] and the fruits thereof [§ 29]; then having described the distractions of the mind [§ 30] and their supervenients, grief &c. [§ 31], and diffusively, the means of combating these—viz. the dwelling upon some one truth [§ 32], the practice of benevolence &c. [§ 33], the regulation of the breath [§ 34], and other such means—viz. 'sensuous immediate cognitions &c.' [§ 35—39]—as are conducive to Meditation with or without distinct recognition of an object; having declared the mental affections [§ 41], with an eye to the winding up, with their definitions [§ 42—44], their fruits [§ 46—48] and their object

* तत्स्यायं समप्रभावस्यापि निरोधं प्रविष्ठः सति सर्बसा विचित्रवीणां स्थकारं प्रविष्ठलयानं या संस्कारमात्रा श्रीति हृदेति तस्या नेति नेतिकेवलं पर्युदास- नानाभिर्यजस्तस्माधिरिव्यविश्वति यस्मन् सति पुरुषः स्वरूपितेऽस्मद्: केवलो मुक्त इति इति
[§ 49]; then by finally summing up, in regard to the Meditation with distinct recognition and that without distinct recognition of an object,—in words to the effect that Meditation without a seed is preceded by that which has a seed § 51, the chapter on Concentration has been expounded* [by Pantanjali.]

c. Thus is completed the First Book—that on Meditation—of the commentary, composed by the illustrious great king and governor, King Bhojaraja, on the Aphorisms of Patanjali's System of the Yoga.†

d. The commentator, it will be observed [—see Introduction, b.—] justifies Patanjali's undertaking to expound the Yoga, by citing a passage from the Veda [—the Nachiketa Upanishad—] recommendatory of the Yoga. The Yoga, therefore, under that name, was recognised antecedently to Patanjali, and is not to be regarded as an invention of his.

e. The term Yoga, we were told [§ 2], implies the hindering of the modifications of the thinking principle. All the six Hindu systems, five of which we have already partially examined, agree in regarding the distinction between Subject and Object as the most momentous of facts, and the emancipation of the former from all entanglement with the latter as the one desirable end. In their treatment of the Objective the systems

* तद्नापितकं तथस्य योगस्य त्वक्षणं चित्तवृत्तिनिरूपवदनां व्याख्यानं अभ्य- सवैरायणः तस्योपाये इत्यस्य स्वरूपं भेदाभिन्य, सम्प्रभासाम्प्रभासात्मेऽन योगस्य मुद्यामुख्यमेदुस्ख्य, योगायमासप्रभासाख्य विस्तरं गोपायक रक्षये, 

† हि श्रीमहाराजाधिराजकेशराजेदेवविशिष्टाय पालकप्रत्येकाय वासस्तुग्राहायास्मातः इति प्रथम: समाधिपादः समासः
differ, at least in appearance, more widely than in their treatment of the Subjective. The Vedanta denies reality—or most grudgingly allows any thing of reality—to the Objective. The Nyaya accords to it a reality co-ordinate with that of the Subject, giving impartially the name of Substance to both. The Sankhya steers a middle course between these two. It treats the Objective as an aggregate of qualities, which exist as such but not as substances. In this respect, the Sankhya comes even nearer than the Vedanta to Bishop Berkeley. The Yoga, as far as we have seen, concurs with the Sankhya on this point. While the systems thus differ in regard to the Objective or Material, they all agree, on the other hand, in regarding the Subject (atman)—call it Soul, or Spirit,—as a self-dependant reality. The only dispute here is, whether Soul, or Spirit, is one or manifold. The Vedanta holds that it is one; the other systems, so far as we have yet seen, that it is manifold. It is to be observed that nowhere in any of the systems does the notion of a created spirit present itself. The Vedanta availing itself of a sufficiently loose analogy, speaks of one Soul pervading all bodies as one thread might pervade a necklace of golden, silver and earthen, beads; while the Sankhya urges the objection that if Soul were but one, then all would be happy when one is happy, all would die, when one died, and so on, which is contrary to experience, [Sánkhya Lecture §48 and 45]. But, whether Soul be one or manifold, every one of the systems holds it to be self-dependant. Soul is the substance—beneath which there stands nothing;—and the pity, in the estimation of Hindu philosophy, is, that anything should stand above it,—any more than beneath it. It ought to stand alone—apart from everything phenomenal.

f. In order to repel the transient or phenomenal, according to the Yoga [§12] we must have recourse to exercise and dispassion, or asceticism and mortification.

g. By means of ascetic exercises and the mortification of all desires, the mind is supposed to attain to a state of undisturbed Meditation [§17], where some one single object is pondered, to
the exclusion of all others. But as the practised swimmer parts with his last cork or bladder, so the soul of the ascetic must in due course part with every object, and at length meditate without any object at all [§18]. To effect this being a matter of difficulty, devotion to the Lord [§23] is recommended as a comparatively easy method. In admitting the existence of a Divine Being (Ishwar) in whom the good qualities belonging to man reach their limit, the Yoga, hence named the seshwara sankhya differs from the Sânkhya of Kapila, which is known as nirishwara.

h. As the ascetic is exposed to obstacles, these are discussed by Patanjali [§30—31], and means for combating them are indicated [§32—39].

i. When all obstacles have been thus removed, the mind is supposed to be as free from all contamination of the phenomenal as the pure crystal is free from the red colour which seems to belong to it while a rose is seen athwart it.

END OF BOOK I.
a. May that three-eyed Lord of the World, by whom were shown the several means for securing the riches of Concentration (yoga), attainable with great difficulty, be [adjuvant] for the attainment of what is desired!*

b. Thus then having declared, in the First Book, the Concentration, along with its means, of him whose mind is abstracted [from all objects];—how, preceded by the practice of means, does the concentration of him whose mind is not abstracted, advance to accomplishment. [Since this question presents itself—] in order to set forth the practice of what is instrumental there-to, he declares the practical [part of] Concentration.†

* ते ते हुष्मायोगकृतिसिद्धे वेन दशितादि उपायसस्त ज्ञानयोगव्यक्ति प्राधितास्ति
† तदेत्र प्रथम पारे समाहितवितस्य संपाद्यो योगभविषय व्युद्धितवितस्य कथमयायाभस्सबूतः कथग्जाताभाष्यायताभ्याश्सायती तसाधनानुष्ठानपत्रिपादनाय कि-प्राधितास्ति
Aph. 1.—The practical [part of] Concentration is mortification (tapas), muttering (swádhyáya), and resignation (právidhána) to the Lord.

a. The penances and tattings enjoined in another Institute [viz. the Dharma-shástra—], are what is meant by 'mortification.' 'Muttering' is the muttered repetition of formulae preceded by the mystic name of the deity [B. I. § 27]. 'Resignation to the Lord' is the consigning to Him, the Supremely Venerable, without regard to fruit, all one's works. These are what are called the practical [part of] Concentration (kriyá-yoga).

b. For what purpose is this?—He replies.†

Aph. 2.—It is for the purpose of establishing meditation and for the purpose of extenuating afflictions.

a. The 'afflictions' (klesha) will be mentioned [under § 3], the 'extenuating' of them, is to oppose their producing their effects. 'Meditation' is what has been already defined [B. I. § 20, f]. The 'establishing' of it, is the repeatedly taking into one's thoughts [the thing to be meditated upon]. That the purpose, or motive, of which is this, is what is so called [i.e. is what is spoken of in the aphorism].‡

b. That is to say,—these, viz, penance, &c., being practised, rendering inert the 'Ignorance' and the other afflictions [§ 3] that assail the mind, sustain the part of subservients to Medi-
tation. Therefore it is to the practical [part of] Concentration that the Yogi should first direct his attention.*

c. 'For the purpose of extenuating affliction,'—this has been stated [in § 2];—what are here meant by afflictions? He replies†

अविद्या क्षेत्रमुतरेण प्रसुपातनविविधतमोदारायाम || 4 ||

Aph. 3.—The afflictions are Ignorance, Egoism, Desire, Aversion, and Tenacity [of mundane existence].

a. And the 'afflictions,'—Ignorance and the rest,—the definitions of which will be stated [in the sequel], are five; and these, giving rise to distress, the characteristic of which is its being obstructive [to what we miserable mortals wish], are called 'afflictions,' because they, operating in the mind, consolidate that modification of the [three] Qualities which is recognised as mundane existence‡ [—the state of existence which it is the aim of the Yogi to eschew].

b. Although these are all equal in respect of being afflictions, yet, in order to declare that 'Ignorance' (avidyā), from its being the root, is the principal one, he says.§

अविद्या ततः तथाः प्रसुपातनविविधतमोदारायाम || 4 ||

The source of the afflictions.

Aph. 4.—Ignorance is the field of the others, whether they be dormant, extenuated, intercepted, or simple.

a. 'Ignorance' means delusion; the notion, in short, that

* एवेकुण्डमाति । एते तपः प्रमुखो स्वस्तमानाधिकं गतानविदारीन् क्रेत्राल्लितीकुर्वित्त: समाधेषपकर्कतां भजन्ते । तस्मात प्रथमः क्रियायोगा-वधारणारुः सोमिना विविधत्वमाति ॥
† क्रेत्राकारणार्यं इतुस्त । तेषव के क्रेत्रा इत्यत्भाष ॥
‡ क्रेत्रा वादिष्ठेआयो वस्तुनामानलक्षणः पदः । ते श्रान्तानलक्षणं परित्यायमुप-जन्यं: क्रेत्रासद्वद्वयायन्त । तेहि शेषसि प्रमाणमानः संसारलक्षणं गुण-परिणामं हृदयित ॥
§ तत्त्वमपि सौष्ठवं तत् ये क्रेत्रले सूक्तभूतलवादिष्ठेयायः प्राधान्यं प्रतिपद्यितेऽसाह॥
what is not Soul is Soul. This is the 'field,'—the place of origin, of the others, viz., 'Egoism,' &c., which are severally fourfold through the division into 'dormant, &c. Therefore, where Ignorance, in the shape of a mistaken notion [that what is not soul is soul], becomes inoperative, there the springing up of the 'afflictions' is not seen; but, since, where this mistaken notion really exists, they are seen to spring up, it is quite settled that it is Ignorance that is the source.*

b. 'The dormant, extenuated, intercepted, and simple':—among these, those 'afflictions' are called 'dormant,' which, deposited in the mind, do not give rise to their effects for want of something to wake them up;—as in the state of childhood;—for the child's 'afflictions,' though present in the shape of mental deposits, are not developed for want of something to assist in awakening them.†

c. Those [‘afflictions’] are the ‘extenuated,’ which through one's meditating something that is opposed to each severally, their power of producing their effect having been rendered inert, abiding in the mind as a species of mental deposit, are incapable of giving rise to their effects without an ample appa-ratus [of auxiliaries];—for example [such are the ‘afflictions’] of the ascetic Yogi.‡

d. Those [‘afflictions’] are the ‘intercepted,’ which abide with their power overpowered by some strong ‘affliction,’—as

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* अविश्वास मोह: । अनावश्यकता सामन्त दाति वायुत । सा श्राव्य प्रसादोमिश्र-परोणामिस्तारीणां प्रवेक्ष प्रसुतादिवेदेऽन चुन्तिवानां । अतो यथाविश्व विप्यय-शान्तिस्वभावाय तत्र कृष्णान सरस्तारीणां नोक्तां शेष्ये विपययान-संत्वेवेच तथायुज्ञवनस्तावृ विभक्तेव युज्यवनस्तावृ ।

† प्रसुतानुविश्वायचिक्षोदयायायामैति । तत् ये कृष्णाभितमुमृत स्थिताः प्राप्तकाल-भवे स्वयं नाराम्ये तेन प्रसुत: इत्यर्थं । यथा बाल्यवस्त्यायाः । बालस्तं महावासायेण स्थिताः अधि कृष्ण: प्राप्तकालस्वयं न भव्यवने ॥

‡ हि-वासनायेण स्थिता अधि कृष्ण: प्राप्तकालस्वयं न भव्यवने ॥

| । तेन तन्य: ये स्वस्वातिप्रकाशायन्त्या श्यामेवतात्कात्यतंत्रायांस्त्रो वज- | नाविद्वेष्टेन बैतलक्ष्यायाय: प्रसुतं सामर्पिन्तरं न स्वयंमार्ज्जुः स्वामा: ॥

यथा अभ्यासको योगिन: ॥
desire ['is overpowered and 'intercepted'] when there is the condition of aversion, or aversion when there is the condition of [an overpowering] desire;—for those two, mutually opposite cannot simultaneously co-exist.*

e. Those ['afflictions'] are the 'simple,' which operate their several effects when the things with which they co-operate are beside them;—[such are,] for example, things adverse to Concentration at all times during the state of non-abstraction.†

f. 'Ignorance,' though standing moreover as the root of these four kinds [of 'afflictions'] severally, is recognized as [also] attending them; for nowhere is there found the nature of 'afflictions' having the character of being irrespective of the attendance of error; and when that, being a falsity, is removed by right knowledge, these ['afflictions,'] like burnt seeds, never spring up again; hence it is ascertained that Ignorance is their cause and Ignorance is their attendant. Therefore they all partake of the name of Ignorance; and, since all the 'afflictions' cause distraction of mind, the Yogi must cut these off at the very outset.;

g. He defines 'Ignorance.'§

अनित्याशुचिः लाभाद्वितीय नित्यशुचिविनिविस्तारानितिरविदा || ॥ ॥

* ते विद्विष्णु: ये केषचित्तवत्व क्षेत्रयानिभृतस्तत्तप्रस्तिन्ति । यथा द्वासान्वस्यां रागो रागावस्यां वा: द्वै: । न धनोः परस्तविद्वृत्तोऽविन्यत सम्प्रवृतत्व ॥

† ते उदराः ये प्रतसत्तकारिष्ठयः घंघं कायमित्रिकवर्तमेयति । यथा सर्वदेश वीणपरिपथगत भुतान्तरदायाः ॥

‡ एवं प्रतेकं चतुर्विधानामार्गा मूलसालेन शिष्टात्मविद्या अन्तैयलेन प्रतिव: नाहि कवितिष्ठी खेशानां विपश्याव्यात्मिज्ञानेऽपेक्षार्थां स्वव्याप्तवृत्तिः । तत्त्वाभिः मिश्यामूलायां अविवाहारिः स्मरयाविज्ञानेऽपेक्षार्थां न कवित्वात्रोऽहः स्वतःति अविवाहानितमात्मविवाहान्विती वैवं निर्विवाहते । अतः सर्वं स्वव्यात्मविपेक्षसः सायत्त खेशानां चित्तविक्षेपकारिवान् योगिना प्रथममेव तत्क्षणेऽहः कर्तव्य हितस्वाभावे ॥

§ अविवाहाय लक्षणमाह ॥
Aph. 5.—Ignorance (avidyā) is the notion that the uneter-
nal, the impure, evil, and what is not soul,
is [severally] eternal, pure, joy, and soul.

a. The definition of ignorance in general is this,—that, igno-
rance is the notion that what is not this is this. The decla-
ration of the varieties of that same [is made in the aphorism].
The notion that there is eternalness in things un eternal, such
as water-jars, is called ‘Ignorance.’ So too the notion that
things impure, such as the body, are pure; and the notion that
the objects which are evil are joy; and the notion that the
body, which is not the soul, is the soul, [—as when a bumpkin
fancies that his eye sees, or a phrenologist that his brain
thinks—]. This explains the mistake of vice for virtue, and of
the useless for the useful.*

b. In order to define ‘Egoism,’ he says.†

Egoism defined. Aph. 6.—Egoism (asmitā) is the identifi-
ing of the power that sees with the power of seeing.

a. The ‘power that sees’ is Soul. The power of ‘seeing’ is a
modification of a Quality of ‘Purity’ [—see Sānkhya Aphorism,
B. I. §§62,] unobstructed by ‘Passion’ and ‘Darkness,’ in the
shape of the internal organ [or mind.] What is called ‘Ego-
ism’ is the notion that these two things, entirely different as
being the experienced and the experiencer—the unintelligent
and the not unintelligent,—are one and the same. For exa-
ample,—Nature, though really neither agent nor experiencer
fancies ‘I am agent,—I am experiencer’:—this blunder is the

* अत्यस्तनु तत्ततितातो स्विष्टत्वविशया: सामान्यतः व्यक्तं। तत्स्य एव
मेदद्रतिपादनं। अनितेयु घातादिपु पित्तत्वपिदामानो स्विष्टत्वविशयेऽि।
एवंभकुशिका कायारिका गुणत्वाभिमानमानो दुःखपूच विष्णुभिः
मुक्ताभिमानो नानानाम श्रीरे आत्मत्वाभिमान:। एतेन अच्छै युष्मभ्रमो
सन्यंचार्यक्रमेऽव्याख्यातः।।
† अर्थस्सिद्धां चौर्चीधिकुमार।।
BOOK II.

affliction' called 'Egoism.'*

b. He states the definition of 'Desire' (rāga).†

Desire defined. Aph. 7.—Desire is what dwells on pleasure.

a. 'Dwells on pleasure'—i. e. reposes on [—or is the affection of the mind when the thought rests on—] joy. This 'affection', named 'Desire,' is a longing, in the shape of a thirst, for the means of enjoyment, preceded by [—or, in other words, consequent on] the remembrance of enjoyment, on the part of him who has known joy.‡

b. He states the definition of 'Aversion' (dvesha).§

Aversion defined. Aph. 8.—Aversion is what dwells on pain.

a. 'Pain' is what has been already defined [—B. I. §31. b.]. Of him who has known it, disliking what things occasion it, in consequence of his remembrance of it, the feeling of disapproval is the 'affliction' called 'aversion.'∥

b. He states what is 'tenacity of life' (abhiniyēsha).

स्वरत्वाधी विदुषो जिप तन्मुनन्यो समिनिवेश: || 9 ||

The clinging to mundane existence. Aph. 9.—Continuant through its self-reproductive property, even on the part of

† द्वापर: पुरुष: । द्वापरशक्ति रथसम्बायणमत्तमत्र: सार्विक: परिष्ठार्यो अन्तःहरण: । तयोभेयोक्तेन जहांजबलवन्या्नमात्र भिन्ययोरक्तामानो अस्वभावयुयः । यथा । प्रकृतिरस्तुतुतु: कर्ममोकस्माइः राहिताकाः भोक्षामिरिमलिभमते सो रसाधिकास्यो विपयविद्यात: क्रेन्त: ॥

∥ रागस्य लक्षणमाह ॥

† मुखमनुष्ठात निषा मुखमनुष्ठाय: । मुखस्य मुखागस्यत्पूर्वक: मुखसाधने-पुरुषाः पुरुषाः रागसाधने-क्रेन्त: ॥

§ द्विगत्य लक्षणमाह ॥

॥ दु:समुक्षलक्षण: । तदहिमस्य तदनुस्तिपूर्वकः ततसाधने अनमिलसतो यो स्य: विधाना: काः । द्विगत्य लक्षणमाह ॥

§ अभीनिवेशामाह ॥
the wise, attachment to the body is 'Tenacity of life'.

a. Continuant 'through its self-reproductive property';—that is to say, it flows on by reason of its own nature, just by reason of its being self-continuant. The 'affliction' called 'tenacity of life' is what prevails in the case of every one, from the worm up to Brahmā, without any concomitant cause [in addition to its own self-continuant property], in the shape of the constant clinging [which expresses itself in such terms as], "May I not be separated from the body and things sensible, &c.,"—this springing up in the shape of dread, through the force of the impression from the experience of the pain of a death that took place in a previous life.*

b. Since thus, then, non-abstraction is made up of the 'afflictions,' the 'afflictions' are at the outset to be removed by the practice of intentness on a single point;—such is the import.†

c. And not without their being known can these be removed; therefore, having, with a view to the knowledge of them, declared their name, source, division, and characteristic, he now states the division of the methods for the removal of these bipartitely gross and subtile‡.

The Subtile afflic-
tions how to be evaded.

Aph. 10.—These, when subtile, are to be evaded by an antagonistic production.

a. These subtile 'afflictions,' which, abiding in the form of mental deposits, do not occasion any change, in the shape of a

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* स्त्रस्य रसेन संस्कारेण वहितीति स्त्रस्वाहि । भूर्वात्मातमारणदुःखा नुभवत्वानावलि महर्ष्यपुरुषायः समुपजयायम् । राजार्जितादिकेलिङ्गम् वियोगो मा भूर्वात्मातमारणदुःखा नुभवत्वानावलि महर्ष्यपुरुषायः । सर्वस्यात्मकेञ्चित्वारुपयः निमित्तं बिन्न च्युतस्मानं भविष्ये विशेषाखः । कृष्यः ॥

† तदवः व्युथानस्य कृष्याकृत्वात् एकाप्रताम्यासेन प्रथमं कृष्यः । परिहित्या इवास्यः ॥

‡ नचाहारानां तेजां परिहारः सक्यः कृर्तुमिति तज्ज्ञानाय तेजादृष्टेऽन्त्र कृष्यं विभागं तक्षणमभिपाय त्यूथस्मलोक्ष्यद्विभिन्नानां तेषां प्रहणोपपविभागमाह ॥
BOOK II.

'modification' [—see B. I. § 5,—stored in the mind, like Locke's ideas' while not objects of attention—], these are 'to be evaded,' to be avoided, 'by an antagonistic production' by an alteration adverse to them. When the understanding, with its deposits, having done its work, lapses into its cause, viz., egoism, then how should these ['afflictions,'] being deprived of their root, possibly continue?*

b. He now mentions the method for the removal of the 'gross' ones.†

ध्यानशेयास्त्रूचयः || १९ ||

The gross 'afflictions' how to be got rid of. Aph. 11.—Their 'modifications' [—when the 'afflictions' modify the mind by pressing themselves upon the attention—] are to be got rid of by meditation.

a. The 'modifications,' in the shape of pleasure, pain, or indifference, which consist of these 'afflictions' that have set in operation their effects,—these are 'to be got rid of,' to be quitted, by means of meditation, i.e., by intentness of the mind on a single point;—such is the meaning;‡

b. These 'from their being gross,' can be removed by the mere practice of what purifies the mind [—see B. I. § 33, c—], as the coarse, gross dirt on clothes and the like is removed by mere washing; but that subtile [impurity] which is in them can be removed only by such [more recondite] expediens as bleaching, &c.§

* ते सूक्ष्मः कृष्णः ये वातनास्तेवक्ष्यता न ब्रम्हीयं परिणाममार्गमति ते प्रतिप्रस्वोप प्रतिलोमपरिणामेण ह्यास्त्रूचयः || स्वकारणास्त्रूचयं इत्यार्थं सवासं प्रियवदा प्रविशं मृत्युं भवति तदा कुत्स्तेषा निर्दूषणानो च सम्भवः ||
† स्थूलानां बहानाप्यामाः
‡ तेन्द्र इन्द्रावमार्गकार्यां या: सुखुमः:समोहास्तिकः: इत्ययः क: ध्यानेन विश्वेताभवतश्वेतेन ह्याः ह्यात्मया इत्ययः ||
§ विषयप्रती कर्मार्थमार्थाश्च इव यथास्त्रूचयां निर्दूषितश्वेत बहादृशः च च: स्थूली मलः प्रक्षालनमार्थाश्च नित्यते रसु तत्र सूक्ष्म: सैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौसैौs

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c. Having thus mentioned what the ‘afflictions’ are, he remarks as follows, with the view of mentioning the stock of works* [that stands at each man’s credit or discredit].

One’s merits and demerits. * Aph. 12.—The stock of works, whose root is the ‘afflictions,’ is what is to be had fruition of in this visible state, or in that unseen.

a. By ‘the stock of works’ the nature of this [that he is speaking of] is set forth, for works exist only in the shape of mental deposits. †

b. By ‘whose root is the afflictions’ the cause is set forth, since ‘the afflictions’ alone are the cause of acts.‡

c. By ‘what is to be had fruition of in this visible state, or in that unseen,’ the fruit is declared. What is to be experienced in this present state, is ‘what is to be had fruition of in this visible state.’ What is to be experienced in another life, is ‘what is to be had fruition of in that unseen.’§

d. Thus some meritorious acts, such as the worship of the gods, performed with excessive impetuosity [—see B. I.§21, b—], bestow, even in this life, fruit in the shape of rank, years, and enjoyment,—as distinguished rank [—that of a demigod —], &c., accrued, even in this life, to Nandishwara, through the force of his worship of the divine Maheshwara. So to others, as Vishwamitra [—who, according to the Râmâyana, from being a Kshattriya was raised to the rank of a Brahmân—], through the efficacy of penance, rank and long life [have accrued]. To others [has accrued change of] rank only,—as the change to another rank, &c., of those doing wicked acts with hot impetuosity, such as Nahusha [who was changed to a snake]. and Urvasi [—the nymph who was punished] by her meta-

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* एवं कृत्सनां तत्त्वमाधियाद कर्मशः स्वाभिष्टायामानाम् ||
† कर्मशः कृत्सनं तत्स्थवपापाहितं यातो वासनाः स्वापिष्टाय कर्माणि ||
‡ कृत्स्मूलः कृत्सनं कारणामनाहितं यत: कर्मणां कृत्स्मा एवविशिष्ट मू ||
§ द्वाराशत्कम्ब्रवेदनीयः इत्येन फलपुरास्य अहस्मशब्जय जन्माणि अनुमभन्यो द्वाराशत्कम्ब्रवेदनीयः || जन्माण्तरादुप्रवेदनीयो ५द्वाराशत्कम्ब्रवेदनीय: ||
morphosis into a creeper in the grove of Kartikeya. In this way is the rule to be applied, according to circumstances, distributively or collectively.* [—each well-deserving or ill-deserving person being understood to receive rank, or years, or enjoyment, one or more of them, or all of them, or none of them,—and so on through the string of permutations and combinations possible.

e. Now he mentions the fruit of the stock of works divided according to its division† [into merit and demerit].

The fruit of works. _Aph._ 13—While there is the root, fructification is rank, years, and enjoyment:]

a. The ‘afflictions’ above-mentioned are the ‘root;’ whilst these remain unsubdued, of these acts, virtuous or vicious, ‘rank, years and enjoyment,’ are the ‘fructification,’ i.e. the fruit. ‘Rank’ means the being a man [or a god, or a beast,] or the, like. ‘Years’ mean abiding for a long time in the body. ‘Enjoyments’ mean sense-objects, the senses, and the aggregate of pleasures and pains, because the word _bhoga_ [—here rendered ‘enjoyment’—] is formed [from the root _bhuj_] so as to denote the object, the instrument, or the state‡ [of enjoyment]:

b. The gist of this is this, that the mental deposits of works, collected, from time without beginning, in the ground of the mind as they by degrees arrive at maturation, so do they existing in lesser or greater measure. [—the sum of the merit

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* तपासिः कामितपुण्यानि कर्मणि देवताराधनादीनि तीनस्वेगेन कुताननिव जन्मानि फले जात्मायुमोहगत्वक्षण प्रयत्नविषति यथा नन्दीकर्षण भगवन्महेश्वराधि बलादिवै हृद्य जन्मानि जात्मायो विशिष्याः प्रायुक्तत:।। एवमन्येश्व विशामित्वादीनां तपो: प्रभावाद्यायुगी। केवलविज्ञातिरेत्र। यथा तीनस्वेगेन हुष्टकर्मकर्ता नहुम्म- दीनो जात्मानतादिपरारम उपेक्षाय तान्तिकेयानि लताहुष्टया। एवं वप्शत- समस्तकथ्यक्षेत्रे यथायोगे योजस्वः।।

† इदमी कार्मिकानदर्शी स्मितार्थं फलस्माह।।

‡ मुलमुक्तकार्यं केशा। केशाः। तेषाः भूस्वरूपं सत्त्वं तेषां कर्मणा कुशालाकु- शल्कपायाः। वेपाः। फले जात्मायुमोहगत्वक्षण। जातिर्मुखत्वात्राः।। आयुर्भ...
being lesser than that of the demerit, or conversely—], lead to
their effects in the shape of rank [raised or lowered—], years,
and enjoyment* [or experience of good or ill].

c. In respect of the ‘rank,’ &c., which have been declared to be
the fruit of acts, he states, according to the works that are the
cause of each, which is the cause of that effect.†

ते व्यादपरितापफला: पुन्यापुन्यहेतुतुलाद \[ १८ \]

What works have Aph. 14.—These have joy or suffering
what fruits, accordingly as the cause is
virtue or vice.

a. ‘Joy’ means pleasure; ‘suffering’ means pain. Those the
fruit of which are joy and suffering, are what are so named [—i.
c. are what are denoted in the aphorism by the compound term
here analysed]. By ‘virtue’ (punya) is meant any good
deed; by ‘vice,’ its opposite. Of what things these two, viz.,
virtue and vice, are the causes, the nature of these things [is
what is meant by the compound term punyapunyahe tulutvat;
and it is ] thereby‡ [—or accordingly as the cause is virtue or
vice, that the effect is joy or suffering].

b. What is asserted is this, that the rank, years, and enjoy-
ment, originating in good works, are pleasant fruits; and what
originate in evil acts are painful fruits.§

c. This twofold character [of the fruit of works] is in respect

रकार्तं कर्यासयम-ध:। भोगा विषया इन्द्रियाणां सुखदुःखमेव कर्मकारणमात-साधनव्युत्पत्त: मोगशास्त्रयं॥

* इत्रमयते विविधावनाः असातसातित: कर्मकर्मासंया यया यथा पाक-
मुप्यात्मित तथा तथा गुणवचनायायेति सिद्धता जायायु संगमकार्यांनेते॥
† उक्तां कर्मजङ्गले जाताधिकार घिरारं स्वर्णकर्माणि नृसारण कायवक्षतित्रमाह॥
‡ त्लाद: सुस्ख। परिताप: दुःख। त्लादपरितापः परं पेषा ते त्यात्मा:। पुष्पं
कुशां कर्म:। ते पुष्पमुनि कर्णे पेषा तेषा मावक्षतित्रमाह॥
§ एतत् कम्मबधाति पुष्पकम्मार्घाजायामोगाः लहादपता:। अपुष्पयारहः पर-रितापफला॥
of mortals simply; but to the Yogi all [mundane experience] is sorrow, as he proceeds to state.*

Pleasure and pain alike vexations to the Yogi. Aph. 15.—And, to the discriminating, all is grief simply, since the modifications due to the Qualities are adverse [to the sumnum bonum] through the vexations of the various forms [of Nature], and of anxiety and impressions self-continuant.

a. That is to say,—[in the opinion] of him who understands discriminatively the ‘affections,’ &c., every instrument of experience [whether of pleasure or of pain] that comes under his view, is, like food with poison in it, a grief only,—something felt to be against the grain.†

b. Since the Yogi who has become a complete adept is distressed even by the slightest pain,—as the eye-ball, and no other member, experiences great pain from the mere touch of a thread of wool, so the discriminating [rotary of Quietude] is averse to the adherence of even a very little pain;—how is it [that he shrinks from such pains]? To this he replies, ‘through the vexations of the various forms, and of anxiety, and of impressions self-continuant.‡

c. Since there is increase of desire in proportion as more objects are enjoyed, and since these [objects] are causes of other pains occasioned by their non-attainment, they are really nothing else than griefs [—according to the principle that the nature of the cause is not other than the nature of the product

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* एततः भाषणमात्रापेश्य| दृष्टिकृत्य योगिनस्तु सर्व दुःख मित्याह ॥
† परिश्राक्केशादिविकस्य परिद्रश्यमाणं सकलामेव मोघसाधनं सत्यवत्तुः
दुःखस्वेत्तथा चत्तुर्दीर्घानायमित्याभ: ॥
‡ क्षमादेवताभिनितो योगी दुःखशेषायुविज्ञते यथाक्षेपात्मूर्णात्तु
स्वप्नविगृहणोद्वृतं नेतरद्रव्यं तथा सब्जिक्षे स्वत्तुः
कथाभियाह परिश्राक्केशापांक्ष:॥
—] ; thus is it that the various forms [ of Nature presented to us in the shape of objects ] are sorrow.*

d. While the means of enjoyment are being enjoyed, since there must ever exist an aversion towards what is hostile to that [ enjoyment,—so that thus ever "surgit amari aliquid medio defonte leporum"—], even at the time of experiencing pleasure, the pain of distress is hard to be got rid of,—such is what constitutes the pain [ called ] anxiety.†

e. As for the fact that 'impressions self-continuant' are griefs,—the sense of enjoyment, and the sense of suffering, that arises on the contact of objects which one desires or does not desire, originates in one's [ mental ] field a corresponding self-continuant impression. Again we [ thence ] experience sensations of the same sort, so that, since, through the emergence of innumerable self-continuant impressions, the mundane state is never cut short, everything whatever is a grief.‡

f. 'And since the modifications due to the Qualities, are adverse.' Of the qualities, viz., Purity, Passion, and Darkness the modifications [or psychical influences] which arise in the shape of Pleasure, Pain, and Indifference, are opposed to one another, since they reciprocally are overpowered or do overpower. These are but griefs, since they are, in absolutely every instance, the cause of grief§ [—grief continuing while the mundane state due to the Qualities continues.]

* विश्वासीणूपमुन्ययामानानं यथायथं गद्यौर्विवेद्यस्तिनात्तिकतत्स्य दुःखान्तः
रसाध्यन्तित्वातश्च दुःखच्छूदित्वा परिणम्युःकलम्
† उपमुन्ययमानेव तत्तत्पतंभरं प्रति दृष्ट्वा सवर्दैवावस्थतावत् सुखानुभवं
कायर्वत अपित तापःसं इष्टरिहाराब्यति तापः-भता
‡ संस्कारः ब्रत्व । स्वाभिमानानि्ममताविप्लवस्तिपि व मुखसंवृंः संवाचियो-
पयायमानात् तथा विशेषतः स्वभावगतस्त्वाभावः। पुनःविद्वर्तुदुःखम् इत्य-
परितित्वतस्तित्वारिहाराब्रेशः संसारानुपुस्तालस्वविद्युः कलम्
§ गुणविद्विवियाभूतः। गुणानि सत्रज्ञतामति यथैवः सुखुः स मोहयुः
परस्त्राविभावाभिमातः तिरथः जावत्वतेः । तासं सम्ब्रजेव दुःखानुभवातु-
दुःखान्तं कलम्.
g. What is asserted is this, that to the discriminating one, who desires entire and complete cessation of suffering, the whole quaternion [enumerated in the aphorism] are causes of the alleged description* [i.e., causes of grief]. Hence, since all objects exhibit themselves in the shape of vexations, therefore the harvest of all works is in the shape of vexation alone.†

h. This, that, since the aforesaid fund of 'afflictions,' the harvest of [each one's] stock of works, takes its rise in Ignorance, and since Ignorance, as being in the shape of false knowledge, is to be expelled by correct knowledge, and since correct knowledge consists in the ascertainment of what is to be rejected and what to be accepted, with the means [of rejection, &c.,]—in order [—I repeat—] to declare this, he says.‡—

हेयं दुःखमनागतयं || १६ ||

What is to be shunned. Aph. 16.—What is to be shunned is pain not yet come.

a. Since what has been is past, and what is being experienced is incapable of being shunned [whilst being experienced] it is only mundane pain not yet arrived that is to be shunned:—such is what is here asserted.§

b. He states the cause of that which is to be shunned.§

क्रृष्णस्योऽसंयोगो हेयेद्वेत् || १७ ||

* एतदुःखसम्भवति । ऐकांतिकायनासैरकाशं दुःखनिभ्यायनवेच्छनी विवेकक्षु \ उत्कृष्ट्यार्जुणे सज्जने || यावस्तवं विषयं दुःखास्तियं निर्माणतिः तस्मात्सर्वेक्षमं बिपोतं दुःखस्य एवति ||

† तदेषुस्मुक्तस्य क्रृष्णमृत्यूश्चित्विपक्षक्षराश्रितियानन्दनावायामोऽभव || मिथ्याश्चान्तस्य सम्यग्हानस्य ससाधनह्योपगर्भार्यप्रसंग्नस्यवपविवर्तवात्‌ तत्त्वभिधानं याह ||

‡ भृस्मस्य अतििकान्तलवायुभूयमनस्वयं तस्मात्सर्वक्ष्यिनागतेऽवेति ||

§ हेयेद्वेताद्वेत्नाश ||
The origin of evil. *Aph. 17.—The cause of what is to be shunned is the conjunction of the seer with the visual.

a. The 'seer'—in the shape of Thought. The 'visual' means the principle of understanding [which does not itself see, but is Thought's organ]. The conjunction of these two, occasioned by the absence of discriminative knowledge,—their contact as the experienced [—for all that seems external is developed out of the principle of the understanding—] and the experiencer,—this is the cause or reason 'of what is to be shunned,'—of pain—of the world in the shape of a modification of the Qualities;—because when this sucesases, the mundane state sucesases,—such is the meaning.*

a. We have spoken of 'the conjunction of the seer with the visual.' Among these things, of the 'visual' he states the nature, the products, and the motive.†

The nature and purpose of the visible. *Aph. 18.—The visual [—including the visible—] whose habit is illumination, action, and rest, and which consists of the Elements and the Organs, is for the sake of experience and emancipation.

a. 'Illumination' is the property of 'Purity.' 'Action,' in the shape of exertion, is that of 'Passion.' 'Rest,' in the shape of fixation, is that of 'Darkness.' Of which these,—illumination, action, and rest,—are the habit, or the essential nature,—that is what is so described [—i.e. described in the aphorism by the compound epithet here analysed]. Thus has its nature been set forth.‡

* द्वार चिक्रूप: । दर्श बुद्धितवः । त्योरविक्रेत्तात्तिपुरुषः यो असी संयोगो भोगमोक्ष्येन सत्त्वनां सद्गुणस्य दृश्यम् गुणयानिराममुषस्य संसारस्य हेतु: कारण तदह्यत्ता संसारिनिवृत्तमिति।
† दृश्यम्: संयोग इत्सः । तन्त्र दृश्यस्य स्वरूपम् कार्यम् प्रयोजनाराह ।
‡ प्रकाशः सत्य सध्यम् । क्रिया प्रवृति रजसः । स्थिरतिनिर्माणस्य तमसः । तः प्रकाशिक्रियानिश्चितयः श्रीतुः स्त्रा भारविक रूपं वस्त्र तत्त्वाविनिर्भौतिक स्तुत्तपत्तिः निर्देशः ।
BOOK II.

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b. ‘Consisting of the Elements and the Organs.’ The ‘Elements,’ according to their division into the Gross and the Subtile, are Earth, &c., and the rudiments of Odour; &c. The ‘Organs,’ according to their division into the organs of knowing, the organs of action, and the internal organ, are of three sorts. Of which this two-fold character of percept and perception is ‘what it consists of’—a modification not other than itself,—that is what is so described [—i. e. described as ‘consisting of the Elements’ and the Organs’]. Thus have its products [—which are not other than Nature herself—] been stated.*

c. ‘Experience’ means what has been already defined [at § 13. α]. ‘Emancipation’ is the surcease, occasioned by discriminative knowledge, of the mundane state. Of which these two experience and emancipation, are the motive or purpose, that is what is so described [—i. e. described by the compound epithet now analysed—], that is to say ‘the visual including the visible.’†

d. And since this, the ‘visible,’ which consists of modification in the shape of various conditions, requires to be known as what is to be shunned in order to declare its conditions, he says.‡

विशेषाविशेषाद्वांत्यकामिति भूतानि स्थितिमिति वृद्धिविदीनि मन्यतनांत्यस्त्या-दीनिनि। इन्द्रियायन युद्धावरोद्दायकमन्त्रिवायात्करणमेवं जनितिप्रायस्य उद्देश्यमेत्यथा-श्रवणप्रभाव परिणामः यथस्तत्त्वाविषयमित्वनेन कार्यंस्योत्तम्॥

* मृते मद्याप्यत्त्वसम्बन्धे भूतानि स्थितिमिति वृद्धिविदीनि मन्यतनांत्यस्त्या-दीनिनि। इन्द्रियायन युद्धावरोद्दायकमन्त्रिवायात्करणमेवं जनितिप्रायस्य उद्देश्यमेत्यथा-श्रवणप्रभाव परिणामः यथस्तत्त्वाविषयमित्वनेन कार्यंस्योत्तम्॥

† भूषणं: कपिलस्वरूपं:। अपवर्गं: विविधप्रत्यूष्टिकं: संसारानुग्रहं।।। तत्र भूषणाय श्रवण: यथस्तत्त्वाविषयं र्यमित्वमेव:।।।

‡ तस्य देशस्य: नानाध्यक्षपरिणामात्मको श्रवणेन नानाध्यक्षात्मकोत्तम:। कर्षणमुदाह॥

1
formed of. Among these, the 'diverse' are the gross elements and the organs; the 'non-diverse' are the subtile elements and the internal organ; the 'merely [once] resolvable' is intellect [—which is resolvable into the Undiscreet, but not further—]; the 'irresolvable' is the Undiscreet [or nature]:—thus has it been declared.*

b. The four conditions [of development] of the Qualities are set forth as necessarily requiring to be known at the time of Concentration, because we recognise the Undiscreet, which consists of the three Qualities, as being present everywhere that these are,† [—so that if we did not know these, then the Undiscreet, the cause of bondage, might be present undetected].

c. Since the visible requires first to be known as that which is to be shunned, having thus explained it, with its conditions, in order now to explain what is to be accepted [and not to be got rid of—viz.] the 'seer,'—he says.‡

**ह्रष्ट्र द्विक्षितः शुद्धो राति प्रवयानुपययः** || २० ||

Soul defined. *Aph.* 20.—The 'seer' [soul] is vision simply, though pure, looking directly on ideas.

a. The 'seer,' i. e. Soul, is 'vision simply,' i. e., mere Thought. This 'though pure,' i. e. though abiding as itself, without becoming modified, or the like. 'Looking directly on ideas':—'ideas' are thought coloured by objects:—it looks 'directly on' these, immediately,—without the intervention of successive stages, or the like. What is asserted is this, that, whilst it is only the

† गुणानां पर्वाण्वस्यादिश्वरोऽश्चतव्या हृदयादिप्रमोधसमर्थित । तसे विशेषा महाभूतस्तत्रव्ययणी । भविष्यशास्त्रमाश्रयते कर्षे । लिङ्गामार्गसुद्दृढः । अतिहाम-यस्मात्युक्तम्।

‡ सवेत निगुणहस्यस्यादिश्वरस्यान्वितेन प्रत्यभिज्ञानादवर्त्य हृदयादित्येन योग काले चतुर्तीर्थ पर्वाण्व निरविहयानी।

§ एवं हृदयेन दस्यस्य यथं शात्त्वकार्तश्वस्यासर्वप्रत्य व्यास्यान्वितर्भें ब्रह्म व्यास्मु माहः।
intellect that becomes coloured by the object, Soul is spectator merely through proximity. *

b. It alone is the experiencer;—so he says.—

तद्यथ एव दृष्टव्यावहार ॥ २ १ ॥

Soul is the experiencer.

Aph. 21.—For the sake of it alone is the experiencer.

a. The 'entity,' the self, of the 'visible' which has been already defined [§17. a.],—this is 'for the sake of it;'—the bringing about that 'it,' the soul, shall be an experiencer, is its aim, to the exclusion in short of any selfish end. For Nature, energizing, energizes not with a view to any purpose of her own, but with the design "Let me bring about Soul's experience;"†

b. If thus the motive be only the effecting of Soul's experience, then, when this has been effected, it should cease striving for that in the absence of a motive:—and, when it is free from alteration, since it is pure [—exhibiting neither the Qualities of Passion nor of Darkness when all three are in calm equipoise—], all souls should be freed from bondage, and the mundane state should be cut short. Having pondered this doubt, he says:†—
\textit{Aph. 22.}—Though it has ceased to be, in respect of him who has effected what is required, it has not ceased [in regard to all], because it is common to others besides him.

\textit{a.} Although, since it causes experience just till there is discriminative knowledge, it ceases to be, i.e., desists from acting, in respect of some soul which has effected the end [of discerning discriminatively], still, since it is common to all souls, it continues, as regards others, with its operations undestroyed. Therefore, since Nature is common to all experiencers, it never ceases; nor does the emancipation of one involve the emancipation of all:—such is what is asserted.*

\textit{b.} Having explained the 'visible' and the 'seer,' in order to explain their conjunction, he says—†

\textit{Aph. 23.}—The conjunction is the cause of the apprehension of the actual condition of the natures of the possessed and the possessor.

\textit{a.} He characterises this through its effect; [—telling us not what the conjunction is, but what it is the cause of].

\textit{b.} 'The nature of the possessed' is the nature of the visible. 'The nature of the possessor' is the nature of the 'seer.' Moreover, the apprehension of the nature of these two, correlated as the known and the knower,—that which is the cause of this is the conjunction [here spoken of];—and this is none other

* वृद्धि प्रवृत्तिक्षणः तत्त्वस्य संस्कारान्तः क्रतर्थः पुरूषः प्रति तत्त्वस्य ।

† व्यवस्थिताय व्यवस्थाय च व्यवस्थितायां व्यवस्थायः

‡ कार्यवर्त्तमानः तुष्कः करिति।
than the nature of their cognate habit as the experienced and the experiencer. Because, of these two, which are from everlasting and all-pervading, there is no conjunction other than their essential character. That the experienced's character as something experienced and the experiencer's character as an experiencer, has existed from everlasting,—this alone is the conjunction* [or relation between the two].

c. Moreover he states the cause thereof.†

तत्स्य हेतुरविधा || २ ४ ||
The cause of the conjunction.

Aph. 24.—The cause thereof is what is to be quitted—viz., Ignorance.

a. That which has been already described [§4] as Ignorance, in the shape of delusion, consisting in the confounding the unreal with the real, is declared to be of that conjunction in the shape of the absence of discriminative knowledge, the cause,—what is to be quitted,—the [grammatical] object of the act of 'quitting.'‡

b. What, again, is the 'quitting' thereof? To this he replies.§

तदभावात्संयोगभावो हानं तदुप्र: कैवल्यम् || २ ९ ||
The quiting of conjunction what. surcease of the conjunction, on that [Ignorance];—this is the isolation of the soul.

a. 'Of that,' i.e., of Ignorance, eradicated by its essential opposite, viz., right knowledge, 'the surcease,'—when this takes

* स्वशक्ति: दयस्य स्वभावः। स्वामिषार्कित्त्रैन्त्रु: स्वरूपः। तत्रोद्देशोर्गि: संवेद सैन्तरक्ते व्यवस्थविषय्या स्वरूपोपालित्वतः॥ कार्यं यस्तंयोगः। सचसप्रत्ययोर्भयोर्भयोध्वयस्य दयस्य दयस्य प्रत्यक्षोध्वयस्य। कामक्खिस्योगः। यद्यत्व भोगस्य भोगस्य भोगस्य भोगस्य भोगस्य भोगस्य भोगस्य भोगस्य सर्वसंयोगः।
† तस्या च योगमाध॥
‡ या पूर्वां विपर्यायसानका मोहप्रत्योगिनया व्यवस्थाता सा तस्या अविवेकत्वः तिरुभर्य संयोगस्य कारण हेत्य हानत्किर्याकर्मोऽध्ययते॥
§ किमपुनस्त्रदानामित्याः॥

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place, the surcease also of its effect, viz., of the conjunction, is what is called the ‘quitting’ of it.*

b. What is meant is as follows;—abandonment does not apply in the case of this as in that of a circumscribed body [from which you may disjoin yourself by moving away into a portion of space unoccupied by it]; but, when discriminative knowledge has been produced, the conjunction, which was due to the absence of discriminative knowledge, ceases quite of its own accord;—such is the ‘quitting’ of it. And, moreover quitting which there is of conjunction [with Nature], being for all eternity, is what is called the isolation (kaivalya) of the soul [thereafter existing entirely] alone (kevala).†

c. Thus have the nature, the cause, and the effect, of the conjunction [of soul with Nature] been declared.§

d. Now, by means of declaring the means of ‘quitting’ [what ought to be quitted], he states [by implication] the cause of [the attainment of] what [condition] ought to be accepted.§ [as the most desirable possible].

† विजेक्षयातिविद्वान् हानोपायः || २६ ||

The means of quitting the conjunction. Aph. 26.—The means of quitting [the state of bondage] is discriminative knowledge not discontinuous.

a. The ‘knowledge,’—the perfect cognizance, of the distinction, in this shape, viz., that the Qualities are one thing and Soul is another thing, is ‘the means,’ the cause, ‘of quitting,’ i. e., of abandoning, the visible [for phenomenal]. What sort

* तत्स्य अविद्या स्वरूपबद्धें सम्पव् हानोपायता योः स्वरूपांबद्धस्वास्त्रिनू सति तत्कार्यस्य संयोगस्याय्याबिलक्ष्यत्वारुपदिद्यते।
† अथमयैः नैतस्य स्तुर्तिवस्वति परिस्थितं गुणवते किन्तु ज्ञातानां विजेक्षयात्तिनिनित्यसंयोग स्वयमेव निर्वर्तत दृष्टि तत्स्य हाने। यदेवच संयोगस्य हाने तदेव नित्य केवलस्यापि पुरवच्च केवल्य व्यपदिद्यते।
‡ तदेवच संयोगस्य स्वरूपकारण कारणाय चामिनिहितम्।
§ अथ हानोपायकथनद्वारोपदिद्य कारणमाद॥

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of [knowledge]? 'Not discontinuous.' That [knowledge] is 'not discontinuous,' in respect of which there is no skipping—no breaks between and between, in the shape of non-abstraction* [or re-conjunction of soul with the things of sense].

b. The import here is this, that, when Ignorance is dissolved by force of meditating on what is opposed to it, that advent which there is of a reflection, in the soul, of the introspective intellect, where the conceit of being knower or agent has been laid aside, and when it is unpressed by the filth of Passion and Darkness, is what is called discriminative knowledge, [—or the knowledge of the non-identity of soul and Nature]. And when this prevails permanently, there simply becomes, through the cessation of the rule of the visible, is lation.†

c. While telling of what description is the discernment of that soul in which discriminative knowledge has taken place, he declares [by implication] the nature of discriminative knowledge itself.‡

 Discriminative knowledge of what nature.

Aph. 27.—Of that [enlightened soul] the perfect knowledge, up to the ground of the limit, is of seven kinds.

a. ‘Of that’ [soul] in which discriminative knowledge has sprung up; ‘the perfect knowledge’—in the shape of the discrimination which it behooves us to understand; ‘up to the

* अन्ये गुणा अन्य पुरुष इत्येवविधस्य विवेकस्य व्यास्यः। प्रक्ष्या सा हानस्य द्वयपरिवायास्यापायः कारणः। कौत्तसी आवेगः। न विच्छेदे विपृथः विक्षेपोत्तानात्तराय व्यवस्थान्वृत्यो यस्य सा अविपृथः।।

† इत्यात्र तात्पर्यं प्रतिपक्षभावावलास्याविद्याप्रविद्याय विचित्रोत्तरात्त्वात्त्वाय भिमानाय रजस्तोमालाभिमुखायु पुनर्युग्माय यथो विचित्रायास्यकालिनि। सा विचेत्य व्यातिरिक्तत्त्वात्। तत्स्यात् संततस्वविच्छेदे प्रत्वत्त्वाय। द्वयाधिकारनिन्त्रुभेदे विक्षेपवेदेव कैक्यः।।

‡ उत्पथिविवेक्यायात्। पुरुषस्य याद्विग्रहः भवति तः कथयन।। विवेकस्वतेनेव स्वरूपमाह।।
ground to the limit,' i.e., as far as is the extent of all the meditation that has a support [—see B.1.§17, j,—]; is of seven sorts.*

b. Among these [seven], that which consists in liberation from the products [of mind] is of four sorts,—(1) "That which is to be known is known by me; (2) "There is nothing that ought to be known;" (3) "My affictions' are destroyed,—there is nothing of mine requiring to be destroyed;" (4) "Knowledge has been attained by me, discriminative knowledge has been attained by me;"—and so, by the abandonment of all other impressions, in that state of things, just such perfect knowledge takes place [as is spoken of in the aphorism]. Such perfect knowledge, being pure knowledge, the object of which is some product [of mind], is what is called 'liberation from the products.'†

c. 'Liberation from the mind' is of three sorts,—(1) "My mind has done its office [in enabling me to discern the distinction of soul and nature];" (2) "And the Qualities have lost their influence [over me],—like stones that have fallen from a mountain-peak which will not again resume their place; for why should these, when tending towards resolution into their cause, spring up again in the absence of the fundamental reason [for their springing up] which is called 'delusion,' and in the absence of a motive?"—(3) "And my meditation is such as has become one with soul;—such being the case, I exist in my real nature." Such is the threefold 'liberation from mind.'‡

* तत्त्योपत्पितविवेकानस्य नात्वत्विवेकक्रम्य प्रहस्य नात्वत्भूमी सकलालम्बन्ता नसामाधिबिल्मृयते। सत्यप्रकाराभवते॥

† तत्र कार्यवित्सक्राप्य चतुःप्रकाराः। श्रांतं मया हृदयं। न श्रात्तवं निक्षिप्तं श्रीणा मे क्षेशा। न मे विष्कृतं श्रेष्ठविष्मेति। अधिगतं मया श्रांतं प्राप्तं। मया विवेकस्यातिरितिः प्रत्येकाण्तरिपरिहर्षेन तत्स्यमवस्यामीद्योद्योद्यक्ष्या जाते। ईदशी प्रहस्य कार्यं विपर्येर्न निर्मलं हातं कार्यवित्सक्राप्यतुयते॥

‡ चिन्तामुक्तिक्षितिरिक्तं च चरिताधृं मे बुद्धः। बुधाधृं उत्साधिकारा निर्कोर विक्षिप्तारमित्यता इव प्राप्तते॥ पुनः विष्कृतं न वायूअथं वस्तुर्णैः प्रत्येकाभित्युक्ताया। मृत्युभूतमुक्तकारणाभावाभिप्रत्येकायं कुलं। प्ररोहः। स्ततस्वी मृत्युभे में समाप्तें। तरस्तमम् शति श्रांतप्रभृतिहोक्तिमां। ईदशी चिन्तिकारा चिन्तामुक्तिक्ततेः॥
d. So then, when there has sprung up such a sevenfold perfect knowledge, reckoning as far as to the limit [where meditation ceases to rest upon an object], we say that soul is alone* [kevala, or in the desired state of kaivalya].

e. It has been stated [§26] that discriminative knowledge is the cause of the removal of the Conjunction [between soul and nature]; but what is the cause of that? To this he replies.†

Aph. 28.—Till there is discriminative knowledge, there is, from the practice of the things subservient to the Yoga, an illumination [more or less brilliant] of knowledge [which is operative] in the removal of impurity.

a. The ‘things subservient to the Yoga, are what will be mentioned [in §29]. ‘From the practice’ of these, i.e. from the practice of them preceded by a knowledge of them,—‘till there is discriminative knowledge,’—that ‘illumination of knowledge’ which, more or less, as a modification of the pure [or enlightening] principle, is [operative] ‘in the removal of impurity’—in the removal of impurity in the shape of the ‘afflictions’ whose characteristic is their hiding the light of the pure principle of the mind,—until discriminative knowledge [takes place], that is the cause of this knowledge [of the distinction between soul and nature];—such is the meaning;†

b. ‘From the practice of the things subservient to the Yoga,—in the removal of impurity,’—has been said:—what, then, are those ‘things subservient to the Yoga’? So he enunciates them.§

* तदवैद्यत्वाद्यां सामविधीप्राणात्मिकप्रशालामेऽपि पुरुष: कैश्च इतुस्यते।
† विकेक्ष्यातिस्योनमवेचे हेतुसिद्धत:। तत्प्राप्तसा तीहित्रिक्षुभिस्वतः आः।
† योगाध्यान स्वप्नमाणि। तेषामसुधानान्तस्यात्मविकेक्ष्याते- रुद्रिक्ष्ये। चिततल्लस्त: प्रकाशादित्त्वालकाण्डकान्त्ये। या लालासत्ऴन्तर- 
	तम्यनसांत्रिक:। परिमाणो विकेक्ष्यातिशिर्बीतसः तस्य:। स्वतःतः सुद्रिक्ष:।
§ योगाध्यानसुधानांदुर्दिख्य इत्यके। काने पुनर्जान नीति क्षे- 

†
The eight subservient to Concentration.

Aph. 29.—The eight things subservient to Concentration are (1) forbearance, (2) religious observance, (3) postures, (4) suppression of the breath, (5) restraint, (6) attention, (7) contemplation, and (8) meditation.

b. Some of these, as 'attention,' &c., are immediately subser
tient, since they are directly conducive to meditation. Some as 'forbearance', 'religious observance', &c., conduce to medita
tion by means of their eradicating [all] hesitation about things opposed to it, such as killing, &c. Of 'postures', and the rest [in the list.] the conduciveness is successive, it being, e. g., when one has succeeded in regard to 'posture', that there is steadiness in 'suppression of breath'; and so it is to be inferred also in respect of the others [in succession.]*

b. He describes these in their order.†

अहिनसास्यास्त्रयायब्रह्मचर्यायायिनः यम: || ३० ||

Forbearance what. Aph. 30.—'Forbearance' (yama) consists of not killing, veracity, not stealing, continence, and not coveting.

a. Among these [—to speak first of the first—], 'killing' is acting for the purpose of removing life; and this is a cause of all evils. The absence of this is what is meant by 'not killing.' Since 'killing' must be abstained from at all times, its opposite, 'not killing' is set down first; [in the list.]

b. 'Veracity' means conformity, in speech and mind, to fact. Its opposite is falsehood. 'Theft' is the taking away another's

* इह कानिचित्त समाजेश्चायामुपकारकत्वानात्तराप्याः यथा धारणारथीयम्। कानिचित्तु प्रतिपक्षमुक्तिः तदस्व समाजेश्चायां यथा यममीवर्थाय়।

† क्रमेण तथर्ममात्। तत्र प्राणिवियम्रूयोजनवयायांरविनिः। सच्च सम्बन्धत:। तद्भवायेदैत:।

†† कस्य अहिन्सायास्यास्त्रयायायायिनः। परिश्रावतात्मद्वयं तद्भवाय अहिन्साया निरवेंश:।

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property. Its absence is ‘not stealing.’ ‘Continence is the subject of one’s members. ‘Not coveting’ means not desiring for one’s self means of enjoyment.*

c. These five, ‘not killing,’ &c., which are meant by the word ‘forbearance,’ are laid down as things conducive to Concentration.

d. He states a peculiarity of these:†

एते जातिदेवकाठार्यवानविच्छिन्ना: सार्वभौमसार्वभौम || ३ १ ||

Honesty independent of circumstances. Apâ. 31.—These, without respect to rank, place, time, or compact, are the universal great duty.

a. ‘Rank’ means Brâhman-hood, &c. ‘Place’ means a place of pilgrimage, &c., ‘Time’ means the fourteenth of the month, or other [date which may affect the meritoriousness or otherwise of this or that otherwise perhaps indifferent act]. ‘Compact’ means that a Brâhman, for example, is the motive [of our doing or leaving undone.] The aforesaid ‘forbearances,’ viz. ‘not killing,’ &c., without respect to these four [considerations], abiding in all places—i. e. [as the moral law written on the heart, in all] understandings,—are what are called ‘the great duty.’§

b. To explain:—‘I will not kill a Brâhman,’—‘I will not kill any one at a place of pilgrimage,’—‘I will not kill any one on the fourteenth of the month,’—‘I will not kill, except for the benefit of a god, a Brâhman, or the like,’—[well, the ‘forbear—

* सार्वभौमसार्वभौमशार्यशार्यशालं || तदभवोऽस्यस्य || स्त्रेयस्त्रापस्त्रापहरण || तदभवोऽस्यस्य || श्रेयस्त्रापहरण || अपरामेव श्रेयस्त्रापहरण || अपरामेव श्रेयस्त्रापहरण ||
† त एते सहस्त्रदय: पषि यमश्रवच्या योगाष्ट्रवेननिर्विद्ध ||
† एवं विशेषमह ||
§ जातिर्णाविलयितः: देशस्त्रीयदाशः: कालशकुरुद्यायस्य: || सार्वभौमसार्वभौमशालं || एवेतृत्तिमनविच्छिन्ना: पूर्वोऽत्त आहिसादयो यमा: सर्वंशु श्रेयस्त्रापहरण || श्रेयस्त्रापहरण ||

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ances, must be] without this fourfold qualification,—unqualified, —thus 'I will not kill any one, anywhere, at any time, or for any purpose whatever.' And the same holds in respect of 'truth' and the rest, *mutatis mutandis*. It is these thus unqualified, and acted upon in their full generality, that are called 'the great duty.'

c. He states what are 'religious observances' (*niyama*).†

Religious observan-...Aph. 32.—Religious observances (*niyama*)
cept.
are (1) purification, (2) contentment (3) auste-

rity, (4) inaudible mutterings, and (5) persevering devotion to

the Lord.

a. 'Purification' (*shaucha*) is of two sorts, external, and in-
ternal. The external is the cleansing of the body by earth, water,

&c. The internal is the washing away the impurity of the

mind by means of benevolence, &c.;†

b. 'Contentment' (*santosha*) means contentedness. The rest

have been already described. These, viz. 'purification,' and the

rest, are what are meant by the term 'religious observances.'§

c. 'How are these subservient to Concentration? To this

he replies.||

* ॥ तथेऽपि ॥ याज्ञवल्लि तीर्थय घनं न हनिष्ठैर्गिन्यायं न हनिष्ठमयिः हेर्वाच्याणायथीतिरिक्षण न हनिष्ठामीलयेव चतुमुखावच्छेद्यतिरिक्षण कार्यतु कावितू कार्यधिशु कार्यविद्ययें म हनिष्ठामीलनविष्काश: । एवं सच्चार्य यथायोगय योगयः । इत्यमिनमातीमूला: सामायणेव प्रकृता: महामतः

मित्रलवते ॥ स नियमानाह ॥

† सौंचे द्विनिर्य वायुमान्यरथर् । वायं मूलज्ञाताणिव: कायप्राणनम् ।

अभ्यन्तरं यम्यातिभिक्षितमन्त्राण्नम् ॥

§ सत्तोषतुलिं: ॥ शेषां: प्रागेव मूत्यायास्यान: । एते शैवाद्यो नियम

शाश्वतमी: ॥ ॥ कछपेण्य दोगाहलमिति भाग ॥
BOOK II.

How these things are of use. *Aph. 33.*—In excluding things question-
able, the calling up something opposite [is serviceable].

a. ‘Killing,’ &c., as opponents of Concentration, are ‘things questionable,’ because they are doubted about [—it being questionable what real good they can do]. If these are excluded when things opposed to them are called up, then concentration is facilitated. Hence ‘forbearance’ and ‘religious observances’ really are subservient to Concentration.*

b. Now he states, in order, the nature, the divisions, the kind of the cause, and the fruit, of the ‘things questionable’ (vitarka).†

वितक्को हिसादय: कृतकारितानुमोदितालोभक्रोधोहु पूर्वका मुदुम्या-
वियात्रा दुःखानानन्तरत्मका हरि प्रतिपक्षभावनम् || ३४ ||

Account of objectionable things. *Aph. 34.*—The ‘things questionable,’ killing, &c.; whether done, caused to be done, or approved of; whether resulting from covetousness, anger, or delusion; whether slight, of intermediate character, or beyond measure; have no end of fruits [in the shape of] pain and ignorance;—hence the calling up of something opposite [is every way advisable].

a. These the ‘killing,’ &c., aforesaid are first divided tri-
partitely through the difference of ‘done,’ ‘caused to be done, and ‘approved of.’ Among these, those are ‘done,’ which are carried into effect by one’s self. Those are ‘caused to be done,’ which are brought about by the employment of the incentive expression ‘Do it, do it.’ Those are ‘approved,’ which, when being done by another, are consented to by the expression ‘Well done, well done.’ And this threefold character is mentioned in order to debar hallucination in regard to these respectively; otherwise some dull-witted one might reflect thus.

* वितक्क्तेन्त हरि वितक्को योगपरिवर्तनो हिसादयः। तेषस्स प्रतिपक्षभावने सति यदि वापो भवति तथा योगस्तुकरो भवतीति भवेत्येक्यपर्ययानां योगाय-
श्वम् || † इदानी वितक्क्तोऽवस्थेन्च भेदं प्रकारं कारणं फलं ज्ञेयं गाप्तमास ||
"The killing was not done by me myself, therefore the blame is not mine."*

b. In order to declare the causes of these ['questionable things'], he says, 'resulting from covetousness, anger, or delusion.'†

c. Although 'covetousness' is the one first specified yet, since the source of all the 'afflictions' is delusion, whose mark is the conceit that what is not soul is soul, this we must be sure is the root, because, when it takes place, 'covetousness' 'anger' and the rest arise in consequence of there having gone before the division of self and other one [—but for the existence of which delusive division there would have been no room for either covetousness or anger]. We mean, then, that every class of evils results from delusion.‡

d. 'Covetousness' is a thirst. 'Anger' is an inflamed condition of the mind, which uproots all discrimination between what ought to be done and what ought not to be done.§

e. 'Killing,' &c., moreover, which are severally threefold through the distinction between 'done,' &c., [§34. a.], are divided tripartitely through their having as their cause 'delusion,' &c., [§34. b]. He mentions, of these again, a threefold character, through their difference of state, as 'slight, of intermediate character, and beyond measure.' The 'slight,' or slow,

* एतेऽपूर्वेऽक्तत्वं हिसादयः प्रथमं त्रिधा भिन्नत्वं न्यूतकारताः नामोदितमेवेदेन।
तथा स्वयं निष्पादितः इति। कुशकरकवित्याज्ञानक्षरारेण समुत्पादितः।
कारिता: अन्येऽन्त्रियमणाः साधु साधिवस्थितक्ता अनुमोदिता:। एतच अविध्य
परस्पर्यामोहिनि-विराजमायच्याते। अन्यथा मन्दसमिहिँवं मन्द्वेत न मया स्वयं हिसा
कृतोत्तु नान्ति मेव दौष्ट्र इति।
† एतयों कारणप्रतिविद्यायां होमकोमंहोपवेक्षः इति।
‡ युवायो त्रिभ: क्रोध: प्रथम्यानन्त्रित्त्वापि स्ववेक्षणाँ भोभेस्यानाश्मयस्मामाम
मानलक्षणस्य निद्रानल्क तस्मानु सति स्वप्नविभागपूर्वकत्वं लोभकोशार्यानाम
मुद्गवामुइवस्यभंसेयं। होम्प्वविभः। सर्वो दौष्ट्राविंशितितियथं।
§ तीमस्तूणाः क्रोधः कुशयक्त्यविवेकोमुलकः प्रज्ञानप्रमकाविकोशमेवः।
are those that are neither fierce nor middling. Those of intermediate character, are what are neither slow nor fierce. Those that are beyond measure are what are vehement, neither middling nor slight. Thus the nine divisions, since there is thus a further threefold character, become twenty-seven.*

f. The slight, &c., moreover severally may be of three sorts through the distinction of slight, intermediate, and excessive. These are to be combined accordingly as they can combine. For example, the slightly slight, the slightly intermediate, the slightly excessive, and so on.

g. He mentions their fruit, saying, 'having no end of fruits [in the shape of] pain and ignorance.' 'Pain' is a state of mind, dependent on the Quality of passion, exhibiting itself as something repugnant. 'Ignorance' is false knowledge, in the shape of doubt or error. Those ['questionable things'] of which the endless, or unlimited, fruits are these two, viz. pain and ignorance, are what are so spoken of: [—i.e. spoken of by the compound epithet here analysed].

h. Thus it is enjoined, that the Yogi, by meditating on 'something opposite' is to get rid of these ['questionable things'] which he has understood by means of the division of natures, causes, &c.,§ [that has been now set forth].

* प्रस्येकं क्रत्त्वेदिषेन क्षितकारा अर्थं हिसादयो मोहाविकारलेन स्वाता स्वापनसे। तेषामेव पुनवस्थाआदेन नैविध्यमाहु नुममध्याधिकातः। नुमस्य मन्दा न तौं नापि मध्यमः। मध्यम न मन्दा नापि तत्वः। नुमस्य मन्दा नापि मन्दा न हि न नेदिद इत्येष शैविषये सति सतासिदातः।

† मुद्राबर्त्तानापि प्रस्येकं मुद्रमध्याधिकात्रेषु नैविध्यं सम्बन्धति। तथायायो योज्यं तथायः। मृदुमुदुमुदुमभयो मृदुतीवं इत्यादि।

‡ एष्यं फलमाहु दुःखानानन्तरप्रभं हि। दुःखप्रतिनिक्षितं तयाब्यासस्माभो रा- जसंविश्वानमः। अहानं मिध्याजानं संशयवियम्यं इत्यं। तेन दुःखाने अनन्तमपरि- चिन्द्रं फलं वेद्यं तेन तयाकः।

† इत्यं तेषां स्वरूपकारणादिषेन भारतानं प्रतिपक्षमावनया योगिना पार्यारः। कस्तत्वं इत्यप्रदिष्टमवति।
i. With a view to declare, in order, how perfections arise, consequent on these [forbearances; &c.], when by practice, they have reached their highest degree, he says.*

Influence of the Yogi Aphi. 35.—When harmlessness is complete, near him, there is abandonment of enmity.

a. When the harmlessness of him that practices harmlessness is complete, even natural enemies, as the snake and the mongoose, abandon [when near him] their enmity, and abide in amity;—that is to say, those that delight in destroying, leave off their destructiveness.†

b. What happens in respect of him that practices veracity?
To this he replies.

Influence of veracity. Aphi. 36.—When veracity is complete, he is the receptacle of the fruit of works.

a. For works, such as sacrifices, being performed, give fruits such as Paradise. But of that Yogi who practises veracity, the veracity rises to such a degree that the Yogi receives the fruit even without the works being performed. At his bidding, the fruit of works accrues to any one soever, even though not performing the work:—such is the meaning.‡

b. He states the fruit accruing to him that practises abstinence from theft.§

* एषामभ्यासात् प्रकृष्टंचतामुच्यते निष्पाधिनः सिद्धवो यथा भवति तथा क्रमेण प्रतिपादितुमाह †
† तस्याः सतायतो अहिष्ठत्वाद् सहजाविशेषत्वाद् कहरामात्रा निर्मित्तात् तथावत्। हिष्टात्: हिष्टतः पश्चात्वात्।।
‡ सत्याभासः यि कृया: यागार्था: फलं न्यायांस्त यायमभासन। तस्य तु सत्याभासं कामं लोकस्त सत्यं प्रकृष्टं यथा भविष्यत:। क्रियायां गौरी फलमाप्राप्ते। तत्त्वज्ञानस्य कस्यवचुन्ति क्रियामुक्त्वते।।
§ अस्तेयाभ्यासः: फलमाह ।।
BOOK II.

अत्तेवप्रतिष्ठाया सवीरनोपस्थानम् ॥ ३७ ॥

The reward of not thieving. Aph. 37.—When abstinence from theft is complete, all jewels come near him.

α. When he practises abstinence from theft, then, on its reaching its highest degree, the jewels that exist in every quarter come to him even though he covet them not.*

β. He states the fruit of the practice of continence.†

ब्रह्मचर्यप्रतिष्ठायां चर्यलामः ॥ ३८ ॥

The reward of Aph. 38.—When continence is complete, there is gain of strength.

α. He, indeed, that practises continence, when it is complete, there is revealed in him excessive strength, or power. For continence is the preserving of one’s manly vigour; and from this [continence] being of a high degree, vigour in body, organs, and mind, attains a high degree.†

β. He states the fruit of the practice of non-covetousness.§

अपरिम्बस्यायं जन्मकान्तास्मातः ॥ ३९ ॥

The reward of non-covetousness. Aph. 39.—When non-covetousness is established, there is knowledge of all about [former] states of existence.

α. ‘All about it’ means the condition how [—kathantā being the abstract of the indeclinable katham]. ‘All about states of existence,’ such is the meaning of janmakathantā. The ‘knowledge’ thereof, the perfect understanding. That is to say, he knows perfectly every thing in regard to the

* अस्तेयं यद्यम्यस्यति तत्र तस्य प्रकर्षांश्रिष्णाभिषायाश्च सृवेतो हि कुस्यानि रत्नार्थपायतिहन्ते ॥ † ब्रह्मचर्याभ्यासस्य फलमाह ॥
† य: किल ब्रह्मचर्यम्यस्यति तत्र तस्य प्रकर्षांश्रिष्णार्थाश्च सृवेतो सामर्थ्यार्थविभृतयः ॥ नीर्गीनरोगो हि अथवेत तस्य प्रकर्षांश्रिष्णार्थाश्चयामायायाय भुजाृष्णेऽय ॥ § अपरिम्बस्याभ्यासस्य फलमाह ॥

K
question 'Who was I in a former state of existence? What sort of person? The doer of what actions?'

b. It is not merely the coveting of the means of enjoyment that is [here meant by] covetousness. Covetousness is [meant] even as far as the soul's coveting a body. Since a body is an instrument of enjoyment whilst it exists, from its association with desires, our-energy being directed to the external, no real knowledge reveals itself. When, again, without regard to coveting a body, &c., one betakes one's self to indifference, then, since one abandons desire, &c., the acquaintance with past and future states of existence becomes indeed a cause of right knowledge to the indifferent† [person, who thus discerns how little there is deserving of a wise man's regard in any mundane condition whatever].

c. The fruits of the 'forbearances' have been stated. Now he mentions [those of] the 'religious observances.'‡

Mental result of Aph. 40.—From 'purification,' results purification. loathing for one's own members, and non-intercourse with-others.

a. He who practises 'purification,' to him there springs up a loathing, an aversion, even for his own members, through his thoroughly discerning the cause and nature [of a body];—
"This body is impure; any fondness for it is not to be entertained;"—and so for the same reason, there is 'non-intercourse,'

* कथामित्यस्य भावः कथन्ता। जन्मनः कथन्ता जन्मकथन्ता। सत्यः स-म्योः: सम्यक् शान्ति। जन्मान्तरे कोशुम्बास कीर्त्यः: दिशा/वारकारति जिज्ञासायोऽवेजेव सम्यक् जानातीतिथेः।।

† न केवलोऽभिगत्यानविभद्द्रावप्रमह एव परिमहः। वाच्यायामि: क्षरिपरिमहो अथ परिमहः। भोगसांवानवाच्चवारिस्य भस्मसु साति वातावानेवहमुहुःवायायमेव प्रहस्तोऽन्तिरवक्षान्वाननमौऽवोऽवै। यदा पुनः: क्षरिरान्तरिपरिमहानेवेश्येव माध्यस्यम-बस्त्ते तदा मध्यस्येव रागादित्यागात्मस्मयस्मानहेरुवेश्वेव पूर्वप्रज्ञानस्यानशोऽपि।!

‡ उक्तां यथानां शिष्यायः: अथ नियमानाः।
the absence of intercourse, the avoidance of intercourse, 'with others;' 'with other possessors also of bodies;—such is the meaning. For whose loathes his own body, through his discernment of this or that fault, how must he judge of intercourse with the similar bodies of others?*

b. He states another fruit of this same 'purification.'†

Other results of Aph. 41.—And purity in the Quality of purifications. Goodness, complacency, intentness, subjugation of the senses, and fitness for the beholding of soul, [are fruits of 'purification'].

a. 'Are' is required to complete the sentence.‡

b. The 'Quality of goodness' is what consists of light, joy &c.; [—see Sánkhya Aphorisms B. I. §62]; its 'purity' is its not being oppressed by Passion and Darkness. 'Complacency is mental joy, from there not being the oppression of distress. 'Intentness' is steadiness of the mind on an object to which the senses are confined. 'Subjugation of the senses' is the abiding in themselves of the senses averted from objects. The 'fitness' of the mind means its power of beholding soul,—[this 'beholding' being] in the shape of the knowledge of the distinctness§ [of soul from nature].

* य: श्रीच सातवति तस्य स्वात्मके कारणस्वरूपः लोचनदाराणं जुगुप्सा युग्म समुपजाते अनुभविः कायो नात्राय: कर्तव्य हृद्मुत्वम् हेतुना परर्वेष्काय विद्वानसस्ते: संस्कारार्ग: संस्कर्षिसंवर्जनोनामविद्य:।।
† श्रीच सौवै फल्कान्तरमाह।।
‡ मवन्तीति बायकेरेष्व:।।
§ सत्य प्रकाशसुधाकारलाम्क।। तस्य चुडः: राजस्मोैमानामभव:।। सोमस्वर्यः क्रेयान्नुमावेन मानसी प्रिति:।। एकाभेश्तः नियतेनियर्नायक्ये चेतस:।। सौवै: इन्न्य-ज्ञयो विषयपराः सुत्रानामिनृः स्वास्तमन्यवस्थान।। भास्मदड़ैने लोकेद्याधि-क्रवे विषत: योगितेः समर्थवे।।
c. These, ‘purity in the Quality of Goodness, and the rest, manifest themselves in succession, in the case of him that practises purifications. That is to say, from ‘purification’ comes ‘purity in the Quality of Goodness;’ from ‘purity in the Quality of Goodness,’ ‘complacency’; from ‘complacency,’ ‘intentness’; from ‘intentness,’ ‘subjugation of the senses;’ and from ‘subjugation of the senses,’ ‘fitness for the beholding of soul.’

d. He states the fruit of the practice of contentment.†

Santoshadanusthamsulam: || 82 ||

The fruit of Aph. 42.—From contentment there is acquired superlative felicity.

a. From contentment reaching its highest degree, there is revealed to the Yogi such an inward joy that the external enjoyment of objects is not equal to a hundredth part of it.‡

b. He states the fruit of ‘austerity’ (tapas).§

Karyanivritasiddhishuddhikshāntapat: || 83 ||

The fruit of austerity. Aph. 43.—The perfection of the bodily senses, by the removal of impurity, [is the fruit] of austerity.

a. ‘Austerity,’ when thoroughly practised, brings ‘perfection,’ i.e. a heightening, of the bodily senses, through the removal of the impurity, consisting in the ‘afflictions,’ &c., of the mind.||

b. What is meant is this,—by the chāndrāyana [‘species

* शौचायासवत एते सत्यवुद्धार्थयः कमेणप्राप्तुमिश्रयत्। शौचाय शौचायः। सत्यविद्यमातृत्वा। सत्वशुद्धि: सीमनस्य। सीमनस्यावैकाशिक्यः। इष्टायाबिन्निर्यजयः। इष्टिनिर्ययाक्षरशङ्कृतप्रायस्य। || † सन्तोषायासस्य फलमाहः॥
† सन्तोषायासस्य योगिनित्वाधिशिल्पा मात्रतिनकृतं यथा स्वाभिषेकस्य विषयसाधनाणि न समस्य। || § तपस्या: फलमाहः॥
|| तप: समस्मायमान वेदस्य: कृष्णाविद्यायासुचिस्वराण्य कार्यान्त्राणो विद्यमुक्तमास्तुतात॥
of fast], and the like, there is the removal of the affictions' [§ 3] of the mind. By the removal of these there is developed, in the senses, the power of, for example, discerning the subtile, the hidden, and the infinite; and, in the body, [the power of assuming] at will either an atomic or an enormous bulk, &c.*

c. He states the fruit of 'inaudible muttering' svādhyāya.†

स्वाध्यायादिदेवतासम्भवोऽऽ || ॥ ॥

The fruit of inaudible muttering.

Aph. 44.—Through inaudible muttering there is a meeting with one’s favourite deity.

a. When 'inaudible muttering,' in the shape of charms and spells directed [to some deity or other], is at its height, there takes place, in the case of the Yogi, a meeting with the 'favourite' deity, i.e. with the one to whom this [inaudible muttering] was directed. That is to say, the deity becomes visible‡ [—and most probably says "Ask a boon"].

b. He sates the fruit of 'persevering devotion to the Lord' (Ishwara-pranidhana).§

समाधिसिद्धिर्मृत्रपरिवेशानात् || ॥ ॥

The fruit of persevering devotion to the Lord.

Aph. 45.—Perfection in meditation comes from persevering devotion to the Lord.

a. As for this species of faith in the Lord, there is developed therefrom Meditation, which has been already described,—because that Divine Lord, being pleased, having removed the obstructive 'affictions,' elicits meditation.||

* अयमरः: चानाहायदितस्य चित्रेषुक्षमः: तत्तत्त्वदिनदिरिणा पुस्कमय-हितिधिमृदस्तिमदितम्यमार्यत्वत् कायस्य वेदेन्तमुनि महत्वादिनोऽभ निधि ॥
† स्वाध्यायाय पिनाह ॥
‡ अभिप्रेतमन्त्रजापदिदेवता स्वाध्याये प्रज्ञयमागः योगिन इच्छा अभिप्रेतया इवतया सम्भायो भवति। सा इवता अविनिमित्वदेवते: ॥
§ इश्वारपरिवेशाय पिनाह ॥
|| इश्वरे यो अवविकल्पः: तत्साकृतिसहायदिदेवतायमार्यसा भवति यस्मात् भवानुभवारः: प्रत्य: सत्तन्तरायहिन्दुः कृष्णन्यथेतवृत्तः चामारमुदायवस्ति ॥
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b. Having spoken of the 'forbearances' and the 'religious observances' [§29], he speaks of the 'postures' (āsana).

अष्टादशक्रियासनम् || ४६ ||
Postures what.

Aph. 46.—A 'posture' is what is steady and pleasant.

a. A 'posture' means what one sets one's self in,—such as the padma, the danda, the svastika, &c., [with the precise character of which we are not at present concerned]. When this is 'steady,'—not wavering,—and 'pleasant,'—not uncomfortable,—then this serves as a subservient to Concentration.†

b. He mentions a plan for producing steadiness and pleasantness in this same.‡

प्रयत्नस्वयमेत्यन्नीतसमापत्तिब्याम् || ४७ ||

Aph. 47.—Through slightness of effort and managed.
Through attaining to the infinite [do 'postures,' become steady and pleasant].

a. The construction [with the preceding aphorisms] is this, that that,—viz., 'posture,' becomes steady and pleasant through slightness of effort and through attaining to the infinite.§

b. When, he forms the wish—"Let me establish [myself in such and such] a posture,"—that 'posture' is effected with slight effort, with little trouble; and when the mind attains the boundlessness that belongs to space,—i.e. when in thought one has identified one's self with it,—then, from there being neither body nor self-consciousness, the 'posture' is no cause of pain;—when this command over the 'postures' has been

* यमनिवयमानुस्बद्धकासनमादः ||
† आस्तते अनेनेत्यासंगं || प्रयासनदण्डासनस्वासस्तिकासनादि || तथादा स्वपूर्वप्रिष्कप्तं सुलभं अनुभेदनिवं भवति तथा ताभोगतां भजते ||
‡ तत्स्यथा स्थिरसुखतापर्यंभुधायमादः ||
§ तदासनं प्रयत्नशीघ्रव्यापनंसमापत्तिच्च स्वारं गुणं भवतीति सम्बन्धः ||
attained, the tremblings, &c. [B. I. §31], which are obstacles to meditation, no longer prevail.*

c. He mentions a fruit of this when accomplished.†

Fruit of the \textit{Aph.} 48.—Thence there is no assault by "postures,"
the pairs.

\begin{enumerate}
  \item When this "command of the 'postures' has been attained,
the Yogi is not assailed by 'the pairs,' cold and heat, hunger
and thirst, &c.;—such is the meaning.‡
  \item Next after the mastering of the 'postures,' he speaks of
the 'regulation of the breath' \textit{(pranayama)}.§
\end{enumerate}

\begin{enumerate}
  \item \textit{Regulation of the \textit{Aph.} 49.—When this has" taken place,
breath, there is regulation of the breath, a cutting short
of the motion of inspiration and expiration.}
  \item 'Inspiration and expiration,' are what have been described
[B. I. §31, e]. What is called 'regulation of the breath,' is the
"cutting short, or restraining, 'of the motion,' or flow, in the
\end{enumerate}

* \textit{यदाय यदासनं केहानीति इत्यं करोति प्रवृत्तशैलिये स्वयंक्रेणे तदा}
\textit{तदासनं निम्पयते। यदा आकाशगते आन्त्वे वैतस: समापति: विद्यते ब्रह्म-
नेन तादात्म्यायापते तदा देशाहुस्तिरामावासासनं हुःक्षजनकं भवति। अभिमंखा-
वनजये सति समाध्यान्तरायूः न प्रभवत्न्यङ्गेजुवलाद्यः।}

† \textit{तस्मात्वातुनिष्ठानितस्य फलमाह।}

‡ \textit{तस्मिन्नस्तरे सति इत्यं: श्रीतोड्णस्नुतःप्राद्भिन्निनी नामिनियत इतयः।}

§ \textit{अस्मिन्नात्मारकन्तार्ण प्राणायमाह।}

|| \textit{आसनस्यैर् सति सतिमित्रकः प्राणायामलक्षणो योगाद्विषेरो अनुषे-
यो भवति। कौरः। आसप्राशास्योगीतिविच्छेदलक्षण:।}
places external or internal [—see §51—], of these two by means of the threefold process of [regulated] expiration, retention, and inspiration,* [—see B. I. §34, a].

c. In order that this same may be easily understood he states the nature of it, with its divisions.†

\[ स \text{ तु} \ वायुत्तक्तसत्त्वप्रदैर्मकालसंस्करणः \ परिषुध्दः \ द्विशासुः \ \| ९० \ || \]

This explained. \textit{Aph. 50.—But this, which is (1) outer, (2) inner, and (3) steady, peculiarised by place, time, and number, is long or short.}

\( a \). ‘That which is outer’ is the expiration, or expelling; ‘that which is inner’ is the inspiration, or filling; ‘that which abides steady,’ within, is called \textit{kumbhaka}. It is called \textit{kumbhaka} because, when it takes place, the vital spirits rest motionless like water in a jar (\textit{kumbha}).‡

\( b \). This threefold regulation of the breath, further peculiarised by place, time, and number, is termed ‘long or short.’ ‘Peculiarised by place,’ e. g., [see the direction] “As regards beginning and end, twelve from the nose;”—that is to say, as far as twelve inches, beginning from the nose. ‘Peculiarised by time,’ as, “For the duration of thirty six \textit{mutras},” &c. ‘Peculiarised by number,’—e. g. the first \textit{udvata} is made by so many inspirations and expirations, so many times; and the employment of number is had recourse to in order that this may be known [by substituting the definite number for the indefinite ‘so many’]. By \textit{udvata} is meant the impinging of the air sent [upwards, in

* आसप्राप्तिः क्रतुत्क्रणी | तथोऽविभा रचनकुम्भमपूर्णद्वारेण वायुक्रत्तरे पु | स्थानेनु गते: पवाहस्य विच्छेदी धारणः प्राणायाम उत्थते ||

† तत्वेत् सुखावणम् विभाज्य स्वच्छं कथयति ||

‡ वायुवृत्तिः: शासी रेषक: | अन्तर्वृत्तिः: प्रश्नास: पृष्ठ: | अन्तरस्तम्भृति: कुम्भक: | तास्माद जडितमेव कुम्भे निष्कालतया प्राणा अवस्थापन्ते हृति कुम्भकः:||
Speaking,) from the pit of the stomach, on the head.* [from which it is supposed to be reflected down again, so passing out of the mouth].

b. Having mentioned three regulations of the breath, in order to declare a fourth one, he says.†

वायुयन्तरविविधयाक्षेपं चतुर्थः: || ७१ ||

A special variety. Aph. 51.—The fourth recognises both the outer and the inner spheres.

a. The ‘outer sphere’ of the breath is that [space] from beginning to end [—reckoning from the nose—] of twelve [inches;—see §50, b]. The ‘inner sphere’ is the heart, the navel, the plexus, &c. The fourth regulation of the breath is that which, in the shape of motionlessness, is a cutting off of the motion [of the breath], recognising, i.e. having an eye upon, both those two spheres.‡

b. The distinction between this and the third one, viz, the kumbhaka [§50, a.], is this. That one [—the kumbhaka—], without paying any regard to the two spheres, the outer and the inner, suddenly, like a lotus dropped upon a heated stone, at once arrives at the condition of rigidity;—but this one is a restraintment that has respect to the two spheres.*

* विभ्रिष्यो सव प्रात्यायामम् देशेन कालेन संस्यायायापलक्षितो दृश्येऽझुभुवन्तः। देशेनोपलणिक्षितो यथा नासाद्रायस्वाभवी नासामार्ध्यं द्राहवाक्सून्मय्यत्नतमित्:। कालेनोपलक्षितो यथा घट्विविश्वासाराध्यमाण:। संस्यायायापलक्षितो भवते। द्वितीयस्वाभवी द्राहवाक्सून्मय्यत्नतमित्:। द्वितीयायायापलक्षितो भवते। सवस्यायायापलक्षितो यथा नासाद्रायस्वाभवी नासामार्ध्यं द्राहवाक्सून्मय्यत्नतमित्:।

† श्रीनु प्रात्यायामानाम्भपाय चुनुमेमभातुमाह ||

‡ प्राणस्व बाणो विषयो द्राहवाक्सून्मय्यतमाह। अन्तरो विषयो द्राहवाक्सून्मय्यतमाह। ती हौ प्रायायायापलक्षितो परवो ती विषमस्थयो मातिक्षेह: स चतुर्थः प्राणस्वाभवी: ||

§ तत्त्वायायापलक्षितो द्राहवाक्सून्मय्यतमाह। । सवस्यायायापलक्षितो यथायायायापलक्षितो द्राहवाक्सून्मय्यतमाह। अस्य तु विषयायायापलक्षितो ||
c. This also, like the former [§50, b], is to be regarded as being peculiarised by time, space, and number.

d. Of this [regulation of the breath] which is of four descriptions, he mentions the fruit:

Śrīyate prakāśa-bārṇyaṃ || 92 ||

The fruit of the regulation of the breath.

Aph. 52.—Thereby is removed the obscuration of the light.

a. 'Thereby,' i.e. by that regulation of the breath there if removed, or destroyed, that obscuration which, in the shape of the 'afflictions' [§3], there is of the light, that belongs to the Pure Quality of the mind;—such is the meaning.

b. He mentions another result.Ś

śārāṇāsūch yogyata munaṃ || 93 ||

A further result. Aph. 53.—And the mind becomes fit for acts of attention.

a. 'Acts of attention' are what will be spoken of [in the sequel]. The mind, freed from its defects by the several kinds of regulation of the breath, wherever it is directed to, there it remains fixed, and does not suffer distraction.

b. He defines 'restraint' (pratyāhāra).Ś

svastivibhijjāyasya yogyā vicitra sva-bāla-nukārā iteṇaṁpyāra paryāsā: || 94 ||

Aph. 54.—'Restraint' is as if it were the accommodation of the 'Restraint' what senses to the nature of the mind in the absence of concernment with each one's own object.
a. It is called 'restraint,' because, when it exists, the senses are restrained, are withheld, from their respective objects. And how is this effected? He replies;—of the senses,' Sight, &c., there is 'each one's own object,' as Colour, &c.:—'concernment.' therewith is any energizing; with respect thereto:—the 'absence of this is the abiding in their mere nature after having abandoned all regard to such things. When this takes place, the senses simply accommodate themselves to the nature of the mind; for, all the senses are observed to follow obsequiously the mind, as the bees their leader:—Hence, when the mind is restrained [from the exercise of its functions], these [senses], are restrained; and their accommodation to the nature thereof [under such circumstances] is what is called 'restraint.'*

b. He states the fruit.†

The fruit of restraint. Aph. 55.—Therefrom is there complete subjection of the senses.

a. For, when 'restraint' is practised, the senses become so subjected, so subdued, that, even when attracted towards external objects, they will not go;—such is the meaning.‡

Recapitulation.

of Concentration, which was defined in the First Book, having declared that appendage, viz., the 'Practical [part of] Concentration' [§.1], the fruit of which is the alleviat-

* इन्द्रियाणि स्वत्सविषयेष्य: प्रशान्ततः हृदयते प्रतिकृतततः =हृदयते स्रिमाणंति प्रयाहारः । सः कर्म विषयस्त इत्यादि । चयुते देवोदितविषयाः स्न: सौ विषयो कृपादिः । तेन सम्प्रयोगतदाभिमुखष्यं प्रवर्धनं । तद्भवत्तदाभिमुख्यं परियवश्य स्वरूपान्तः सवस्मानं । तस्मानं सति चित्रत्वरूपमाचारुनिनिर्थियां भवति यत्कालं बलस्वत्तं जीवनानि मुक्तराजायित्वमुक्तराजायित्वातः सर्वान्तिनिर्थियांप्रतीयाति । अभत्बलानिर्मुङ्ग तानि प्रवाहता । भवति । तेना तद्भवस्तुनुभुः प्रयाहारः उक: ॥ † फलमाह ॥

† अभ्यस्तनामेण हि प्रवाहारे तथा वस्यानाग्न्यानीनिर्थियाणि सम्पन्नं यथा बालावत्षविषयाभिमुखां नीयमानायनरीपि न यान्तिः येषः ॥
ing of the ‘afflictions’ [§2]; having mentioned the names of the ‘afflictions’ [§3], their cause and source [§4], their nature and fruit [§5—11]; having stated also the division, cause, nature and fruit, of works [§12]; the nature and cause of fructification are set forth [§13—14.] Then, since the ‘afflictions,’ &c., are to be got rid of, and since it is impossible to get rid of them without knowing what they are, and since knowledge is dependent on instruction, and since the instruction assumes four aspects, as it respects (1) what is to be got rid of, (2) what is not [desired] to be got rid of, (3) what is constituted by the cause, and (4) what is the cause constitutive, and since, without [an explanation of what is meant by the expression] ‘getting rid of,’ the nature of ‘what is to be got rid of’ cannot be explained, [therefore] having set forth the fourfold arrangement, with [an explanation of what is meant by] ‘getting rid of,’ and with [an account of] the cause of each thing severally [§15—27]; having explained, along with the fruits, the nature of those appliances, ‘forbearance’ &c., which stand in the relation of causes, immediate or mediate, in respect of the constitutive cause [of emancipation], viz., ‘discriminative knowledge’ [§28—46]; having exhibited the ‘postures,’ &c., as far as ‘attention,’ arranged according to their mutual relation as conducted to and conducers [§47—52]; their fruits, along with the respective characters thereof, have been set forth [§53—55].

c. Thus this ‘Concentration,’ having, through ‘forbearance,’

* तद्विं प्रयत्नोरद्धक्षणस्य, योगस्यार्हस्तु शृङ्खलाणुकरणपत्ति क्षिप्रयोगाधिकारी, क्षणाधिकारीकुटिलभाषिया दार्शनिकाधिकारीस्य कारणे क्षण स्वरूपः जैविकः स्वरूपः कारणं चाभिं विद्यमानं तत्तत्वायतंतिरक्षणस्य शाश्वस्त्राः ह्यवस्यस्य, क्षणेऽस्य च शाश्वस्त्राः शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य शाश्वस्त्राः ह्यवस्यस्य
BOOK II.

'religious observances,' &c., attained to the condition of a seed, and having sprouted by means of the 'postures' and 'regulation of the breath,' and having blossomed by means of 'self-restraint,' will fructify by means of 'attention,' 'contemplation,' and 'meditation' [§29]. Thus has the Book on the Means been explained.*

d. Thus has been completed the Second Book—that on the Means—of the commentary called the Raja Martanda, composed by the illustrious great king and governor, king Bhoja Rajà, on the Aphorisms of Patanjali's System of the Yoga.†

* तद्यथ योगो यमनिवमाइदं: प्रासारंजयमेव आसनप्रणाया शैरनुप्रीति: प्रत्याहरों निम्नमिति धारणाध्यानसमाधिनि: फलिष्ठल्लोकः व्याख्यातः साधनपादः ॥
† इति भी राजाधिराजभूजेष्वर सिद्धिश्वराय पात्र प्रतिपाद्यं को शृंखलाय योगशास्त्रमूल्यतःद्वितीय: साधनपादः समासः ॥

END OF BOOK II.
THE
SANKHYA
OR
YOGA APHORISMS
OF
PATANJALI.

BOOK III.

a. May that Lord of Spirits (Shiva)—by the recollection of whose Lotus-Feet the superhuman faculties, Anima &c., are (at the disposal) of devotees, be (helpful) for (the attainment) of prosperity !*

b. Thus then, to discuss the three Yogangas, Dharana &c, which have been generally stated before (see Aph. 29th. Book I. P. 25) and to explain, by stating the appellation of Sanyama, the external and internal and other Siddhis (the superhuman faculties), Patanjali begins to define the three Yogangas of which he declares [first] the nature of Dharana (attention).†

देशावन्याशितस्य धारणा || १ ||

Dharana defined. Aph. 1.—Fixing the internal organ [Chitta] on a place is Dharana (attention).

a. "On a place" i. e. at the circle of the navel, &c. The fixing of the internal organ, by abstracting it from all other ob-

* कस्याद्वयश्चालस्सर्खरणेवादेवादेवादेशभूतयः। सबन्तिः भविनामस्तु भूतनायः स

† तदन्य पौर्वोऽहि धारणायावः निवेदयुं संयमसेवाभिधानपूक्त बाधायम्यन्तरा-

दिशिदिर्द्विप्रसिद्धानाय लक्ष्ययितुमुपकरते। तत्र धारणायः स्वकार्यामाह।
jects, is called Dharana (attention) of the internal organ, (Chitta).∗

b. Having defined Dharana, he (Patanjali) proceeds to state Dhyana (contemplation).†

तत्र प्रत्यक्तानन्द ‘ध्यानं’ || 2 ||

Dhyana defined. Apn. 2.—A course of uniform (fixed on only one object) modification of knowledge at that place (where the internal organ is fixed in Dharana) is Dhyana (contemplation).

a. A course of uniform modification of knowledge at that place where the internal organ is fixed in attention by avoiding the otherwise (not uniform) modification of knowledge, is called Dhyana (contemplation).‡

b. [It is to be observed here that in this philosophy the usual tenet is, that knowledge in the shape of Dhyana does not take place unless it has recourse to a certain place. Therefore, the definition speaks of a course of uniform modification of knowledge at that place, where the internal organ is fixed in attention, Dharana.]

a. He explains (now) Samádhi, the last of the Yogángas (things subservient to the Yoga).§

तदेवार्थमात्रानिभिं सत्पञ्चन्यमिव समाधि: || 3 ||

Aph. 3.—The same (contemplation) when it arises only about Samádhi defined. a material substance or object of sense, (and therefore) is (then) like a non-existence of itself (that is like ignorance) is Samádhi (meditation).

∗ देवेने नाभिकारां वित्तस्य बन्धो विषयान्तरिक्षाः यत् स्थिरकर्षण सा वित्तस्य पारणेतुस्यते ।
† धारणामाध्यक्ष ध्यानमाध्यक्षातुमाह ।
‡ तत् तस्मान् देवेने व्यम् चित्रत्र धारणामाध्यक्षां यत्नां प्रत्ययस्य हास्यस्य या एकतानां विस्तः प्रत्यक्तानामपरिशिष्टाः यद्रेत्व धारणामाध्यक्षां निर्तत्र-मुत्तत्रः सा ध्यानमुत्तत्रः । § चत्वर्म योगान्त्र समाधिपान्तः ।
b. [The true meaning of this aphorism is this, that knowledge in the shape of contemplation always takes place about the following three, i.e., the material substance whether it be animate or inanimate, such as a cow, a jar &c., the term cow, jar &c., and the knowledge itself; but when it takes place only about the material substance and not about the latter two, then such a knowledge in the shape of contemplation is called Samādhi.]

c. The term Samādhi means literally that state (of knowledge) in which the mind, having avoided the obstacles (see Aph. 30th, Book I), is well fixed on, or confined to one object only.

a. In order to give a technical term for the use of the three Yogāṅgas just defined, he says.

प्रयमक्षे स्वयमः || ॥ ॥

Sanyama defined. Aph. 4.—These three (when they operate only) on one object, constitute Sanyama.

b. The three which are characterized as Contemplation, Attention and Meditation, when they operate on only one object, are called in this philosophy by the appellation of Sanyama.

a. He explains the fruit (result) of Sanyama.

तत्ज्ञात प्रत्यालोकः || ॥ ॥

The fruit produced by Sanyama. Aph. 5.—By subduing Sanyama, a discerning principle is developed.

b. “By subduing Sanyama” i.e., by rendering it natural (easily attainable) through endeavours, a principle, distinguishing things from others, is developed; that is to say, the intellect well apprehends a thing to be known.
v. He explains the use of Sanyama.*

The use of San.- Aph. 6.—Sanyama is to be used in the modifications (of the internal organ Chitta) in the shapes characterised by the rough (Sthula) and fine (Sukshma) objects, Sanyama is to be used, that is, to make the modifications fit, by Sanyama, for the future fruit just defined. When it is known that the lower modifications of the internal organ are subdued, Sanyama is then to be used in the superior modifications to subdue them, because, the Soul would never gain the fruit (aimed at) without subduing the lower modifications, though attempting to subdue the superior ones by Sanyama.†—

[The meaning of the whole is this, that a man should proceed towards concentration by gradually acquiring control over the modifications of the internal organ, in the shapes of the rough and fine objects. When the superhuman faculties Anima &c., attainable by the conquest of the respective modifications of the internal organ, are at his disposal, he is to know that those modifications are subdued, and then he should proceed further to subdue the other ones, otherwise, he is not to expect to gain access to Concentration (Yoga)].

a. In (the Second Book called) Sadhanapada, he, having enunciated the eight Yogaagases—things subservient to concentration (See Aph. 29), has defined (only) five (of them, i.e. forbearance—Yama &c.); but why has he not (there) defined the last three, attention &c.? With reference to this he declares as follows: —‡

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* तत्स्योऽयोगमाह ||

† तत्स्य संयमस्य शून्याः सूक्ष्माः सामाहिक्याः स्मृताः परिवृत्ताः प्रभुत्वस्य चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः चिन्तितः...
The three Yoga-gas interior to the meditation called Samprajnatasamadhi.

Aph. 7.—The three Yoga-gas (i. e. attention, contemplation, and meditation) are more interior (i. e. immediately subservient to that kind of meditation in which there is distinct recognition i. e. Samprajnatasamadhi)—See Aph. 17. Book 1) than the first (five Yoga-gas, forbearance &c.)

b. The first (five) Yoga-gas, forbearance (Yama) &c., are not immediately subservient to that kind of meditation in which there is distinct recognition (i. e. Samprajnatasamadhi) but as the three (Yoga-gas, attention &c.) are immediately subservient to accomplish its nature, these three therefore are more interior—Antaranga—to it than the first five.*

a. He declares (now) that these three (Yoga-gas) also are exterior (Bahiranga) to the other kind of meditation in which distinct recognition is lost (i.e. Asamprajnatasamadhi—See Aph. 18. Book 1.)†

The very three are exterior to the meditation called Asamprajnatasamadhi.

Aph. 8.—Those three also are exterior to the meditation without a seed (Nirbija).

b. “Nirbija” i. e. that which has no support to depend on, that is to say, that kind of meditation in which recognition of an object is lost. To this kind of meditation, these three yogangas are not immediately subservient, and therefore these also are exterior (Bahiranga) to this kind of meditation.‡

a. Now, being desirous to explain the Siddhis (Superhuman faculties which arise from the Yoga-gas); to bring under discuss-

* पूँचैं यमार्थ्यो योगाक्ष्य: पारस्परिधर्म समापेश्य कारण-दियोगाह्यं संप्रश्लोत्त समाश्रेण्तरस्य समापितक्ष्यविपण्डयानात्।

† तत्साध्यं समाध्युपाश्च्या वाहिक्रमाद।

‡ निर्भोज्य निरालम्बनस्य शून्यभावानापरपरायण्य समापेश्यतदापि योगाक्ष्यंबन्-विहरस्य पारस्परिधर्मकारण्यावत्।
BOOK III.

sion the particular circumstances of Sanyama (which has been defined before—See Aph. 4. Book III.) he declares the three modifications (of the internal organ) successively.*

Aph. 9.—Out of the two trains of self-reproductive thought, resulting from the Vyutthana and the Nirodha, when the former is subdued and the latter is manifested, and, at that moment of manifestation the internal organ (Chitta) is concerned in both of the trains, then, such modification of the internal organ is the modification in the shape of Nirodha.

b. "Vyutthana" consists of the three modifications of the internal organ in the shape of Kshipta (cast), Mudha (darkened) and Vikshipta (better than kshipta): [That is the first is that modification of the internal organ in which it, by passion, is entirely cast in, i.e. engaged in the thought of an object; the second is that in which it, by darkness, takes the shape of sleep and the third is that in which it is better than kshipta, i.e. in which, though it is inclined towards concentration, still it, every now and then, becomes engaged with other objects—see the sentence, given below, of the Commentary on the Yogabhashya, by Vidyarnabhihshu.† "Nirodha," is that modification in which the internal organ has only a pure element (Sattva) as an object of thought. From these two, result the two trains of self-reproductive thought, out of which, in succession, when the former is overcome, i.e. become incapable of producing any effect on account of its being hidden, and the latter is manifested, i.e., come in.

* इद्यानी योगाःसिद्धार्थस्यादुक्तम: संयमस्य विश्वद्विद्वन्दुद्रित्य कत्वृ क्रमेन परिशासनमांह।

† विषमित्यादि: क्षिणः रजस्तव विचयोपेय: इतिमः युः तमसा निग्रित्युपितात्: । क्षिणाविशेषं विक्षिप्तं सत्याविभक्तियो समास्मादिऽ चिन्तो रजोमात्रवाच्यान्तरात:।

विषयान्तः इतिमः । विशानामिथु: ॥
veiw in the present way and at that moment of Nirodha (just expounded), the connection of the internal organ with both of the trains is called the modification (of the internal organ) in the shape of Nirodha.—The meaning is this, that when the quality in the shape of the train resulting from the Vyutthana has disappeared, and that in the shape of the train resulting from the Nirodha becomes manifest, and the internal organ appears to be connected with both of the trains, then such modification of the internal organ is (technically) termed Nirodhaparināma. Though the internal organ is not fixed (because it consists of) the three principles of existence, i. e., Sattva (truth or existence), Rajas (passion or fruitfulness) and Tamas, (darkness or ignorance) which always vary (according to the technicality of the Yoga and Sāṅkhya Philosophies) still this modification of the internal organ is called the fixed modification (of it).*

a. He states the (special) fruit of it.†

_The fruit resulting from the Nirodha-parināma._

_Aph. 10.—A uniform flow (of modifications of the internal organ arises) from the (aforesaid) train of self-reproductive thought._

b. "A uniform flow &c." that is to say, the internal organ takes a uniform shape on account of its being deprived of the

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* व्युत्थानं फिक्षिसूद्धिनिरस्ताः सुभ्रिताः निरोधः: प्रकटस्थवाचित्यत चतुर्वं परिवर्तनार्थो व्युत्थानं निरोधार्थैः यत्र जनति संस्कारी तथोपक्षावप्रभव्यप्राप्तां वदा भवतः। अभिभवो न्योगृहत्तवा कारकारणासामायन्यास्तस्यायः। प्रायुपाचेतो वर्तमाने अध्यनविभवत्वादास्तस्यान्तर्न तदा निरोधस्तर्क्षणे चित्रस्तोऽभयावस्तवत्वेऽविवेकक्षेऽस्मादसृजः स निरोधपरिष्ठर्व इत्युच्यते। अयमेऽऽद्यावस्तवत्वेऽविवेकक्षेऽस्मादसृजः स निरोधस्तर्क्षणे चित्रस्तोऽभयावस्तवत्वेऽविवेकक्षेऽस्मादसृजः स निरोधपरिष्ठर्व इत्युच्यते। षुद्धार्क्षणवान्यास्तस्य ब्रम्हापि चेतसो निरचलं नास्ति तथायेत्वृत्तृत: परिष्ठर्व: स्वयंस्वतः यतः

† अस्यैः फलमाहः
obstacles (Vikshepas or Antarâyas, sickness, langour &c.—see Aph. 30. Book I).*

a. Having described the modification in the shape of Nirodha (hindrance) he declares (now) the modification in the shape of Samâdhi (meditation).†

The modification in the shape of Samâdhi (meditation) defined.

_Aph. 11._—Out of the two (properties) of the internal organ—chitta—which consist of Sarvârthatâ (that is its comprehension of several objects) and Ekâgratâ (i.e. its intentness on a single point); (when) the first is utterly destroyed and the second is manifested—(at that time the connection of the internal organ with both of the properties or the state in which it exists as Dharmi, i.e. endowed with the two properties) is the modification of the internal organ in the shape of Samâdhi (meditation).

b. "Sarvârthatâ" i.e. that property, in the shape of an obstacle, of the internal organ—chitta—which consists of its comprehension of several objects on account of its being changeable. "Ekâgratâ" (literally means intentness on a single point, but here it) means a uniform modification of the internal organ having its support on only one object. This also is a property of the internal organ. Out of these two, (when) the destruction (of the first) and the manifestation (of the 2nd) i.e. the destruction or an utter conquest of the first property characterised as Sarvârthatâ and the manifestation or development of the 2nd one distinguished as Ekâgratâ, take place successively, (at that time), the connection of internal organ, which has (then) an abundance of the principle Sattva—truth—with both of the properties or its existence as Anvayi (or Dharmi i.e. endowed with the two properties just mentioned) is technically called the modification in the shape of Samâdhi—meditation.

* सत्य चेतन उक्तमिर्ज्रिप्रस्तावत् प्रज्ञात्वद् भवति। परिवर्त्तितिक्रमेनरथांत्रूपवाच्छिन्न भवतंत्वतं:।
† निरीपपरिणामवाच्छिन्न भवतंत्वारस्त्रेण मात्र:।
This modification differs from the former one only in this respect, that there, the subjugation and manifestation of the Sanskaras—trains of self-reproductive thought, that is, the subjugation of the former train of self-reproductive thought, resulting from Vyutthana before defined and the manifestation or the state of not being subdued, of the latter one, resulting from Nirodha—hindrance—are to take place. But here, (i.e. in the modification in the shape of Samadhi—meditation) the destruction and manifestation of the properties—Dharmas (and not of the Sanskaras), that is, the destruction or entering past way, on account of utter negligence, of the property of an obstacle in the shape of Sarvarathata and the production or manifestation, in the present way, of the property characterised as Ekagrata, (are to take place).*

a. (He) declares (now) the third modification of the internal organ (in the shape of) intentness on a single point (Ekagrata).†

The third modification in the shape of intentness on a single point defined.

Apb. 12.—(When) the two particular states or modifications (pratyayas), the one tranquil (Santa) and the other reason (Udita), of the internal organ become equal, then its connection with both of the states is (its) modification in the shape of an intentness on a single point (Ekàgrata).

b. The one particular state of the obstructed internal organ

* सर्वोष्ण्यां चतुरात्मानाविधायायं विभास्य विषेशो धम्मः । एकिद्यदेवेश्वरम् च द्वसपरिणामितकाप्रवृत्ते गदापि विभास्य । तत्त्वंस्यांभवोऽवेदीनां सर्वार्थालखण्डस्य परम्पर्यं दृष्य अद्वैतमतभवं एकात्मालखण्डस्य धम्मेयः प्राकृतार्थोऽवद्धी अमित्यस्तैवद्वसपरिणामायुक्तवर्त्तम वस्तवान सब्यसिधिपरिणाम इत्युत्त्तते । पूर्वसमात्परिणामस्य विषेषः । तत्र संस्कृतालखण्डयोध्योपारमित्वं इत्युत्त्तते । पूर्वस्य व्यथानसंस्कृतालखण्डस्य धम्मेयः न्यायावः । उत्तरस्य निरोधस्तंस्कृतालखण्डस्य प्रत्येकः । अमित्यस्य तृतीयायाश्च रस्योऽतः नवर्गयोगस्नित्यातुद्वैतेऽवद्धी । सर्वोष्ण्यालखण्डक्षेपस्यायुक्तस्वत्तानुसारुपितः अवधुनस्य प्रवृत्ते । एकात्मालखण्डस्य धम्मेयः स्योऽतः वर्तमानः सव्याने प्रकटस्यातः ।

† तृतीयमेकाम्पातापरिणाममाहि ।
is tranqul (Santa) i.e. entered the past way; and the other risen i.e. agitated in the present way, (when) both of these states also become equal or similar; as the internal organ, being abstracted from all other objects, has only one object, as its support, to contemplate with, (then) the abiding (Avasthana) of the internal organ is in the shape of intentness on a single point (Ekagrata).

b. To explain the (same) nature (of the modifications) about other things, as has been stated as to those of the internal organ, (he) says (as follows).†

एङेन भूतेन्द्रियेशु धर्मलक्षणावस्थापरिस्थितां व्याख्याताः ॥ १ ॥

The modifications of the Elements and organs explained. Aph. 12.—By this (exposition of the modifications of the internal organs) the (three) modifications in the shape of property (Dharma), indication (Lakshana) and position (Avastha) in (or of) the Elements and organs, have been (sufficiently) explained.

b. “By this (exposition)” of the threefold modification of the internal organ (see Aps. 9, 11, 12) the three modifications under the distinction of property, indication and position, have been explained or are to be understood, in (or of) the gross (Sthula) and subtle (Suksha) Elements and both the organs i.e. those of perception and action as they are characterised. [Now, the commentator explains these three successively.]

1st. (When) a Dharmi (i.e. that which is endowed with a property) is taken into consideration, leaving its former property, it embraces another one, (then) this its embracing of another property is the modification (of it) in the shape of property. As for example. [Take a lump of clay which is called Dharmi, as it is endowed with a property in the shape of lumpiness.]

† समाहितस्यैव विलस्येक्ष प्रवृत्तो दृष्टिनिवेष्टेत् श्रातोऽस्तित्वमधवाः प्रविष्टः। अपरस्तूरतदि केतामाणे अज्ञनिन्फुरितो हृदाभाष्म समाहितातिलस्तनु गुणविवेकार्पलम्भने सर्वतः प्रत्यवादुमयलाप्पुष्टेषु समाहितस्यैव विलस्याविलस्यवस्थायेन स एका-प्रत्ता परिष्याम इत्युत्तते ॥ ॥ विषयिनिविषयों उपमन्युत्तितेऽदाताहाः ॥
When) the Dharmi clay (as it is called) by quitting the property in the shape of lumpiness, assumes another one in the shape of jar-hood (then) this modification (which the clay has now undergone) is called the modification of property.

2nd. The modification in the shape of indication is as follows, (when) the same jar, by leaving the way called Anagata (not come in view) embraces the way called Vartamana (present) and again by quitting it when it takes the way called Atita (past,) (then), this sort of modification is called the modification in the shape of indication. The following example will sufficiently illustrate this. A stone has a statue already hidden in it and the sculptor only removes the outer parts of it to make it apparent. In the same manner, the jar exists already in the lump of clay and it only becomes visible when the potter removes the superfluous parts from it; therefore, according to the technicality of this Philosophy, the jar is said to exist in the Anagata way, before it becomes visible. On its being visible, it is said to be in the present way and when it is destroyed it is said to be in the way called Atita—past.]

3rd. The modification in the shape of position is as follows. In any two similar—i.e. belonging to the present way—moments, the same jar exists (and hence it is said) to be Anvayi (to the moments i.e. connected with both of them, but not without being changed, because, comparatively speaking, the jar was new in the first moment and became old in the next one), for the three visible principles of existence (Guna) cannot exist even in a single moment without being changed. (This) kind of modification which the jar, existing in the present way, undergoes every moment, is called the modification in the shape of position.)*

* एते विनिवेदते जन्तुपरिवारायनं दृष्टियुप भूतसमतो, इन्द्रये वुद्धीसंवेदनावशिष्यं भयेंत्रसमाश्वेतं ज्ञिवेतं: परिवारो व्यास्तक्षोत्पम- नतयं। अवस्थितत्र भूमिक: वृद्धधीर्मश्रृङ्ग धर्मांर्तासस्त्रायकित्संवेद्यं।। तथा सूर्यवृक्षगत्व भूमिक: पिण्डस्यपरिवारायं चतर्पस्यप्रांतार्थिकारं धर्मंपरिवारं
a. Well then, what is a Dharmi? with reference to this query, he declares the definition of Dharmi.*

शान्तोदितान्यपदेष्य धर्मानुपाती धर्मी ॥ १८ ॥

Dharmi what?  A Dharmi is that which follows upon (or has) the properties in the shape of Santa (tranquil), Udita (risen) and Avyapadeshya (incapable of denomination).

b. "Santas" are those (properties) which have done their respective functions, i.e. entered the past (Atita) way; "risen" are those (properties) which having abandoned the way not come in view (Anagata) perform their own functions, and "incapable of denomination" are those (properties) which exist in the shape of Shakti (literally power, but here the Anagata way as the word is used here according to the technicality of the Mimansa Philosophy and consequently) these cannot be particularly denominated. As for example, (these are those properties which stand in this form) "all consists of all" &c. [It will be clear from the following tenet of this Philosophy that "all things are eventually dissolved into nature—Prakriti; and consequently a jar can easily be denominated a cloth and conversely. So, in short, it can be said that all consists of all and hence they cannot be particularly named, as jar, cloth &c.]

By the word Dharma (property) is meant here a power itself limited, as being capable of doing a fixed action. (Thus) a Dharmi is that which follows upon (at different times) or has, being Anvayi (i.e. connected with them), all the three properties (just defined). As for example, gold in the form of a Ruchaka (chain) has a property in the shape of a chain and by quitting that property assumes another one in the shape of Svastika (a particular kind of ornament). Then though the

इसुच्चते । ऋषिपरिशास्नो यथा तत्येव घटस्यानगताध्यपरिश्यांशेत्रमानानाव-स्तवकार्पतपरिश्यांशेत्रमानानाव्ययप्रिस्थी । अस्वाक्षपरिशास्नो यथा तत्त्वेव घटस्य प्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैवप्रथमस्वत्तोऽथैब

* नन्त कौशिक धर्मान्यात्मायो ऋषिपरिश्यांशेत्यमाध्यामाशेत् ।

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properties (in question) differ from each other in some way, still the gold follows when it is commonly taken in the shape of Dharma (property) it appears then to follow as a distinct one, [because every body can easily perceive that a garland differs from the Svastika, though both of them are nothing but gold.]*

a. To remove the doubt how the same Dharmi is to undergo the various modifications, (he) declares (as follows).†

\[ \text{क्रमान्यवर्त परिणामान्यले हेतु:} \quad \| \ 19 \quad \| \]

*Aph. 15.—The altered state of the order (of the threefold modification just defined) is indicative of the variety of the modifications (which the same Dharmi is to undergo).

b. The apparent state, changeable in every moment, of the order (of the modifications) of the properties defined before, is indicative of the variety of the modifications. The meaning is this, that the apparent order (of the modifications of the properties) that a lump of clay (is produced) from the power of the earth thence the several part of the jar and then the jar, indicates the state of variety of the modifications. By the same argument, the order of modifications of the indication and position, is also to be understood indicative of the variety of the modifications of the same Dharmi (i. e. as a jar) (in this manner) all things appear to undergo a certain change according to fixed order, and hence it is proved that the variety of the modifications (of the same Dharmi) is indicated by that of the order

* शान्ता वे क्लास्तस्वर्ण्यापारा अतीतेऽवन्यनुप्रविष्टा:। उदिता वे नागसम-ख्यानं परिस्वर्णस्वर्ण्यापारकुवृत्तं अवयप्रेत्या ये शाक्षिर्पैण्ड चित्तता व्यापेद्वै न शाक्यते यथा सर्वं स्वात्मसामस्येवमादयः। नियतकार्यारणयोगोयतया स्वभौण: शाक्षिर्पैण्ड धर्मश्चेत्यनामिष्यते तांत्रिकविचारं धर्मं योंऽनुपत्तनुप्ततेत अन्वयवेन स्वेतरोति स शान्तोदितावप्रेत्यदर्मानुपाती धर्मस्याद्विच्छयते। यथा मुखषे हस्तकर्षभर्तपरिस्थानं स्वस्तिकर्षभर्तमीत्तरपरिप्रेक्षे सुतयुपत्ताधुर्गुण्ठ-वर्तानं तेषु धर्मं धर्मश्चेत्य भिसेशु परिमल्यकाबः सामान्यायाम्यता परिमल्यकाबः विषेश-शालना स्वितम्यनुपातित्वेनव्यावहस्ते।

† एक्ष्यं भामेण: कथमनेके परिणामा इवाशशुअमपनेनुपुगाह।
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(just explained). Some of the properties of the internal organ, and all of its objects &c., are apprehended by perception (Pratyaksha) as happiness &c., and position and others (respectively) and some are understood only by inference (Anumana) as property, train of self-reproductive thought, the way not come in view &c. It is always to be observed that Dharmi differs and does not differ from itself* (accordingly as it is connected with the modifications of the position and the way not come in view—as the compound word Anagatadhva means).

a Now, in order to explain the Siddhis—Superhuman faculties —by showing (first) the particular circumstances of the before-mentioned Sanyama—restraint i. e. the circumstances where Sanyama is to be used to attain to the Siddhis, he declares (as follows).†

परिणामतयंतमादत्तानागतप्रभावः ॥ १६ ॥

The superhuman faculty which consists in a knowledge of past and future events (comes to an ascetic) from (his rendering) Sanyama—restraint—about the three modifications (just explained).

b. "From rendering Sanyama about the three modifications (just explained)" in the shape of property, indication and position (i. e. from acquiring control over them from rendering Sanyama regarding them) an ascetic knows well the past and future events. The true meaning is this that this (particular)

*Aparih. 16.—A knowledge of past and future events (comes to an ascetic) from (his rendering) Sanyama—restraint—about the three modifications (just explained).

† इत्यादिनमुक्तस्य संयमस्य विषयपदश्रेण्द्रार्णः सिद्धः प्रतिपादयितुमाहः।
property is in this Dharmi, this is the way which it belongs to, and this is the position it possesses. Moreover on its coming from the Anagatadva—the way not come in view,—it has performed its respective function in the present way and entered now the past way. When all this the ascetic (clearly perceives) by getting rid of the obstacles from Sanyama—restraint,—then he knows whatever is past and whatever is to come or arise (in future) because the capacity of the internal organ to comprehend all objects, on account of its consisting of the manifestation of the pure truth (Sattva) is taken away by (i.e. is hidden under) the obstacle ignorance (Avidya) &c. and when these obstacles are removed by (adopting) special measures, then the capacity of beholding all objects, is manifested in the internal organ (which then becomes) like a cleared mirror by the force or intentness on a single point (Ekagraha).

a. (He) declares (now) another siddhi.†

The superhuman faculty which consists in a knowledge of the speech of all living beings.

_Aph. 17._—A confusedness of Shabda (an uttered sound or a word) Artha i.e. (class, quality, action &c.) and Pratyaya (knowledge) arises from comprehending these three indiscriminately. (But when an ascetic views these separately by performing Sanyama—restraint—with regard to them, a knowledge (is produced in him) of the speech of all

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† सद्द्वयन्तरामाहि।
living beings (i. e. he has a power of understanding their speech.)

b. "Shabda" is that (uttered sound) which is cognizable by the organ of hearing; it consists of letters whose order is fixed and it is productive of knowledge of a fixed object. [This definition of Shabda is given here according to the technicality of the Nyāya Philosophy, and according to that of the grammarians it is as follows.] Sabda is (that sound in the utterance of which) no order of its constituent letters is to be conceivable and (hence) which is Sphotatma (i. e. from which, class, quality, action &c. become plain at once) and which can (only) be understood by a mind cultivated by science. According to both of these technicalities, it (Shabda) consists of term and sentence, because these two can indicate their own fixed objects.

"Artha" (means literally sense, but here it means) class, quality, action &c, "Pratyaya" (means knowledge, i. e., a modification of the internal organ, in the form of an object. A confusedness (arises) by forming the same notion of them or supposing the Shabda, Artha and Pratyaya (just expounded) to be identical though they are different from each other, in their use. An illustration of this is as follows. (Suppose) when a person is asked to bring a cow, he then comprehends indiscriminately these three, i. e., the material substance indicated by the term cow, possessed of the dewlap &c., and possessing the characteristic implied by the term cow its indicatory term cow and the knowledge by which the material substance is conceived: but he does not perceive them so discriminately that the term cow, is indicatory of this (material substance); that this is to be declared by the term cow, and that this is the knowledge by which the two former are conceived. Thus, when he is asked what is this substance, what is this term and what is this knowledge, he then, gives the same answer "cow" to all these questions. If he does not conceive the identity of these three, how does he give the same answer to all these questions? In this state, he who, having made this distinction that indicativeness is the essential nature of Shabda (term), that the state of having to be declared is the essential nature of Artha (before defined,) and
that luminousness is the essential nature of Dnyan (knowledge),
performs Sanyama—restraint—; acquires the knowledge of or
understands the speech or language of all living beings, i.
E., of animals, wild and domestic, birds, reptiles &c., that is whatever
cry or whatever word (is uttered) he knows it all, viz., that
the sound was uttered with such and such a motive.*

\[\text{\textit{a. (He) mentions another Siddhi.\dagger}}\]

The superhuman faculty which consists in a knowledge of the class &c. 
experienced in the former birth.

\[\text{\textit{Aph. 18.—A knowledge of the class (\&c., 
} \textit{experienced} \textit{in a former birth (arises from 
presenting to our mind (Sakshatkarana)—}} \textit{the trains of self-reproductive thought—Sanskaras (of the internal organ).}

\[\text{\textit{b. Sanskaras—the trains of self-reproductive thought which}} \textit{consist of the present consciousness of past perceptions of the}
\textit{internal organ are twofold. Some of these produce only a}
\textit{memory (of the events formerly experienced) and others are}
\textit{the causes of the modifications in the shape of class, age, and}
\textit{experience of pleasure and distress as they are called virtue and}

\[\text{\textit{* श्रवणः शुद्धरस्थांशो नियतक्रमवर्णार्था नियवैकाय्यतिपरवनाचिच्चः यदि}
\textit{वा कमरहितः स्नेहात्मा धर्मः शाक्तसर्वतुद्विढंगशः। उद्वध्यापि पद्धति वायुः}
\textit{हृदय तयोरोऽध्यतिपतिः सामयक्ति। अर्थ जातिमुक्तियांयां प्रयोगः शारी विषा}
\textit{याकारा गुंडारं द्वयं एवे शन्तार्थ्यानां ज्ञानारी इते रश्मायावाहारः उपवासानिः}
\textit{पिपुल्युक्तपतीयसांनांसंक्षिप्तम्। तथाहि गामानेत्रुप्ते कार्येऽविश्वामरम्}
\textit{गोत्रजातवविच्छेदः सामाहितिरुपां शन्त च तद्वच क्षां च तद्वाकामये}
\textit{रनेवायतस्ताति न तस्य गोयव्यवायो वाचकोत्य गोयत्त्वा वाच्यस्तमोरिः प्राविक्ष}
\textit{क्षानातिर भेदन्य व्यवहारत। यथाहि कार्यमये कोऽस्य शब्र: किंमिदं क्षानामिति}
\textit{पूर्णात्वेकरुप्तमेवोस्त्र बधति मृतिरस स व्यवक्ततां न प्रतिपद्ये कथमेकमे}
\textit{भोजारं प्रयच्छति। एतस्मानुस्त्रिते योःक्षं प्रविभाग हुह शन्तस्ततं तत्व स्थानकत्र्ये}
\textit{नामः इद्यर्थमयं यथावच्चाय। हुहां शन्तस्तय क्षानादिक्षमिति। प्रविभाग विनायक}
\textit{तस्मैन प्रविभागः यः संयं भेदति तत्तथ स्वर्णां शून्यपन्नकसमीक्ष्यानि}
\textit{वुत्त य शन्तस्तज्ञात्म्यमूच्छितेवनिभिप्रायेनितः शन्त: समुद्धारित हृति सर्वे}
\textit{ज्ञाति।}}

\[\text{\textit{\dagger सिद्धान्तपरमात्र}}\]
vice. When (an ascetic) performs Sanyama—restraint—with regard to the Sanskaras (just illustrated); that is, when he remembers only through an abstract meditation and without any exciting cause, all that is past, reflecting that he has experienced such and such thing—this is the result of the former set of the Sanskaras—and that he has performed such and such action, then he clearly sees the class &c., experienced in the former birth when the trains of self-reproductive thought are thus gradually awakened.*

a. (He) explains (now) another Siddhi.†

प्रयः परिचितज्ञानम् ॥ १९ ॥

The superhuman faculty which consists in the penetration of the mind of other persons.

Apiph. 19.—The mind of other persons becomes known to (an ascetic when he performs Sanyama—restraint) with regard to the Pratyaya—knowledge—(contained in it, i.e., in the mind of other persons).

b. When (an ascetic) performs Sanyama with regard to the Pratyaya—knowledge—obtained by any characteristic such as complexion of the face then he knows the mind or another person that is, (he) knows even the qualities which have entered into the mind of others, whether their mind is impassioned (Saraga) or dispassionate (Viraga).‡

a. (He now) declares a peculiarity of this same knowledge of the mind of other persons.§

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* द्विविधाभिक्षीतस्य वासनारूपः संस्कारः: केवलां स्त्रीति मानोत्तप्यस्यः। केवलाज्ञानायोगाभिक्षुपत्रिपदेशी यथा धम्मिपिपार्थः: तेनु संस्कारेऽया यथा संयं करोति एवं मनो सोक्ष्याः स्मृतः एवं मनो सा फिया निपाधिते तत्र पूर्वस्थ तस्वामनुसंधानो भावनेत्रव्रीघ्नालक्षणान्योज्यक्स्मृतः संस्कारः सर्वमतीत स्मरति क्रमेत। साक्षात्तेनु युद्धस्य संस्कारेऽया पूर्वजन्मानुभूतानापि जातास्च स्वष्क्षेत्र पवित्रः।।

† सिद्धप्रतर्माहः।

‡ प्रयः परिविन्दु मुक्तारागिनि विशेष स्वीक्षण यथा संयं करोति तत्र परिविन्दु विचारस्य हाम्मुन्मुद्यते। सरागमस्य विशेष विरामेऽविपि। परिचिततानापि धर्मां जानतीयः।।

§ अस्त्रौ परिचितज्ञानस्य विद्येयेश्माहः।
The mind of other persons is comprehended without its object. *Aph. 20.*—It (i.e., the mind of other persons) is not comprehended with its Alambana—support, i.e., object (to an ascetic) because it was not the object (of Sanyama which he, the ascetic, made use of in comprehending the mind.)

b. The mind of other persons cannot be understood together with its Alambana—support—i.e., object, because it is not recognized by any characteristic. For by the characteristic the mind only of others is understood, but it is not known what its object is and whether it be blue or yellow. It cannot be known what that object is because Sanyama cannot be performed with regard to it since it is not recognized. Hence the mind of others is not comprehended together with its Alambana, object—as it is not recognized. But the properties of the internal organ—chitta, i.e., mind—are comprehended. When an ascetic performs Pranidhana, i.e., Sanyama with a view of discovering what mind has for its object, then a knowledge of that object also arises in him by that Sanyama (restraint).

a. (He now) states another Siddhi.†

The superhuman faculty which consists in the disappearing of an ascetic. *Aph. 21.*—By performing Sanyama—restraint—about form (the property) of body (defined in Aph. 11. See the Nyaya Philosophy p. 16), its power of being apprehended (by the organ of sight) being checked, and luminousness, the property of the

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* तत्त्व परस्य विभिन्न तत्साधनः स्वकीयालम्बनेन सहितं न जत्वते श्रादु-मालम्बनस्य केनचिन्हितनाविषयी कुतत्वात्। धिकारितमात्रे परस्यावगतं न तु नीतिविश्वस्य विषयं पीतविविषयमिति वा। यथा न गृहीतं तत्र सन्यस्त कुरुमस्क-क्यत्वात् न भवति परिचितस्य यो विषयस्त्र श्रान्त सन्यास्त्र परश्रीय चिथं नाल-म्बनसहितं गृहीते तत्त्वाद्वयमन्ययागृहीतत्वात्। चित्रविर्मम: युगृहीतं एव । यदा किमेनालभिश्चतामाति प्रणिधानं करोति तदा तत्त्वस्यामां तदाद्विविषयमपि श्रान मु-रपति एव।† सिद्धान्तरमाह।
organ of sight having no connection (with its object, i.e. the form, the result) is the disappearance of the ascetic.

b. The form (Kupa) of the body (saya) is a property to be apprehended by the organ of sight. By performing Sanyama with reflection "Form consists in this body" (and no-where else) the power belonging to that form of being apprehended by the organ of sight is arrested through being subjected to that notion. On the cessation of the connection of the organ of sight with luminousness, luminousness being a property of Sattva, [that is to say] when there is no function of apprehending that [form], the disappearance of the ascetic takes place, i.e. he is not seen by any body.*

एतेन शाबदान्तर्ज्ञानमुक्तम् ॥ २२ ॥

Aph. 22.—By this, a concealment (Antardhana) of speech (Shabda) &c. is also stated.

a. “By this,” i.e. by explaining the means of disappearance of form, (See the preceding Aph.) a concealment of speech (Shabda) &c. cognizable by the organ of hearing and other organs is (also) to be understood as stated.†

[That is to say that the speech of an ascetic cannot be heard by any body if he performs Sanyama—restraint—about it, and this is the case with all other qualities of the organs of perception.] [It is to be observed here that Bhojarāja, the commentator of this work, maintains that this Aphorism belongs to the text and consequently gives a comment upon it; but this is not the case, because, Vijnana Bhikshu, the expositor of the Bhashya, says that the author of the Bhashya removes the deficiency of Patanjali by stating the following sentence

* कायं: शरीरं तत्स्य रूपं चेतुर्मानी गुणस्तिथिमुन्तो काये रूपमिति संवमातुः तत्स्य रूपस्य चेतुर्मानी वित्त्वम् या शक्तिस्तवः: स्तम्भे भाववैवावतात्विकः च चेतु: प्रकाशायस्योऽऽ सुष्म: प्रकाश: सत्वस्मैस्यस्यायस्योऽहार भ्रमणं भ्रमणं भर्ति। न केनचिरं दुःखतः ज्ञायः।

† एतेन रूपांतर्ज्ञानायपायप्रदर्शनेन श्रद्धार्द्धानां ओषधादिमांसायामान्तर्ज्ञानमुक्ते बदित्वयथै।
THE YOGA APHORISMS.

in his Bhashya. Therefore it is not one of the Aphorisms of the text but a sentence of the Bhashya.

a. (He now) states another Siddhi.

The superhuman faculty which consists in a fore knowledge of death.

Aph. 23.—An action (karma) is two-fold; one accompanied by anticipation of consequences (Sopakrama) and other destitute of it (Nirupakrama):—from performing Sanyama—restraint—with regard to this two-fold action, a knowledge (arises in an ascetic) of the separation from (his) body—Aparanta—(i.e. death). Or (the time of death is known) from portents (Arishta).

b. The action, performed before (i.e. in the former birth) the consequence of which is years (Ayus) is two-fold, Sopakrama and Nirupakrama. Of these, Sopakrama is that which has an inclination to produce a fruit or anticipate consequences. As, for example, a wet cloth spread in a warm place dries quickly [This action is called Sopakrama]. Nirupakrama is the converse of it, as the same cloth folded and (put) in a cold place dries after a long time. A knowledge of the separation of body—Aparanta—i.e. death, arises in him who performs Sanyama in (the above-mentioned) two-fold action, so that he discovers what action anticipates consequences quickly and what after a long time, from steadfastness of contemplation (Dhyana).

(That is to say) he knows undoubtedly that he shall be deprived of his body (in other words that he shall die) at such and such time and such and such place.

"Or from portents," which are three-fold according to the distinction of Adhyatmika, Adhibhautika, and Adhidaivika. Of these, the Adhyatmikas are such as (when a man) shutting his ears does not hear the sound of the vital air (diffused, throughout his body &c. Adhibhautikas are such as a sudden
appearance of a deformed person &c. and Adhidaivikas are such as seeing unexpectedly such things as paradise (Svarga) &c. which are incapable of being seen. From these (i.e. from seeing these), a man knows the time of separation from his body (Aparanta) i.e. death. Though the persons who are not ascetic know for the most part (the time of their death) from (seeing) the portents; still they know it generally (and not particularly and consequently their knowledge of it) is doubtful. But ascetics know it (i.e., their death) invariably like a thing before their eyes (pratyaksha) on account of (their knowing) the fixed time and place (i.e. they know certainly when and at what place they will die).*

\[a.\] He now proceeds to declare the Siddhis resulting from the purifying processes (see Aph. 33. Book I. P. 39).†

\[b.\] By performing restraint in benevolence, tenderness, complacency, and disregard (towards objects) the faculties of

\[Superhuman faculties about benevolence, &c.\]

\[Aph. 24.—(Superhuman) faculties are manifested in an ascetic by performing restraint) in benevolence, &c.\]

* आयुर्विज्ञानस्य यथौज्वैतत्त्वम् कर्मा-ततो-द्विप्रकारं सोपक्षम विशेषक्रमः च तत्र सोपक्षम यन्त्र फलज्ञानयोपक्रमणार्थ्यकर्माभिमुक्तेण सहि वर्तते । यथोपलिपदेशस्य प्रसारितमाय बलावस्य मृत्युमात्र वत्सः सविस्तरत्वमात्रविद्यामात्र व च विशेषक्रमार्थ्यकर्माभिमुक्तेण सहि वर्तते । यथोपलिपदेशस्य प्रसारितमात्र वत्सः सविस्तरत्वमात्रविद्यामात्र व च विशेषक्रमार्थ्यकर्माभिमुक्तेण सहि वर्तते । यथोपलिपदेशस्य प्रसारितमात्र वत्सः सविस्तरत्वमात्रविद्यामात्र व च विशेषक्रमार्थ्यकर्माभिमुक्तेण सहि वर्तते । यथोपलिपदेशस्य प्रसारितमात्र वत्सः सविस्तरत्वमात्रविद्यामात्र व च विशेषक्रमार्थ्यकर्माभिमुक्तेण सहि वर्तते ।

† परिक्रियाकर्त्तव्यम्: सिद्धि: प्रतिपादमितुमाह त.
Sanyam about them are manifested (in an ascetic). He has such an excellent command over benevolence, tenderness, complacency, and disregard, that he can contract friendship & c. with all (persons).*

a. (He) declares (now) another Siddhi.†

ब्रजेषु हस्तावलोकितः || २५ ॥

_Aph. 25._—The faculties of an elephant & c. (are manifested in an ascetic by performing restraint) in these faculties.

b. The ascetic who performs restraint in the faculties of an elephant & c. gets these manifested in him. That is to say: every faculty whether of an elephant, wind, or of a lion, in which he performs restraint by paying close attention, is manifested in him on account of his having command over every one of them.‡

a. He (now) states another Siddhi.§

प्रदूषयालोकयासत्ताः सत्तात्मां बहिन्यवच्चत्र रुक्ष्यानम् || २६ ॥

_Aph. 26._—A knowledge of the minute, concealed and distant (objects of sense arises in an ascetic) by his throwing the light of immediate cognition—Pravritti (on them).

b. Pravritti, the immediate cognition which is sensuous and luminous, as it is stated before (see Aps. 35, 36, Book 1. P. 31 & 32):—by placing the spreading light of the pure element—Sattva which exists in immediate cognition, i.e., by brooding on the objects of sense modified in the spreading light of the pure element of immediate cognition, the organs of sense and

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* मैत्रीक्रमाख्यानुदायोपेयायु से विहित: संबंधतः गतानि मैत्रकरिनां संब- न्यानि प्रादूर्भावनिनि मैत्रीक्रमाख्यानुदायोपेयायुस्ताः प्राचेः बद्धानिक्तता कथा सर्वस्य मित्तलादिका संयोगतासिदेः। † सिद्धान्तसमाह।
† हस्तावलोकवेयु कलेमु क्रक्कास्मात् तद्दश्यानि हस्तावलोकन्त्रमाहितं।
तत्रतथो यथा बलपुन्ना हस्तावलोकवेयु वा सिद्धान्तवेयु वा सम्यक्यातुक्त्रमाकेन संयम करोदत तमस्यामर्य्युन्तालास्यवत्मस्त्व प्रादूर्भावनिक्तयः। § सिद्धान्तसमाह।
the mind (of an ascetic) acquire a particular power (and then), a knowledge arises (in him) of minute objects, atoms &c., concealed objects, wealth hidden in a certain place &c., and distant objects, the life-prolonging medicine or elixir—Rasāyana, &c.*

a. He (now) states another Siddhi.†

Aph. 27.—A knowledge of (seven) worlds (arises in an ascetic) by his performing restraint in regard to the (luminous body) the sun.

b. He, who performs restraint with regard to the luminous sun, knows exactly about the cities consisting of the seven worlds which are Bhūr-loka, the earth; Bhuvāloka, the space between the earth and the sun. Swarga-loka—, the heaven of Indra and others. In the preceding aphorism, the light of pure element (is to be understood) as stated as a support (for fixation of the mind) and in this the elemental light. This is the difference only.‡

a. He states another Siddhi through the very support of the elemental light.§

An expedient.

Aph. 28. A knowledge of forms of the asterisms (arises in an ascetic) when he performs restraint with regard to the Moon.

* प्रकृतितिल्पती ज्ञोतिर्भवति च प्रामुत्ता तत्स्य योसात्तालोकः सार्वत्रकर- सारसरसस्वय निक्षिलेपु विगमुदु न्यासायत्वार्सिनानि विगमायां भार्नामानासां-करणेपु प्रकृतशिक्षकागिरेपु सूक्ष्मस्वय परमाणुपंचायतेनबहितस्वय भूम्यन्तरीग्यश्रियामिनानादेवप्रकृतस्वय मेनेवपारिष्ठिकायामेनादेव्यामुख्यते । † सिद्धयन्तरमाह ।

† पूर्वेण प्रायासमये करण्य तत्स्य सत्तु भूर्यूक्त: प्रबृत्तिपु तोनेपु गानि चुकायामि तताभिवेशमाहितिप्राप्ति तेनु काृतिवद्य भानेमुख्यते । पूर्विनातिषु सूक्ष्म योग तविर्लकः प्रकाश आत्मनस्यकः इह तु भौतिक इति बिक्रेष्टः ।

§ भौतिकप्रकाशद्वारेष्व योग सिद्धयन्तरमाह ।
b. "Forms of the asterisms," i.e., the particular figures of the fixed stars—a knowledge arises (in an ascetic) about these (when) he performs restraint with regard to the Moon. As the lustre of the asterisms is destroyed by the light of the sun, and consequently a knowledge cannot be obtained about them, this expedient is therefore separately stated.*

a. He states another Siddhi.†

\[\text{अभिविष्कर्ता सर्वायुःश्रीमुद्रम्} \text{॥ २९ ॥}\\
\]

\[\text{Aph. 29. A knowledge of the motion of the stars (arises in an ascetic by his performing restraint) with regard to the polar star (Dhruva).}\\
\]

b. An ascetic when he performs his restraint with regard to the fixed polar star, the principal of all constellations, knows the fixed time and fixed amount of the motion of every star. (The true) meaning of the Aphorism is this that the ascetic knows all this that such and such a (heavenly body) is a star; and such and such a heavenly body is a planet. This star will reach such and such a sign of the Zodiac by such and such a fixed time. This (sort of) knowledge of time is the result of the restraint (performed with regard to the polar star).‡

a. Having stated the external Siddhis, he (now) proceeds to explain the internal ones.§

\[\text{नाभिचक्रे कायण्यम्प्रामुद्रम्} \text{॥ ३० ॥}\\
\]

\[\text{Aph. 30. A knowledge of the particular structure of the body (arises in an ascetic who performs his restraint) with regard to the circle of the navel.}\\
\]

* ताराणां यो व्युष्ट्रो विशिष्ट: सत्त्ववेशस्तास्तिस्मू चन्द्रे कुतसंयमस्य शान्मुष्य- वते। सूर्यस्थानं हतलेजस्तास्तिस्मू ताराणां सूर्यसंयमात्मशान्मुष्य-न शक्तिः भविपु- मिति पृथग्यामुपायो उभिहत:। † सिद्धान्तरमाह।\\
† पुंने नियुक्ते ज्योतिः संवेषणे कुतसंयमस्य तासां ताराणां यात: मयां यथेष्ट: नियतात्त्राश्च कथयेपक ग्राहकारं अवनात्त्राश्च च तस्य सर्वायुः। तस्य तारापार्थ: वह इत्यत वर्णेनात्त्राश्च कालानाथ: अध्यायानां राजसिंहिक नक्षत्र्यास्यप्राप्तिः स्वर्य: अवप्राप्तिः सृजाय:। ‡ प्रतिविष्यस्तः प्रतिविष्यस्तः प्रतिविष्यस्तः प्रतिविष्यस्तः। § बाणा: सिद्धि: प्रतिपादान्तरः प्रतिपादान्तरः प्रतिपादान्तरः।
b. The particular structure of the body; that is, the constitution of the essential humour (Rasa), the excretion (Mala), the principle (Dhātu) and veins &c. of the body:—a knowledge about this structure arises in an ascetic by his performing restraint with regard to the circle of the navel situated in the body called Nābhi which is endowed with sixteen angles. The true meaning of this is that the circle of the navel being situated in the middle of the body is a root or origin of veins &c. which are extended throughout (the body), and consequently by performing restraint with regard to the circle of the navel, the whole constitution of the body becomes exactly known to the ascetic.*

a. He (now) states another Siddhi.†

Aph. 31. A cessation of hunger, thirst, &c. (takes place in an ascetic by performing his restraint with regard to the well of (his) throat.

b. There is a place like a pit below the tongue in the throat (which is called the well) of the throat; a contact of the vital airs with this well causes the manifestation of hunger, thirst, &c. And these inclinations cease in an ascetic who performs a restraint with regard to that (well), i.e., a superhuman faculty of this nature (is invariably at the command of an ascetic) on account of his brooding upon this stream (i.e., the well of the throat which is situated) below the uvula.‡

a. He (now) states another Siddhi.§

* शारीरिकत्वं नाभिसेषकं यथोड़्शारं च तस्मि त्र्यं तास्मयस्य योगिन: कायमयो योक्ती भूत्ति विशिष्टति समलक्षातुर्नाभ्यादिनामवस्यान तन्त्रानुवात्यते।

िद्विच्छस्य मन्त्रः। नाभिसेषकं शरीरिकत्वं मन्त्रानां च सर्वरेखा नाभ्यादिनां मूल्यमूल्यमू- तमस्त्तरं क्षात्वाचार्यस्य समयः सौवाक्यस्य गयावतं आभातिः।† सिद्धिः तत्तमाह।

‡ कण्ठेन गौते सुपुं: कण्ठकूपः जिन्हातो अभस्तातुः कुप्तृ हि कुप्तृ गतिः कार: प्रदेशः प्राणायान्तरस्त्रयोजनार्थेश्वरार्थेषु तस्मिन तास्तयस्य योगिनः शु- रिपासादियेच्छिन्न गतिः कालिकपालकः तस्मिन्नाविच्छिन्न तास्मन्नाबिच्छिन्न संवैः।§ सिद्धिः तत्तमाह।
Aph. 32. A firmness (of mind takes place when an ascetic performs his restraint) with regard to the vein (called) kūrma. (tortoise).

b. A firmness of mind is produced when the ascetic performs his restraint with regard to the vein called kūrma which is situated below the well of the throat:—that is fickleness of mind does not take place when the ascetic (by the efficacy of his meditation) enters the spot (i.e., the vein) or firmness is produced in the body (of the ascetic) that it, is cannot be moved by anything.*

a. He now states another Siddhi.†

Aph. 33. (The ascetic) sees Siddhas, the divine personages or spirits (when he performs his restraint) with regard to the light—Jyotis—of the head.

b. An aperture called Brahmarandhra in the skull (of every body) is a light (Jyotis) on account of its being a reservoir of light:—as the spreading light of a gem situated in the inside of a house collects in the keyhole of the door, so in the same manner the luminousness of sattva of mind, being spread, collects in the aperture called Brahmarandhra of the skull. (Therefore) when the ascetic performs his restraint with regard to this aperture or light (as just expounded), he catches sight of the divine spirits who dwell in the (wide) space between the earth and sky and who cannot be seen by any other beings (but the ascetic); that is, he sees and converses with them.§

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* कठकृप्यात्राशताया कृमीशया नारी तत्वो त्रस्तवेक्षेत्र: स्यायेशुर्य यथेऽ
† तत्थरामनमविद्या चतुर्वत्ता न भवतियायः यदि वा काये स्यायेस्वयायाते
‡ केनचियुपन्यधिवं श्रवयति: स
§ तत्तवेक्षेत्रात: स्यायेशुर्य यथेऽ
a. He (now) states another expedient for omniscience.*

Prātibhā, sarva śāṇēnikāṇānāṇeś्व ॥ ३४ ॥

Aph. 34. Or (the ascetic) disregarding all other instrumental causes (knows) every thing from (only) Prātibha (a knowledge called Tāraka).

b. A right knowledge instantly produced from (the operations of) mind only is called Pratibha, and a restraint being performed with regard to this, Tāraka (i.e. preserver) a knowledge antecedent to a discriminating faculty of mind Vivekakhyati, arises. As the twilight appears before sun-rise, so Tāraka, a knowledge concerning all things, manifests (itself in the ascetic) before the Vivekakhyati. That is, when this is the case, (the ascetic), having then no need of any other restraint, knows every thing.†

d. He (now) states another Siddhi.‡

Tadāya cintāsanwāt ॥ ३५ ॥

Aph. 35. A knowledge about mind—Chitta—(arises in an ascetic, when he performs his restraint) with regard to the internal organ—Hridaya.

b. “Hridaya” a particular part of the body:—in this part there is the site of the internal organ within a small inverted lotus, and when the ascetic performs his restraint with regard to that site, a knowledge of his own mind as well as that of others arises in him, that is, he knows all fancies of his own mind as well as the passions &c. of the minds of others.§

* सर्वशक्ति उपायान्तरमाह ।
† मनोमालवज्ञमविश्ववादक ग्रागुप्तव्यामान शान्त प्रतिमा तत्त्वाएं सवेधे क्रियामणे प्रातिम्न विनेकप्याते: पूर्वमाधि तारिङ्ग ज्ञानमुरूदित । ययोदेश्यति सावितारि पूर्व प्रभा प्रापुमेष्टित तद्विनेकप्याते: पूर्व तारिङ्ग साविकप्यां ज्ञानमातिर्भवित । तत्सिद्धि साहि संयमान्तरपेश्व: । सवें जागतीत्यथ: । † सिद्धपुन्तरमाह ।
‡ सत्य शारीरस्य प्रदेशविश्वविश्वसत्सनमभूस्मुखस्तुप्नवरीकाभ्यान्तरेऽन्तनं: करणस्य स्थानं तत्तकृतसंवर्ग स्वपराभिज्ञानमुपवते स्वचालत्ततः सवें बासना: पराचितगतांथ रागाहीन् जानतीत्यथः: ।

§ तदाक्षरी शास्त्रविश्वविश्वसत्सनमभूस्मुखस्तुप्नवरीकाभ्यान्तरेऽन्तनं: करणस्य स्थानं तत्तकृतसंवर्ग स्वपराभिज्ञानमुपवते स्वचालवगताः सवें बासना: पराचितगतांथ रागाहीन् जानतीत्यथः:

P
a. He (now) states another Siddhi.*

पुरुषस्तथ्योर्ग्रन्ततांकिर्त्योऽग्नवाविशेषो भोगः परार्थाय-स्वार्थं यात्तु पुरुषानाम् || १६४ ||

The expedient for the knowledge of the person—Purusha.

Aph. 36. From conceiving indifferently the knowledge of the person (soul) and sattva (purity or the principle of understanding, Buddhitattva—) which are entirely different from each other, (a knowledge of joy and affliction arise and) that is enjoyment (Bhoga). This enjoyment is another's object (Parārtha), and an object different from this is the proper object (Svārtha—of the principle of understanding) and from performing restraint with regard to this proper object, a knowledge of the person (arises in an ascetic).

b. “Sattva,” (purity) is a particular modification of nature which consists of illumination and joy (and it is what is called the principle of understanding, Buddhitattva.) The person (soul) is an experiencer—in the form of the ruler. These are entirely unmixed. The meaning is that, these are quite different (from each other) on account of their being severally experience and experiencer, conscious and unconscious. From sattva’s acting the part of the agent (karta), in consequence of conceiving identically the knowledge of the (two, i. e., sattva and soul,) a knowledge (sanvit) or a modification consisting of joy and pain (arises) and it is (what is called) Bhoga enjoyment. By sattva’s not regarding this enjoyment as its own object it is the object of another—Farartha—i. e. it is for the sake of soul and an object different from this is sattva’s own object (svartha). This object is clinging only to the nature of soul, the consciousness. That is, it is an object or reflection of consciousness (chichchhayasankranti) in sattva when it is free from egoism. When an ascetic performs his restraint with regard to that (svartha of soul) a knowledge concerning the soul arises (in him), i. e., the ascetic knows that the soul is conscious of

* सिद्धयत्न्तरमाहि ।
only this sort of knowledge, the clinging to the consciousness which consists in the sattva; and it (the soul) being intelligent becomes not the object of knowledge inasmuch as there would arise a difficulty from its becoming knowable (jneya) as there is a total contrariety of the intelligent and knowable.*

a. He (now) states the fruit of the same restraint.†

The fruit of the Aphi. 37. From that, Pratibha, (Tāraka preceding superhuman faculty; a knowledge concerning all things, see Aphi- 34. Book 3, and the knowledge caused by the organs) hearing, touch, sight, taste, and smell arises in (the ascetic).

b. “From that” (i. e.) from practising the restraint with regard to soul—Purusha—(the following knowledge arises in the ascetic (when) he is even Vyutthita, i. e., not devoted to meditation. In this case, from the manifestation of the aforesaid knowledge, Pratibha, he sees subtle objects, &c. He recognises the sound produced in heaven from the eminent practice, gained by the force of restraint, in the knowledge produced from the organ of hearing. A knowledge arises (in him) with regard to touch of the objects in heaven from Vedana, an appellation, technically used in Tantra (science) for a faculty of mind by which a knowledge produced from the organ of touch or tangibility is meant. A knowledge about the divine form arises (in an ascetic) from the excellent Adarsha—a faculty of mind by which the forms (situated) all around

* सत्तां प्रकाश्युवाचःत्रिकामानि: परिणामविषयं: पुरुषो भ्रतराध्विषत्रूप पस्तथो मैत्रिकश्वनावाससूरत भेदनावेतनत्वावतास्त्यावंतास्ते स्त्रियां भवतामित्यथे:।

† तवोऽपि: प्रवुत्तायांशाश्च: भेदनात्मवस्तार तस्मातस्तत्वावतात कर्त्त्वाग्निग्नवनया वृद्धमः सस्तत्वमस्तुते। सत्तवस्तं भोगः। सत्तत्व स्त्रायांगप्रेष्यं परार्थ: पुरुषार्थ: तस्मात्स्त्रां स्तत्तवस्तं भोगः। सत्तवस्तं पुरुषश्वामात्तालम्बन्त: परियत्वाकाव्यते सतवो ब्रजांतर्यास्तत्तत्त्वतः कुत्संयं स्तुत्वपायेयं हानमुयस्वते तदन्तेऽपि: सत्तमयस्त: हानि सतत्रस्त पुरुषो विनावान्ति न पुनः पुरुषो भाषा शानस्त्व विषष्यमाखामप्पते श्वायत्वाप्पते:।

† अस्त्रवेश संवेशमस्त: फलमाहः।
are seen and consequently (it means) the knowledge caused by
the organ of sight. Asvada, a faculty of mind—by which (a
thing) is tasted; and thus it means the knowledge caused by
the organ of taste. It being excellent, a knowledge about the
divine taste arises (in the ascetic). Varta, or Gandhasanvitti,
is a knowledge caused by the organ of smell, because the organ
of smell is called by the term Vritti in technical language of
science (Tantra) as there is an object of smell in it; and this
faculty being excellent, a divine odour is experienced (by the
ascetic).†

a. He (now) states the respective provinces of these particular
fruits.*

ते समाधावृपसग्न व्युत्थानेसिद्ध्यः || २८ ||

Aph. 38. These fruits are obstacles in the way of meditation
and superhuman faculties (in the state of) non-meditation
(Vyutthana).

b. The aforesaid particular fruits become obstacles to the
ascetic closely devoted to meditation (because his) meditation
becomes relaxed by reason of joy, wonder &c. but in the state
of non-meditation Vyutthaṇa—(that is) in the state of action,
these fruits become the superhuman faculties on account of
their yielding the particular fruits.‡
a. He (now) states another Siddhi.*

बन्धकारणशैविल्यान्त् प्रवाचसंवेदनास्म चितस्य
परशारोवेशः ॥ ३९ ॥

The position when the ascetic knows the mind of another person.

Aph. 39. The mind of (the ascetic) enters the body of others by reason of the laxity of the cause of Bandha—bondage, and by the knowledge of the process—Prachāra—(of mind).

b. A knowledge of the pervading soul and internal organ, entered into (a particular) body only by virtue of some fixed action, which arises in the form of their becoming experiencer and experience is called a bondage to the body (Sharirabandha). When this knowledge, the cause of bondage, i.e. the action called virtue and vice becomes relaxed or diminished, then the ascetic enters &c. The vein-(called) chittavahā, by which the internal organ blows, is a knowledge (sanvedana) of its course of the site of heart towards (external) objects by means of organs, and this vein is (quite) different from the veins through which the humour (Rasa) vital air &c., blow. Therefore, when the internal organ knows the course (just expounded) of its own body and that of others, it enters a living or dead body of another person by means of that course. The organs (too) follow the internal organ entering the body of another (person), as black bees follow the queen bee. After that, the ascetic who has (thus) entered the body of another person, deals with that body as if it were his own body, because, the internal organ and the soul are (at all times) pervading, (but a particular) action becomes the cause of the contraction of their enjoyment, and if it is destroyed by meditation, they

विश्वासकारिणः । तत्र हस्तिस्मयादिकारणेन समाधि: शिशिरभीतिः श्रुत्याने तु व्य- वहारदशायं विशिष्टस्तवद्यक्त्वात् सिद्धयो मवनित ।

* सिद्दूपन्नरमाह ।
then receive enjoyment everywhere in consequence of their being independent.  

a. He (now) states another Siddhi.  

उदानजयाज्जलपुण्डरिकदीपक्ष  \textit{Udana} यति \textit{I 80 I}

\textit{Aph. 40.} A disunion (Asanga) with and a rising (Utkranti) from water, mud, thorns &c. (take place) by conquering the Udana, one of the vital airs.

b. The state of the organs, arisen at once like a flame of burning chaff, is called by the word Jivana and it is denominated Prana &c. from the different actions. Of these, one is called Prana from its conducting the air through the mouth and nose from the heart; another Apana, from the region of the navel to the great toe; another, Samana, from conducting every where having surrounded the region of the navel with it; another, Udana, from its conducting air the upwards from the back of the neck (Krikatika) to the heart and another Vyana, from its conducting the air which pervades the whole body. (The ascetic) disjoins himself from water, (i. e.) with a large river &c. or a great (quantity) of mud or sharp thorns by the quality of going upwards (obtained) by hindrance of all the airs (effected) by his conquering the air Udana by means of restraint. The meaning (of disjunction with water is that the ascetic) being very light like a quantity of cotton, even if immersed in (deep)

* व्यापकव्याप्तिमार्गाधिकारनियमविनिवृत्ताभूतुपरीत्येव स एव शरीरस्य इत्यदि। तद्वर्तमापिक्षार्करणं वर्मियाम तत्र वस्त्रमार्गविद्याये विच्छेदन्त्य योगसी प्रचारी तत्त्ववृत्तियालिकाद्वर्तया विषयायोणमुख्येन प्रसरत्नस मानसेष्य विच्छेदन्त्य नावि। अथात् विच्छेद वहि। हृदय च रसायनिवृत्तियाये नावीय विलुष्णा तस्य स्वप्नियोज्यद्वारा संचार्य जानाति तदा परकीयं शरीरं घुमत जीवित्तरं वा विच्छेद्यान्त्यान्त्यां विषयायं विच्छेदन्त्य भिखारी च पर्सरसी विशिष्टिष्ठान्त्यायोणसुपरि मधुकरसर्जनमेव जातम विषयकाष्टतरथा र्वीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीणवीণ
water, rises to the surface.* [He comes out even if placed under a large quantity of mud and cannot be pricked with sharp thorns, by reason of his subduing the air Udana through the efficacy of his restraint.]

a. He (now) states another Siddhi.†

**Sutram** || 81 ||

**Aph. 41.** A blazing (takes place) from conquering the air Samana.

b. The ascetic appears as if wonderfully blazing by light of the fire of the stomach (Jatharagni) being uncovered from conquering, i.e., from subduing with restraint, the air called Samana which exists (in the body) surrounding the fire of the stomach.‡

a. He (now) states another Siddhi. §

**Sutram** || 82 ||

**Aph. 42.** A divine organ of hearing (is developed in the ascetic) by his performing restraint with regard to the connection between (Shrotra) the organ of hearing and (Akasa) the ether.

b. “Shrotra” the organ caused by selfishness which apprehends sound and Akasa, ether, the object of which is the subtle rudiment of Sound (Shabda-tanmatra). “The connection between these,” the characteristic of this connection is be-

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* समस्तानामिविद्यायां तुज्जालोक्य युक्तप्रविधिता द्वारेः: सार्वज्ञवश्वः-
**व्या तस्मातः** कियानेनादावादीमिविद्येवपेशस्तत्र हृदयानुक्ष्यनासिकार्णेण वायोः:
प्रणयानावथ्राण्य इत्युच्यते। नाभिप्रेषायादाकृष्ण्यपर्यन्तमयनायापानः। नाभिप्रेषां 
परिवेष्यासमान्तायानासमानः। कङ्कार्णिकदावासिरोत्तेस्यनादुर्ययः व्यायः 
नयनास्वर्जीस्वय वा व्यायः: उदात्सव संयमद्वारेण ज्यादितेषों वायाना निरोधः 
दृष्टान्निविलेन जेठे महामायास्विहताति वा कर्द्मे तीक्ष्णे कुलक्रकेण वा न महाजाति 
अपितुमात्रास्वलोकविद्येवगतान्तरामायान प्रणयावते। नाभिप्रेषायानासिकार्णेण 
अभिमात्वाय व्यवस्थस्य समानाक्ष्यस्य वायोज्यायात् संयमेन कर्तिकाराजः 
रावणस्याहि तेजसा प्रज्वलित्व गोभिः प्रतिभाति। नाभिप्रेषायानासिकार्णेण।
coming site and situated object, i.e., having place. Such is the meaning of the compound word Deshadeshibhavalakshana. [Or Avachcchedyavachchedakalakshana, that is, the characteristic of which is being inclosed and encloser. The true meaning of this is that when sound takes place in the ether enclosed by the space of the ear, then only the organ of hearing catches the sound, otherwise not. Such is the connection between ether and the organ of hearing.] And, when the ascetic performs his restraint with regard to that connection, a divine organ of hearing is developed in him,—an organ of hearing which is capable of catching simultaneously subtle, concealed and distant sound.—Such is the meaning.*

a. He (now) states another Siddhi.†

कायाकाष्ठे: संवर्गसंयमाष्ट्र्पूत्त्वसपत्ते ध्वाकाष्ठागमनम् || ४३ ||

Aph. 43. (A power) of walking through the air (is developed in the ascetic) by his obtaining a state of lightness like a light piece of cotton, &c, from performing his restraint with regard to the connection which a (man's) body has with air.

b. The ascetic having performed restraint with regard to the connection of a body consisting of five elements with air by its yielding a space to the body, forms an identity with loose cotton &c., and thus having obtained a state of extreme lightness, he walks at will, on the earth at first, and subsequently being able to walk along the spider's threads, sports with the sun's rays and then walks through the air in any way he likes.‡

He now [states] another Siddhi.§

* अरेष्ठ शब्दशाखकमाइश्वरसिद्धितिर्मिकित्रियमाकार्य व्योम शद्वतन्मात्राकार्य तथा: संवर्ग-देशदेशिमावलक्षणस्तुतिर्मिकित्रियमाकार्य योगिनो विद्वज्ञ आर्त्र प्रव्यते वर्षापत्स्वमयविशिष्टतिर्मिकित्रियमाकार्य समवतित्व: || † सिद्धयन्तरमाह ।

† काय: पथमितिकर्तीर्ष तत्त्वाकाते-नाभकाष्ठ्वाध्य: संवर्ग-निर्धारत्व समय विकार्य लघुनित्तादी समापति: तन्मयीवालक्षणतां च विभाग प्रात्यायन्तर्भुवानो योगी प्रथम मुँच वायुहित संचरत्वमेणानामतुजातेन संचरयात्र आदित्यार- रसालख विहरत वथेयामाध्यायन गच्छति || § सिद्धयन्तरमाह।
Aph. 44. The external modification [of the internal organ] akalpita, thoughtless, is [called] the great incorporeal [modification, mahavideha]; therefrom [results] the destruction of the obscuration of the illumination [of intellect].

The modification which arises outside the body without having dependence thereon, is, by means of the removal of the steadfastness of the selfishness with regard to the body, called "the great incorporeal" [modification "mahavideha"]. "Therfrom"—from the asceticism performed with regard to it: the destruction of the obscuration of the illumination" that is—the annihilation of the obscuration—the afflictions, works &c. [i.e. fructification]—of the light of intellect [or thinking principle] characterised by purity [the quality, sattva], takes place; the meaning is this, the external modification of the mind, which takes place while selfishness in regard to the body [sharirahankara] exists, is called, kalpita, or thoughtful, and when the modification of the mind arises independently, having laid aside the selfishness with regard to the body, then it is called "akalpita" or thoughtless [modification]: from the restraint performed with regard to this, [akalpita vrittih] all the impurities of the mind ascetic are removed.*

In order to exhibit various methods for the perfection of the meditations [both] with a germ [sabeeja] and without a germ, [nirbeeja], which are conducive to the discernment of the truth he states as follows.:†

* शरीराब्रह्मण तत्स: शरीरनेरप्येष्येव वृत्ति: सा महाविदेहा नाम विगतशरीरग्रहाराध्यार्कारोच्चया तत्सत्सश्चातः संयमात्रकाशावरण: सांतिक्रस्य चित्तस्य च: प्रकाशस्व यद्वर्षः क्रियकम्भादि तस्य स्वयः प्रविक्तो भवति अपरमेयः शरीराध्यारो सति या मनसो वाहिनृति: सा कल्पनेयुक्तया यदा पुनः शरीराध्यारभास्तरविन्ययः स्वात्सनेयः मनसो वृत्ति: सांकल्पितता तस्य संयमास्तिगम: सर्वं चितमला: क्षीणने।
† इसानां तत्सत्सश्रीराध्यायामितोऽजानन्ति समाधिस्तुरे विभोपायधर्मादायाह।
Aph. 45. The conquering of the elements [takes place from, the asceticism [performed with regard to the five forms of the elements] gross [sthula]—nature, [swarupa], subtile [sukshma], concomitant [anwaya] and possession of objects [arthavatwa].

The ascetic attains victory [over] the elements, that is the elements become subject to him, from the restraint performed in regard to the five properties, grossness &c., [i.e. grossness, nature, subtility, concomitance, possession of objects] of the elements,—earth &c. [It should be borne in mind that each and all of the five elements possess these five properties—forms]: “gross” [or the 1st form] is the phenomenal having appreciable form, of the elements [including in it gross qualities, gross sound &c.]: the “nature” [or second form] of these, [that is of the elements] is characterised respectively by tenuity, viscosity, heat, impulsion and giving space; the “subtile” [or third form] is, the subtile elements, odour &c. [gandhaditamatra, that is odour, flavour, colour, tangibility and sound], which are determined to be the respective causes of the elements; “concomitants” [or the fourth form] are qualities, which are observed as everywhere co-existing, in the form or shape of light, action and rest, [or revealing, exertion and fixation]; “possession of objects” [or the fifth form] means the power, existing in these qualities, [or in the five elements, earth &c.] called the power of procuring fruition, and emancipation, [bhogaparacana sampadanakhyana shaktihi], [and as this power exists in the qualities, and as the qualities, exist in the subtile and other elements &c., every thing is endowed with fruition and emancipation].

* पद्धानामप्रथिविद्वादिनन्ये पद्धातिस्य विवेशपूरप धम्मां: स्थूलतायायस्तर कर्तसूरमय्यो भूतजयो भूताति वस्तुतायायस्तरः। तथावति भूतानमप्रथि विशिष्टकारतन्तु स्थूलम्। स्थूलप्रैणां यथार्थम्मच्छर्योध्यर्गतमान्यकास्तर धान्तक्षयत्। सूक्ष्ममुष्मक्ष्मान्तकारणोमेतेन व्ययस्तताति गण्यादितममायणः। अन्तत्वनीयुः प्रक्रियेश्चित्तरुपतया सत्वचित्तरुपतियेन समुपलभ्यते। अथेतत्वं तेषांशुर्गणिः भोगापरस्मप्पदा व्यास्याश्चाति।
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Thus [this being the case] the ascetic performing the asceticism in regard to each of the five forms of the five elements differing by the [five] shapes characterised by the [particular] states above described, conquer[s] the elements. For example, the natures of the elements become obedient like cows following their calves, to his [the ascetic’s] resolves, who has finished the performing of the restraint [with regard to each of the five forms]—i.e. (who has) first performed [restraint] with regard to gross form [sthula], afterwards with regard to subtile form [sukshma] and so forth in due order, [that is in regard to the remaining successive forms].

He [now] mentions the result of the conquering of the elements:—†

ततोऽणिमादिमाद्यमावः कायसम्यत् तद्वर्मीः

निमित्तवित् || ७६ ||

 Aph. 46. Therefrom spring up [three perfections i.e.] minuteness &c., excellence of body, and non-destruction of the merits of it.

“Minuteness” [anima] attainment of an atomic form—or the power of becoming as minute as an atom, [by this power the ascetic can enter into a diamond &c.]; [by the word ‘Et cætera are meant the other seven perfections viz.] ‘Magnitude’ [mahima] greatness—or the power of magnifying oneself [by this power the ascetic can occupy as much space as he likes].
‘Gravity’ [garima] attainment of heaviness—or the power of becoming heavy; ‘Lightness’ [laghima] the power of becoming as light as a ball of cotton; ‘Reach’ [prapti] the power of touching the moon &c., with the tip of the finger &c.; ‘Irresistible will’ [prakamya] means nonfrustration of desires in the corpo-

† सूतज्ञस्य फलमाहः
real internal organ; 'Dominion' [ishitva] the power of prevailing everywhere; 'Subjection' [vasitva] means that all the elements obey (or are unable to disobey) his (the ascetic's) command. These, viz. 'Minuteness' and the other seven perfections, which are conducive to meditation, result from the conquest of the elements, and [they] are called the eight great perfections [mahasiddhis]; the "Excellence of body" which will be described hereafter [in the next aphorism] is attained by the ascetic [who has conquered the elements]; "Merits of it" mean the qualities of the body [of the ascetic], colour &c., their destruction—annihilation—cannot be effected by anything; for example, fire cannot burn nor can air dry up his [the ascetic's] colour: such and other cases may be considered.*

[Next] He mentions what the 'Excellence of body' is:—†

\[ \text{रूपला०पूर्वस्तुवचंहनल्वानि कायस्मथु \| ४७ \|} \]

\textit{Aph. 47.} The excellence of body consists of colour, loveliness, strength, and adamantine density.

"The excellence of body" ['kaya-sampat'—which is one of the three perfections that arise from the conquest of the elements] consists of "Colour" ['rupa,'—which means the virtue of becoming white &c. from black &c. and so on]; "Loveliness" [lavanya—excellent beauty—or the virtue of becoming exceedingly beautiful] "Strength" ['bala'—or the power of becoming very strong] and "adamantine density" ['vajrasanhananatva'] i.e. hardness of the body like that of a

*अणमः परमाणुपुर्तास्तिनीष्ममहत्स्मिरिमुग्ल्वयाची: लघुभिम लघु-लघुम् तूलप्रस्तवक्तुग्ल्वयाची: रातिरिक्तान्तुयेन चन्द्रादिप्श्चिनास्ति: प्राप्ताध्यवस्थाय: नामिन्यात्शरिरान्त्करेण इशितत्वसङ्क्षेपितानुथितावसिष्टव विविक्तव सर्वार्थं भूतानि तदद्वमुग्ल्वयाच्छन्ति तद्यु आणमः समाध्यूयेियिनो मूतनयात्पादपूर्वत्त्वत अर्णादश्यो अर्णादश्यो अहिमसाद्वरूपिनो फलमाध्यान्ते कायस्मथु वायुमाणि तत्त्वाध्यात्तत् तस्य कायस्य वो धर्मार्पियस्तोत्साहानिधित्वो नाशो नाश्य कुतिक्ष-दि भवति नाश्य रूपसमर्द्धाति न च वायुः शोषणतिरात्रियेवत्यम्॥
† कायस्मथुपमाई
diamond [or the power of making the body as hard as a diamond].

[Having described the conquest of the elements] He now mentions the conquest of the organs of sense:—

\[\text{महायायाच्यवस्तुसाधनोऽनुसारसंयमनिर्दिक्षणय:} \| ॥ ॥\]

Aph. 48. The conquering of the organs of sense result from the restraint performed with regard to perception, nature, egoism, concomitance, and possession of objects.

The ascetic attains victory over the organs of sense, having as aforesaid [Aph. 45] performed restraint with regard to the five states of the organs of sense, viz. “Perception” ['grahanam'] the function of the organs of sense directed towards their objects; “Nature” [sva-rupa] the state of revealing in general—or the eleven organs, viz., [the five organs of action and the five of sense and the mind]; “Egoism” [asmita] notion of selfishness; “Concomitance” and “Possession of objects” are as beforestated. [Aph. 45.]

He (now) states the result of the conquering of the organs of sense:—

\[\text{ततो मनोजितविवस्वाधेयाद् प्रथानजयोऽऽ} \| ॥ ॥\]

Aph. 49. Therefrom spring up velocity of mind the state of modification, and the conquest of nature.

“Velocity of mind” (‘mano-jivita’) means attainment of rapid motion by the body like that of mind; [that is, the ascetic can move his body from one place to another as quick as the mind]. “The state of modification” (vikaranabhava) is, the attainment of functions in the organs of sense independent of body; [that is, the modifications of the organs of sense take
place independently of the body at any time, whenever the ascetic desires, with regard to any place or object]. “The conquest of nature” [pradhana-jaya, the chief or universal victory,] controlling all things,—[that is altering anything from one state into another at will]. These perfections are attained by the ascetic who has conquered the organs of sense. And these are, here—in this system, called the honey-like [perfections, madhupratika] because like an individual particle of honey each of them is tasteful.*

He [now] mentions the conquering of the organ.†

\[
\text{अप्ह. 50. Omniscience and Supremacy over all existence arise merely [in the ascetic] who has the discriminative knowledge of the element of purity and soul.}
\]

[In the ascetic] who has practised asceticism with regard to the clear modification of the pure element [→i, e. with regard to internal organ, antahkarana] arises the knowledge of the difference between the quality of purity [sattwa] and soul [purusha], in the shape of inertness of the notion in regard to the qualities existing as agents, [or in other words, by which knowledge the conceit that, ‘the qualities are agents is rendered inert]. From the influence of this [knowledge] arises in the ascetic, situated in the selfsame position, meditation—or recognition—viz, “Supremacy over all existence” and “Omniscience.”‡

* शरीरस्‌ मनोविकल्पणम्‌ गतिलाभो मनोज्ञात्वक्षिणं भेदः चतुर्दशमिहर्यायाना

† अन्त: करणजयमान।

‡ तत्सनु चुड़े सत्तेन परिधे कर्तरूपमस्य या सत्कुलाशुद्धिविशेषणात्‌ नात्तुतिष्ठात्मकाणं शिक्षार्थकामत्वारूपमहात्म्यान्‌ तत्राच् निर्त्तस्थः

योगिन्‌ सत्मात्रात्क्षिणं (े) सत्त्वावलूलव समापेनः प्रत:।
"Supremacy over all existence" means, overcoming like a master all entities, which are modifications of the qualities [guna]. "Omniscience" means, the distinctive knowledge of them [i.e., of entities] as they are in themselves, which exist in the modes as subsided [Santa] emerged [udita] and not yet named—[avyapadeshya]—viz., the things past, present and future. In the state of perfect consciousness of having overcome [them] the perfection which in this system is [technically] called vishoká, or free from sorrow, takes place.*

He [now] states another ground—or position in order:—†

**तद्वैर्यायाधि दोषकृत्यकेलिंयम् **II 91 II

**Aph. 51. From an indifference even to this [perfection] through the destruction of the germ of perniciousness, results isolation.**

When an indifference even to this perfection [which is called] vishoká—or free from sorrow, results in the ascetic; then through that [indifference] on the absolute destruction—eradication of ignorance which is the germ of the evils—or perniciousness—i.e. desire &c. [—desire and aversion &c.]—isolation—absolute cessation of pain—that is, permanence of soul in its own state—takes place in consequence of the conclusion of the supremacy of the qualities [guna].‡

[Next] He states an expedient for firmness in this meditation.§

**स्थान्युपिनिमुन्येकुप्स्याकारणस्युन्मनिश्लपसुभात् **II 92 II

* संवेषांकुणपरिणाममानामांनों स्वामिभाक्रमण सर्वारिष्टातुत्तते तेषमेव शान्तोदित्यापदंसर्वमिलन स्वतंत्राय यथाविवेकस्वरूपाणि सर्वान् स्त्राहृत्। एवं चार्मिनु शाः परस्यां वशीकारसर्वाणि विशेषानापारमसिद्धिरिचुच्यते।
† क्षेमेण सूमिकान्तार्माद इति
‡ तस्यां परिवर्त्तनां सिद्धि यदा वैराग्यन्वयते योगिनस्तदा तस्मातो- परा रागाधिनां वस्त्रोविराधायद्यास्तस्य:। क्षेमे निरूपिते कैवल्यात्यानि क्री हृश्निनिश्चति: पूर्वश्च गुणानामधिकारपारंसमस्त:। उत्सर्जनातिश्चल्लम्।
§ अर्थमेत समासं हस्तमुणायमाह।
Aph. 52. [The ascetic ought] not to form association and exhibit wonderment at the invitation of the tutelary deities, for evil would again ensue.

There are four [classes of] ascetics viz., (1) he who has performed the practice and in whom the light [that consists of the pure element] has just entered; (2) he who possesses knowledge that holds to the truth; (3) he who has conquered the elements and senses; (4) he who has transcended the objects of meditation. This—the fourth one, in whom has sprung up the seven-fold perfect knowledge, up to the ground of the limit and is realising [or has the immediate cognition of] the last stage, which is technically called, madhumati or honeyed, is invited by tutelary deities [Indra &c.]: that is, they allure him with celestial nymphs and elixirs or ambrosia and the like. He, upon this invitation should neither form association nor exhibit amazement. By association he falls again into the enjoyment of objects; and by wonderment thinking that he has accomplished his objects does not persevere in meditation. Therefore he should avoid association and wonderment.*

He states another expedient in regard to this resultant discriminative knowledge.†

क्षणतलकम्योः सम्बन्धसंयमादिवेक्षकज्ञानम् | १३ ||

Aph. 53. Knowledge springing from discrimination results from asceticism performed with regard to the relation between moments and to their order.

* कत्वारो योगिनो मर्याद तत्रायास्वादू प्रकृतमात्रेयोति: प्रयमः | कत्मम-रक्षो द्वितीय: | सूतेन्द्रयज्ञांतित: | अतिक्रात्मतामृतीय: | तत्स चतुर्व-स्य समाधेयेऽसाविवशान्तृभूमिक्ष्मात्मायान: | मन्यतीसण्णाम्मूचिता काश्तकुष्केतः | स्मानिनो देवार्का उपाधिमन्नतियतारी मर्यादित हिस्म्येवरसायनाहितेनाथकऽकष्णान्तिति | तस्मनुपनिन्नान्ति नानेन सङ्क: कर्तव्यो नामुतमयः | सक्षमः कर्मेण पुनःविषयमं पताति स्मािकर्षन: कुतकुलमात्रान्त मन्यायानो न समाधानातुसहेतूत: | सक्षमस्वयमेव-जानन्तिन कर्तव्यम् ||

† अस्त्यामेव फल्मूलायां विवेकशालाकाटु पायान्तरमाहः.
"By moments" is meant the ultimate division of time, which cannot be sub-divided into other periods. "Order" means modification of such moments of time as prior and posterior. From asceticism [performed] with regard thereto [i.e. with regard to both—the moments and their order] the above discriminative knowledge results.*

The meaning is this, when perception even of an exceedingly subtile order of moments has taken place in the ascetic, who has performed asceticism in regard to the order that this moment is posterior to that, and that moment is prior to this; then he perceives other subtile things also, i.e., the great principle, &c.†

With the purpose of citing [another] discrimination of this restraint he states.‡

Aph. 54. Therefrom results discernment of two similar things, as there is non-discrimination by class, characteristic and place.

The causes of distinction of things are "class" [Jati] "characteristic" [lakshana] and "position" [desha]. In some cases the cause of distinction is "class," for instance, This is an ox, and This is a buffalo. The cause of discrimination of two things of the same class, is "characteristic;" for example, This [cow] is of variegated colour, and that is red. And the cause of discrimination of two things not differentiated by class and possessing similar characteristics is the place seen, as in the case of two emblic myrobolans of equal size, situated in two different places.§

* श्रन्ति: स चाल्यः कालावदनो यथा फलः प्रतिनिधिः न शक्तियन्ति तथाविधानास्नास्नानाभारि व: प्रीतिकर्षण परिणामस्तत्सममात्र प्रायुक्तविवेकज्ञानमुदयते।
† अयामिः अवज्ञानास्नानाभारि कालार्थातुरूपममस्तत्वायुर्वैव स्वरूपमे समवत्वमस्यात्मन्तरस्वस्त्रे।
‡ अयामिः अस्वयम विवेकक्षणस्यायह।
§ पदार्थायमेनेत्रोहि जनार्थायार्थो यथा सचिन्तित कथिते हेतु गौतिथिया गौरिंयमाहित्याय जाता तुल्योपवेदन्तमेनेत्रतर्यता हयहुौरास्य समाप्तित जाती। रक्षणेन चाहिणिकर्मेनेत्रहेतुर्यो रक्षणेण तुल्यपरिमाणयोरामालयोभिर्नदेषाष्टित्व।
But distinction cannot be made in each case as of two atoms existing in the same place. When [in the ascetic] who has practised restraint for a discrimination in regard to such objects, knowledge of distinction arises, then from the practice of that, subtile principles are distinctively known. What is meant is this: where it is impossible to know difference by any other means, there, discernment of distinction certainly takes place by asceticism.*

In order to explain the signification [sanjna] object [vishaya] and nature or characteristic [swabhava] of the above-described knowledge, springing from discrimination, he states.†

तारक सर्वविषय सर्वाधिक्यमस्वभवेः विवेकवानस्य ॥ ९५ ॥

Aph. 55. The knowledge springing from discrimination is [called] saving [knowledge], has all things and the entire nature of all things for its objects, and is non-successive.

The knowledge arisen in its final stage, from the efficacy of the asceticism described above [Aph. 53.] is by [its] significant name called saving [knowledge] for it delivers ascetics from the unfathomable sea of transmigratory existence. He states its object. It has all things for its object that is, all principles [tattwa] i.e. the great principle &c., are its objects. Its "Nature" [swabhava] is that it has all nature [or all states] of things for its object; that is, all principles existing in any mode, i.e., in all different forms, gross, natural and subtile &c., in all states, in all modifications, are its objects. He states another characteristic of it, that it is non-successive, that is, there is no order [priority and posteriority] in perceiving without exception all entities modified in various states or forms: therefore it is

* यद यन्मेवेन नाभधारिण्यु शक्यस्ते यथेऽविषयस्तितय: पार्क्षियोऽर्थानि।

† उक्ष्य विवेकज्ञयानस्य सम्म्य विवष्य स्मान्यम् व्याख्यातुमाः।
called orderless [akrama]. It contemplates simultaneously all nature as if it were an emblic myrobalan-fruit in the hand.*

What results from this saving [knowledge’s tāraka]? To this he replies:—†

सत्पुरुषयोऽऽुद्दयाप्रे कैलव्यम् ॥ १६ ॥

Aph. 56. On equalization of clearness of the pure quality [i.e. understanding] and soul, Isolation takes place.

On the quality of clearness of the pure quality [viz., the understanding—the modifications of the pure quality] and soul, the characteristics of which have been described before, Isolation takes place. By “clearness” of the pure quality [i.e. thinking principle, buddhisattwa] is meant its resolution into its cause, by removal of the conceit [or notion] of being the agent of universe; and the “clearness” of soul is non-existence of experience [which is] attributed to it. Thus, when “clearness” of these two [i.e. of the principle of understanding and soul] has equally taken place, then Isolation—perfect emancipation—ensues:‡

* उत्सांख्यमः भाद्याध्यायमुभिर्मात्रायामकार्ययां तत्तत्वार्धाः सर्वाः पूर्ण तत् निम- दरीयिन सिरयो स्वयं सर्वविषयम्। स्वमाध्याय सर्वविषयं सर्वांस्ययं- परास्मार्यं स्तुतः स्वसूचिययुक्तामेते सत्ता अति गर्भायामेते स्व- न्यज्ञ कालगतात्मकश्वरूप गुणपत् पवयतीत्यहः।
† अस्मात् तां कालु किमभवतीत्यह।
‡ सत्पुरुषयोऽऽुद्दयाप्रे कैलव्यम् ॥ सत्पुरुष सर्वस्वार्थिविर्योऽऽुद्दयाप्रे कैलव्यम् ॥ सत्पुरुष सर्वकारणमुभिर्मात्राया स्वकारणप्रत्येकार्यः शुद्धः। पुरुषश्चुद्धधिर्घर्षितभोगाभाव इति हुयोऽमानार्ये शुद्धः कैलव्यमपत्ते मोक्षोऽभन्त्याये।
Now [the fourth book, which is called] Kaivalya Páda—book of Isolation—is commenced for the purpose of establishing, by consistent reason, the nature of Isolation, by means of expelling mistakes arisen from contrary determination. And there by mentioning various causes as birth &c., of the fore-mentioned perfections, he informs us that the meditation should, therefore be performed; and he states its subservience to Isolation.*

Aph. 1. Perfections are produced by birth, herbs [of mysterious virtue,] incantations, penances and meditations.

Some “Perfections” [Siddhi, supernatural powers] are caused by birth alone; such as the motion of birds in the air and the like; or the knowledge &c., of Kapila and other saints, [or minuteness &c., of deities that were invested with them in their birth]. “Perfections” produced by herbs consist of elixirs and

* इत्यादी में प्रतिष्ठानितसमत्वमात्रेनिराकरणेन युक्तम् कैल्याश्वरस्तवस्वाप-नाय कैल्याश्रीद्वियमार्हस्यते। तत्र पूर्वांके सिद्धिनां नानाविध जनमार्धिकरणसति-प्राप्तस्वारं वम्बोष्याति समाधि: कृत्तिय शति कैल्याश्वरव्राह॥
the like, that is, supernatural herbs in Pátiála—the regions under the earth, [this perfection is obtained by persons who possess knowledge of these supernatural herbs or medicines]. "Perfections" produced by Incantations are well known [that is this perfection may be obtained by any one, who knows and repeats incantations]. Perfections produced by "Penance" are those obtained by Vishwámitra and others, [mendicants and performers of penances]. "Perfections" caused by "meditations" are such as have been described before.*

The [real] cause of perfections is meditation alone performed in the other births; Incantations and the rest are merely media or mediate causes [or occasional causes]. But then [it may be asked] how the meditation of other [former] births can be the cause [of perfection, for] in the case of Nandiswara and others the result is seen in this birth alone? To this he replies.†

अभि. २. नामचतुर्थाय परीक्षाय परिणामाय नातीयाराजाय ||

The change into another class is from the supply of natures.

The change of class &c., of Nandishwara and others in this present life, was from the "Supply of Natures." That is, the natures of former births alone supply the modifications in this birth—viz., they [the former natures] cause changes of those [modifications] by changing them into different classes, &c.‡

* काथन जन्मानिजितात एवं सिद्धऽये यथा पश्वादिनामां काष्ठे गमनादीय: || यथा
   वा कपिलादिमहार्ष्यानाधारादामाद: औषधिसिद्धः पातालादिरसायनादाय: \[ \text{नव्रत्र-सिद्धः प्रातिक्ष: } \]
   तपः सिद्धऽये यथा बिशामिज्ञानामाद: || समाधिसिद्धः पूर्वमेनोऽत: ||

† सिद्धान्त समाधिः परजेन्द्र-मान्याराजः || मन्त्रारीनां निम्माकाश्चाराणि नन्दु
   नन्दी-श्रारधानां जात्यादिरिशानामोक्षितशेरयद् दस्यते तस्कथं जन्मान्तरसमाप्तः कार-
   णाच्च तत्त्रह ||

‡ योः यमीवजनानि नन्दी-श्रारधानां जात्यादिरिशानाम: स प्रकटया पूरकात्
   पाध्याया एव स्पष्टनि जन्मानि विकारानापूर्व यन्त तानु जात्यादि-द्वारः परिणाममयनि ||
The meaning is this that the fact of change of class &c., as is seen in the case of Nandishwara &c., who was born a Brahman, and by worship of Siva was changed into a deity in that very life, can be accounted for by Nature—or modifications of Nature—i.e. in the case of Nandishwara the body and organs of sense belonging to him as a man and a Brahman were modified into the body and organs of sense of a deity, by supply of constituent particles of the body and organs of sense belonging to a deity.

But [even] then [it may be objected] merits and demerits are observed to be in process of being realised in this life: how then can it be maintained that the supply of natures is the cause? To this he replies:

अधिष्ठितमयोजकमप्रतीतिनां करणभेदस्तु तत्: केत्रिकवत: \[\text{ Aph. 3. The occasional is the non-efficient cause of natures: thereby there is removal of obscurations, as in the case of a husbandman [who removes the impediments to the irrigation of his fields].} \]

"Occasional”—merit &c., is the non-efficient cause of the modifications of natures into other things, for a cause is not set in motion by an effect. Then where [it may be asked] is operation of the merits &c.? To this he replies:

Therewith is the removal of obscurations "as in the case of a husbandman." Thither from the merits &c., which are realised, takes place "Removal" or destruction of whatever is obscurant—the obstacles—i.e., of works &c., because it is contradictory. On the removal of that obstacle, the natures themselves become efficient of the desired effect. He gives an example, like a husbandman, i.e., as a farmer or husbandman desiring to conduct water from one field to another merely re-

† ननु च धर्मार्थमादे दस्तमाधिकारिणाणां उपलम्बन्तततरस्तम्भकत्तिनाऽपूर्णाक्षरार्थाभिलाभारः \[\text{†} \]

* निमित्तं धर्मार्थि तदशकतिनामयीतरपरिषामे न प्रयोजकं नहि कार्येयं कारणमप्रवत्तेः \[\text{*} \]

† ननु च धर्मार्थमादे दस्तमाधिकारिणाणां उपलम्बन्तततरस्तम्भकत्तिनाऽपूर्णाक्षरार्थाभिलाभारः \[\text{†} \]

* निमित्तं धर्मार्थि तदशकतिनामयीतरपरिषामे न प्रयोजकं नहि कार्येयं कारणमप्रवत्तेः \[\text{*} \]
moves the impediments or obstacles [in the way] of the water which being removed the water itself assumes the modification of proluence, but there is no exertion made by him of advance of water. Similarly is it to be understood of merit and demerit.*

When an ascetic assumes numerous bodies simultaneously, then from whence are so many minds [which are necessary for so many bodies] produced? To this he replies.†

अभ्युषानविचित्राः परिमार्जितमार्जाः ॥ ८ ॥

Aph. 4. The minds in the productions [ensue] from mere egoism.

The minds in the productions [that is, in the bodies which he produces for himself] of an ascetic created by himself, ensue as sparks arise simultaneously as modifications from fire, at his will from egoism alone, which is the general and original cause [of mind].‡

But [it may be objected] as there may be different purposes of so many, [different] minds, how can they produce one effect? To this he replies.§

पुष्करिणीमदे प्रयोजकविचित्रतमेकमनेकेवाम ॥ ९ ॥

Aph. 5. In different activities of [those] numerous [minds] one mind [of the ascetic] is the moving cause.

* वरणस्यस्तु तद्: क्रेष्ट्रिक्रवत: । तत्तस्तस्माद्युज्य्मातिपानमादेहेद्वर्णमार्णः

cः प्रकृतर्वोधितादृश्य: क्रियते । तत्स्मि न प्रतिवन्धे क्रिष्णे प्रकृतयः

स्यम्भवित्कारणाय व्रमणित । एकयन्त्रमाह । क्रेष्ट्रिकृत्यत् यथा कृष्णवत: केदारातु

केदारान्तरं ज्ञाति निन्दुपरिप्रतिष्ठा। ब्रह्मकारणेनमात्रं तत्स्तस्मि मिर्मेजः औरे

स्यम्भव प्रस्तरूपं परिपरिमुदार्थात्न नु ज्ञातिः परेः तथा कथित्यु प्रयतः: एवं-भाव

मादिवस्मृत्यम् ॥ † यदा उनकार्यराशिन्य सुगन्धेव गृहाण्य योगी तदा कूर्तस्तानि

विचारान्य प्रभुविनाधारे ॥

‡ योगीः स्यवः नीष्टेनकृतेः कर्येन यानि चित्तानि तानि मुद्धारणांस्वभावः

मातानेन तद्रूवत्तया प्रस्तरति । अभिमिस्तुवित्षा इत्युपवतत परिमार्जित ॥

§ ननु बहुताबिष्टानात्मानसामीहिमाभिप्रायैकाकार्यकृत्वं स्यादित्यात्राः ॥
The "Moving cause"—i.e. that which actuates the different activities—various operations of those [different] minds, as a ruler, is the one mind of the ascetic and not a different element.*

The meaning is that as the mind like a ruler directs at will the sight, the hand &c., [i.e. other organs of sense and action] in his [the ascetic's] own body, so in like manner it does in regard to other bodies [i.e. with regard to the internal and external organs of sense belonging to other bodies].†

He [now] states the distinction of the mind produced by meditation from the minds produced by birth &c., [birth medicine, incantations and penances].‡

तत्र ध्यानजनमानाशयः || ६ ||

Aph. 6. Among these [minds produced by birth &c.], that which springs from meditation is without substratum.

Among those five kinds of minds springing from birth &c., [i.e. birth, medicines, incantations, penances and meditation] that which springs from meditation or reflection is without substratum—i.e. destitute of the basis of mental deposits of works.§

He [now] states that as the mind of the ascetic is free from afflictions and actions and is distinct, so his work also is likewise distinct [from that of others].||

कम्म्राशुहारण्यं योगिनाधिकारितेष्ठापम् || ७ ||

* तथा वेतसामप्रृतिभेद्य व्याप्तराशायते एकं योगिनिवित्तम्प्रयोजक्कप्रकर्म-विश्रातृत्वेन न विभ्रम तत्त्वः॥
† अयम्योऽथायात्मिषायरी श्रेणश्रेणि पाण्याश्रीम यवेच्छम्प्रेयत्वप्रिद्वातृत्वेन तथा कायामतेययः॥
‡ जन्मारिप्रभाववित्तसमाभिभमस्य चित्रस्य कैलाक्षणेः॥
§ ध्यानज समापिर्य चर्चनन्तितपथसू जन्मारिप्रभावितेश्व मायेनाशयस्यक्य-वासनारहितमित्ययः॥
|| यथेयबचित्तेभो योगिनिक्कैशकम्बाधिरं विलक्षणं तथा कम्मार्पि विलक्षणमित्ययः॥
Aph. 7. The work of an ascetic is neither pure nor dark, and that of others is of three kinds.

[There are four kinds of works (1) pure, [shukla] (2) dark, [krishna]; (3) pure and dark [shukla-krishna]; (4) neither pure nor dark [asukla-krishna]. Work such as sacrifice &c., which produces a good result is pure, that which produces an evil or a bad result, such as the murder of a Brahman &c., is dark; that which is the commixture of both is [called] pure-dark.*

Of these the pure [work] is of those persons who give alms and perform penances and study the Veda; dark work is that which belongs to infernal beings; the pure dark work is of men. The work of ascetics is neither pure nor dark, for it does not produce any result, in consequence of the renunciation of results of their practice.†

He [now] states the result of this work.‡

Aph. 8. Therefrom [results] manifestation of those mental deposits alone which are conformable to its fructification.

There are two kinds of mental deposits of works, (1) those which have their fruit in memory alone; (2) those which have for their fruit, rank [in the scale of being] longevity and enjoyment. Of these, [two kinds] those that have for their fruit, rank, longevity and enjoyment, have been described before.§

But of those that have for their fruit, memory, manifestation merely of those mental deposits takes place, which are adequate

* शुभफलदं कम्य यागादि शुक्रम्। अशुभफलदं ब्रह्मयादि कृष्णम्। उभयस्तरं शुभकृष्णम्॥
† तत्र शुक्रकृष्णं सातपः स्वाधिकारदिनामपशुश्रानाम्। कृष्णकृष्णमार्गांश्च॥
§ इह द्विविधा: कर्मरूपसया: स्मरणयात्रपति जात्यायुवेऽपकलाध तत्र जाया-चुम्मोपगताः। पूर्वं इष्टान्निन्या:॥
§§
and agreeable to the fructification of the work—that is those mental deposits of work become manifest, which are adequate and agreeable to this or that body (whether of man, deity or animal &c., originating in this or that work). The meaning is this, that by whatever work any body such as [of a deity &c.] had previously originated [in work] after an interval of hundreds of years in commencing the same kind of body again, the mental deposits [of works] having for their fruit memory alone, re-appear in regard to new things alone. The others which are not agreeable thereto remain in subsidence. In this case the mental deposits [impressions produced by experience of hell &c.] become manifest.*

Having raised a doubt as to the possibility of the causal relation of these mental deposits or impressions [of mind], in order to show its possibility he states.†

**Aph. 9.** There is an immediacy among those [impressions] though intercepted by rank [in the scale of being], place and time, because the recollection and the train of self-reproductive impression are identical [that is they are not different].

Of the transmigrating souls wandering in various births, when any one, having experienced some particular birth, after an interval of thousands of births, enters upon the same birth again, then the impressions [of mind, vasana], which, depending on the particular body &c.,—the cause of manifestation, were

* यास्तु स्मृतिमात्रफलासातासातः कर्मवियोजाः कर्मवियोजसारं देवसर्वनिःसिद्धिनगरेन रुपेदेरतत्तत्त्वविकय या अनुमाण अनुदान वासनासातासामेव तस्मात्मवित्वही बोलनानाम्निमित्तः अयमर्थ: येन कर्ममात्रवें देवताहरिसारामार्च्य जात्यन्तरसतः वनस्ताखरिष्कृतयाश्वरसर्वमेतदुरूपेन पुनस्ताखरिष्कृतयाश्वरसर्वमेतदुरूपेन पुनः स्मृतिफलतः वासनाः पदती अत्यन्ति तंतोतिरस्ते नेत्रंवेधयु पत्त्वस्वयमायो जायमि इतराश्यु सत्तवेनिःसिद्धित्वा-विकारश्च तथस्य दशः दशः नरदुरितिरस्तोपोभोगमत्रा वास्ना व्यवहारायामि।

† आसामेव वासनावाज्ज्ञायाकाष्ठमात्रानुपपत्तिमासस्य समस्यित्वमाहः।
manifested in that fore-experienced birth, and which disappear-
ed [for some period] for want of that particular kind of cause of manifestation, do appear again on finding the same kind of the body &c.—the cause of [their] manifestation. Thus, even on an interval of rank [Jāti], place and time, there exists an immediacy—non-interval among these—in accomplishing identi-
cal effects, viz., memory &c., because there is an identity [that is, there is no difference] between a memory and the train of self-reproductive thought. For example, from the work [merit and demerit], which is performed, the train of self-reproductive property in the shape of impression takes place in the intel-
llectual principle. This is the germination of the fruit [of works] that is, of paradise and hell &c., on the existence of the works—sacrifice &c., in a state of power. The recollection of the agent takes place from the self-reproductive property of the power of experiencing this or that particular enjoyment; and from the recollection there is the experience of pleasure and pain, and from that experience spring up again the self-re-
productive impression and recollection, &c. For one whose doctrine, memory and self-reproductive impression are different [things], the relation of cause and effect is very difficult for want of an immediacy. But in our view, when the experience itself becomes the self-reproductive impression and the self-reproductive impression changes into memory, then there is no difficulty of causal relation, because only one intellect or mind remains as a recollector.*

* इह नानायोगिनु भ्रमण संस्कारिणार्गियं निम्ननूयं यदा योनिनार्सहस-
वनानेन पुनस्त्रामेव योगमयतिपतते ततो तत्स्मृत्तं सुमृतायेयं योगी तथाविप-
कारिणयुज्वक्षमया वासना वा प्रकटमूलता अवस्थास्त्रायेकुस्तम्याग्नाशनम्-
अतिरिक्तता: पुनस्त्रायेयनुयज्वक्षनिरृति: वासनाम: प्रकटिमूलितानितिवैष्णवमनात्मस्वभासानुकृतिकरिस्त्रायेकुस्तम्याग्नाशनम्:
वथेन वासना तन्नुयज्वक्ष्यायार्द्ध फलसाचे अनन्तर नैरस्त्रायेकुस्तम्याग्नाशन: कुल:
स्मृतिसंस्कारिणयोगेकुस्तम्याग्नाशन: तथाहि अनुस्मार्कत्रूप्तेऽविष्कृतस्त्रायेकुस्तम्याग्नाशन: संस्कार: समुच्चयते स च स्वभेदार्थनासाधितस्त्रायेकुस्तम्याग्नाशन: कर्मणां वासनारूप:
श्रृंखलमहावलयां । कर्मधु तथाविपयोत्तरानुस्त्रायेकुस्तम्याग्नाशनसंस्काराः। स्मृतिः
Let there exist an immediacy and the causal relation among the impressions [of mind] but when a perception takes place the first time is it then caused by an impression or does it proceed with a cause? To clear up this doubt he states as follows:—

सतसमनादिलमारशयो नित्यतलात् ॥ १० ॥

आय. १०. They have eternity because the benediction is eternal.

"They" impressions "have" eternity—state of a thing not having a beginning—, hence it means that they are without a beginning because the benediction is eternal; that is, the benediction in the shape of the intense desire—i. e. special resolution, "May the causes of my pleasure exist always and may there never be separation of us from them" which is the cause of impressions, is eternal—i. e. has no beginning.†

The meaning is this,—that, when there is the proximity of the cause [i. e. impression] who can oppose the realization of the effects, that is of the perception and the self-continuant impressions? What is meant is this,—the intellect, modified by [various] perception and self-reproductive impression &c., and having the attributes of contraction and expansion, on

स्मृतेश्च मुखुर्सोपभोगस्थदनुभाव पुनरिप संस्कारस्मुख्यायः। एव यस्तं स्मृतिसंस्कारयोऽध्वास्तस्मानन्त्राः स्वतः कार्येकारणभावः। अस्माञ्चलः तु यथानुभव एव संस्कारीमवति संस्कारेऽर तस्मिन्नात्तथाविधाय परिणते तद्विक्षेत्रि चिन्तनावृत्तात्रात्तेर चिन्तनानिवृत्तात्तेर चिन्तनात्मकार्येकारणभावः व दुर्घटः।

* महत्त्वान्तर्याकार्यकारणभावं वासनानं यथा तु प्रथममेवकुपकः प्रवर्तते तदा कि वासनानिमित्त उत्त निर्मितिः इति श्रद्धा अव्यपन्तुमाह ॥

† तत्सां वासनानामानीद्रिति न विचारते माध्यमेकि तस्य भवत्त्वात्सामानादिनः स्तीत्यथः कुल आपातिको नित्यतात्। बैयमारीभीमाभिषुद्व ते वैयक्तुकेन्द्राम्बं मेस्नूषायुमी कराचितं तैविभोगो मम सुधृढितः य शून्यपितास्य वासनानाल्पकारणं तस्य नित्यतावद्द्वादिनादित्यथः। ॥
finding this or that cause of manifestation—i.e. the fructification [of works], is diversified by different effect.*

Having raised the doubt, since they [impressions] are infinite how is it possible to get rid of them, he declares the means for their removal.†

हेतुवलोकनायामल्बनि: सृष्टितत्ततादेशामभावे तदभाव: II १२ II

Aph. 11. As [they are] collected by cause, effect, substratum and support [therefore] on non-existence of these, non-existence of the impressions takes place.

The cause of impressions is internal perception, and of this i.e. perception, desire &c. [i.e. desire, aversion &c.] and of these [i.e. of desire &c.] ignorance; this is the immediate and mediate cause; the “effect” is body &c. and memory &c. “substratum” is the intellectual principle [or mind]; and the; “support” of impressions is the same as that of perception [i.e. the object—the object perceived, that is whatever object being present any impression is excited, that object is the support of that impression].‡

Therefore, as all the impressions are collected by the cause, effect, substratum and support, on non-existence of this cause &c. that is, while these are rendered useless like a burnt seed by knowledge and asceticism, the impressions, for want of root, do not spring up—i.e. do not produce [their] effect; this is their non-existence.§

* एततसंभवित कारणस्य सततहिततादुभवसंकारात्मकाः क्रांतयोऽप्रावितत: केन वायुः। अनुभसितकाराकाशुद्धिः संधीविकाराधिभिन्नतः तदर्थबिवयमात्र विपक्षानामभावः तत्त्वत्तमहपतया परिवर्तते इत्येत्।

† तासमानमन्यानंजनंकं सम्मवतीयोश्च्याह हारोपायमाह।

‡ वासनानमन्तराजुभयो हेतुवलोकनायामल्बनि रागाद्यत्तादेशामविवात् इति सार्धात् पारस्येऽन्न च हेतुः। परं सरीरादिः स्मृतादिव। आभयो बुद्धित्वालोकल्पनं यदैवानुभवत्तत् तदैव वासनानाम।

§ असैहेतुहेतुवलोकनायामल्बनिन्द्राना भवानां संग्रहीतत्त्वत् तेनयो हेतुलायात्माभावे हान्योगाभ्ये दशरथि जीवितकल्यो विहिते निर्मृत्तमात्र वासना: प्रवृहः यावित्त न कार्यामरम्भनं हति तासमानावः।
It may be asked: Since it is observed that the intellect is in momentary transition, and a difference is proved, inasmuch as the impressions are called into being not simultaneously, according to the relation of cause and effect, how can there be unity in the intellect? In answer to this he states.*

अतीतानागतं स्वरूपतोऽसरूपभेदाद्विभावामां || १ २ ॥

_Aph._ 12. That which is past and that which is to come does exist in its proper nature, for the course of properties is different.

Production of things not existing is not reasonable, because their relation with existence is impossible, no relation of a hare's horn &c. [that is of anything chimerical and impossible] with existence has been anywhere observed. In the case of a non-entity, regarded as an effect, with what design do the causes proceed to act? No one exercises activity having observed a non-existing object; otherwise there would be a contradiction also among existences [inasmuch as if the non-existent became existent, the existent might become non-existent]; there is no relation of a non-existence. Whatever has an existence of its own proper nature, how can that assume a state of non-entity —i. e. non-existence? That is, it can never assume the contrary shape.†

Therefore, as destruction of existences is impossible and production of non-existences is not possible, the subject of the attributes, though modified by different properties arranged according to their three-fold nature, their three-fold time, stand-

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* नन्त्र प्रतिशार्य चिंतास्य नवरत्नोपलब्धेऽवांशानां तत्त्वलानां कार्याकारणा भावानुगायुन्नाभवितवाद्विदे कथ्येकतिमित्वावचूथं एकक्षमयं नावाय्याह ||
† इह सततांम्बारास्मात्मुक्तिः पुक्तमुक्ति तेषां तत्त्वसम्बन्धमाप्याजिज्ञसाविषाणांतिनिविदिन्दिप सत्त्वसम्बन्धोऽपि || नीहसाह्ये न कार्योऽविद्यिक्षिक्ष्य कार्याकारणं प्रत्येकं नयकसत्त्वसम्बमन्तज्ञो प्रत्येकं विषाण्यो || नामावस्मन्नोऽपि || यत्त्वसुभेः तत्त्वसतां तत्त्वं नीहसाह्याताम्बारावविपि अज्जते न विरुद्धं हर्षं स्वेच्छकरोतीर्थः ||
ing in their respective courses [of past, present and future] do not abandon their forms; but while standing in the present course they acquire only their perceptibility. The difference of courses such as past and future &c., belongs exclusively to the properties. And the relation of cause and effect is stated in this series in the same manner only.*

Therefore it cannot be denied that one sole intellect continues as the subject of attributes until final emancipation.†

Of what kind are these subjects of attributes? To this he replies:—†

ते व्यक्तसूक्ष्मस्ता गुणात्मानः ॥ १ ॥

Aph. 13. These individualised and subtle [objects] consist of qualities.

These same subjects of attributes consist of—i.e. are of the nature of the qualities—that is, they are modified forms of the qualities, purity, passion and darkness, existing in the different forms of gross and subtle. For concomitance—attendance of all individuals or entities differing as internal and external has been seen with purity, passion and darkness, full of pleasure, pain and indifference; and what is seen as concomitant with any thing, that is seen to be the modified form of that, just as jars &c., which are concomitant with earth, are modified forms of earth.§

* तस्मातां नासासम्भवासद्वारा अस्तत्वसम्भवात् तस्तैवधोपविविधिपरीमाणां धम्मम् तद्वैवध्वस्तस्वीवसंस्करणमकर्तवम् बैवध्वस्तमाणेतथा बैवध्वस्तस्वेदीतित्वम् व्यविधिता:

† तस्मातां नासासम्भवासद्वारा अस्तत्वसम्भवात् तस्तैवधोपविविधिपरीमाणां धम्मम् तद्वैवध्वस्तस्वीवसंस्करणमकर्तवम् बैवध्वस्तमाणेतथा बैवध्वस्तस्वेदीतित्वम् व्यविधिता:

‡ त एते धर्मविधिम: किष्णुष्य स्मरग आह।

§ ये एते धर्मविधिम: प्रोक्तते व्यक्तसूक्ष्मस्ते विविधिविशेषां गुणाः तस्तैवधोपविविधिपरीमाणां धम्मम् तद्वैवध्वस्तस्वेदीतित्वम् व्यविधिता: गुणाः सबैवधोपविविधिपरीमाणां धम्मम् तद्वैवध्वस्तस्वेदीतित्वम् व्यविधिता: ॥

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If these three qualities are the material causes of everything, how is the expression "one subject of attributes" to be employed? Having raised this doubt he states:—*

परिणामेत्रस्वाद्वस्तुत्तानम् || १४ ||


Although there are three qualities, still unity—i.e. sameness of thing is spoken of, for there is unity of their [the qualities'] modification, characterised by the relation of secondary and primary, viz., in some cases purity is secondary, in others passion and in others darkness. For instance in the example, this is earth, this is air &c., [earth is a modification of the quality of darkness and the air is a modification of that of passion].†

It may be objected that the object may be called one or many if it differs from the cognition, but when the cognition itself, from the influence of impressions, existing in the relation of cause and effect, appears in different shapes, how then can it be so called? To this he replies:—‡

बस्तुसाये विभवीतात्योर्विविचकः पन्या: || १५ ||

Aph. 15. The course of these two [that is, the thing and the object] is distinct, for there is a diversity of thoughts regarding one thing.

"Of these two"—i.e. of the knowledge and thing " The course is distinct"—i.e. the path is different. Why? Inas-

* यथौते नन्ये गुणा: सत्त्वमृत्त्वकारणन्ययेको धर्मीत्व व्यपदेशः इत्यादिच्छाय ||
† यथापि नन्ये गुणास्तत्वं तस्मात्माहं माहववाच्छन्योः परिणामः: कलितस्तन्वम्
‡ नन्ये न्त: व्याध्यातिरिक्तः सर्व्यै: वस्तेकमनेकं वावेलेन्ति यदा विधानशयेव
    कथ्यते व्यस्तो श्कीयते क्षनवशालस्यात्त्वकारणभविनात्रस्तत् तथा तथा च
    प्रतिभाति तदाद कथ्येत्वच्छकं

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much as there is a diversity of thoughts regarding one thing—i.e., even in regard to the same thing that is being perceived such as a woman &c., difference of thoughts in the shape of pleasure, pain and indifference has been observed among various observers. For instance, on seeing a lovely and beautiful woman pleasure arises in an amorous person, aversion in her rival, and disgust in an ascetic; and thus, since various thoughts take place even in regard to one thing, how can a thing be an effect of the principle of thought? For were it the effect of one thought, the thing would appear uniformly.

Besides if a thing were an effect of mind then if that mind were engrossed by another object, that thing would be nothing. If it be replied, “Be it so,” we deny this; for then how could this same thing be perceived by many others? And as it is perceived, therefore it is not an effect of the thinking principle. If it be replied that that thing is created by many simultaneously, then there should be a difference between a thing that is created by many, and a thing which is created by one. And if the difference is not admitted then there being difference of causes and non-existence of difference of effect, the universe would become causeless or uniform.

What is to be stated is this, that even the cause being different, if the effect is not different, the universe created by

* तयोऽर्धार्थ्यावितकः पन्था विविधो भार्यश्राते यावत् कथं वस्तुतर्थः चित्तेबद्धतं समानीते वस्तुनि रूपावृक्षवस्तुभाने नानाप्रामाणतुष्णा चित्रस्य भेदः गुष्टुः समि-रूपस्य तत्तं समुपलयते । तथाहि एकस्या रूपलाब्ध्यं विशेषतः रूपस्य तत्तं सारास्य सुमुखा सपात्यस्तु द्रेष्ठः परिवत्काद्यूपेतयेरक्षिन्यः रूपशीला नानाविचारितादयात्तृत्तिः कार्य्येऽं वस्तुन एकचित्तकार्याः वस्तुकन- रूपत्वेऽव मात्र इत॥

† किभ चित्तकार्याः वस्तुनि यथस्य चित्रस्य यद्रत्सुक्कार्याः तस्मिनायान्तर्थ्याः स्वस्य चित्तेऽविद्वः मतिदर्शस्त्रेष् तदेव कथमवैवेद्विभिधत्येऽत्र उपस्थत्येत च ततमायाचित्तकार्येऽथ्। अय युक्तद्विशब्यः सङ्क्येः किभ्ये तदग्रहितस्य तस्यकार्यसिद्धिमित्तस्य वर्त्येऽथ। यदै च वैशिष्ट्यं नेवये तत्रा कारणेऽऽस तात कार्यभेदस्याभावे निहृणुकस्तेऽवः यज्ञनवचाय।
many causes may be of one and the same form; or in consequence of its not following the difference of causes it would be independent and causeless. And if it is so [it may be asked] why does the same object which consists of three qualities not produce cognitions full of pleasure, pain and indifference in one percipient? We reply that this is no valid objection. For as the object consists of three qualities the mind likewise consists of three qualities, and the merits, demerits are its [the mind's] accessories in the production of an object [in different shapes] from the manifestation of these [merits, demerits &c.] manifestation of mind takes place in such and such a form. Thus when the woman is in the presence of an amorous person, his mind, auxiliary to which is merit, undergoing modification through the predominance of purity, becomes full of pleasure. The mental state of the rival alone likewise through the predominance of passion subsidiary to which are wealth and merit, becomes full of pain. The mental state of the irate rival through the predominance of darkness, accessory to which is violent demerit, becomes full of dullness. Therefore the sensible object is different from the sensation. Therefore there is thus no identity between the sensation and its object. There is no relation of cause and effect, inasmuch as there is a contradiction. For [were it not so] it would follow that even there being a difference of cause there would be non-existence of difference of effect. Thus it is established that the object is distinct from the cognition.*

* एतुकः भवति सत्यापि भिन्ने कारणे यदि कार्यभाव्येदस्तदा समग्रं जग- भावाविद्वकारणज्य्मेकुप स्वत् कारणकेदानुजगमनातु स्वातःप्रयण निन्द्वेते वा स्वात्। यथेवं कथं तेन ब्रह्मणमार्गाणे खं खं प्रसंगुः सुयुवः अमोहयनि श्राव- भावानि न जन्यते मैत्रं वहा अग्रवीर्यमोहस्तथा चित्तमाणे ब्रह्मण तस्य चार्यप्रतिमा- सोत्स्तौ ध्याध्यायायः सहकारिष्टतुदुवशस्तस्तथैं तेन तेन श्रवणवाच्यक्षस्तथा च कामुकस्तव साल्लितवायः योविति ध्यामेकुपं सूत्तं सत्वस्यालितवा परिणमामनि सुकमयम्यवतः तदेवत्थायेसकारिजसङ्गेकितवा दुःखवं सत्तामार्गस्य भवति तीनामेतकारणितवा तमसाश्चित्तवे कार्यायायः सपत्तं मोहहयं भवति तस्य- द्रव्यान्वयितिधिक्षितं प्रायोणः।। तदेवं प्रेमार्थ्योऽपेक्षा तदास्यं विरोधां
BOOK IV.

If this, the cognition, being the illuminator is perceptive by nature, and the object being liable to be illuminated is naturally perceptible, why then does not perception and recollection of all objects take place simultaneously? In order to obviate this difficulty he states.*

तदुपरागापेक्षितलाभायिःस्य वस्तुमात्रात्मात्मम् ॥ १६ ॥

Aph. 16. An object is known or unknown to the mind inasmuch as the tint of the object is required [to it].

An external object is known and unknown from the tint of the object—i.e., from bestowing its shape upon the mind. The meaning is that every thing when taking place requires an apparatus [of conditions]. The cognition of blue &c., when taking place requires a tint from the object derived through the channel of the organs of sense as its accessory cause; for a different object could not be perceived because that has no relation [with the knowledge]. Thence the same object which tinged the intellect with its colour—or bestowed its shape upon it, is brought by the cognition into use [as known]; and the object that has not given its shape is not used as known. And recollection takes place in regard to that object alone, which has been previously perceived and regarding which an object by resemblance &c., exciting the self-reproductive thought becomes the accessory cause of it (recollection). Thus perception of all things does not take place simultaneously. Therefore there is no contradiction.†

कार्यकेस्वारणामात् कारणामेवे तत्वात्। कार्यस्यामेवप्रस्ताविद्धि नानाद् व्यतिरिक्तक्षेत्रमयर्थं न्यवस्थोपतितम् ॥

* व्यवस्थायनोत्तमक्षेत्रवित्त्वाहं स्वभावक्रमम् ब्रह्मक्षेत्रवित्त्वाहं स्वभावक्रमस्वते युगपत्ति वन्यादीपि विद्या न स्पर्शि च दीपादिन्यं परिहारं बुद्धमाय ॥

† तत्त्वार्थस्योपयोगादार्थस्मरणांश्रेष्ठे पाण्डुः वस्तु भूतात्मात्मात् भवति। अर्गमनंतः पदार्थाय अपमाणे सामाधियोपक्षे नीतिः व्यवस्था विद्याय नागर्जुनाद्वेष्य-युप्त्विविद्ध्यं समागम्यादिपराणं सहकारिकर्णवेनापेक्षेष्टे व्यतिरिक्तस्यार्थस्य सम्भूवाभावाद्भुतं वन्यादीपि तत्त्वं तेन्यापूर्णवस्तु ज्ञानस्य सत्त्वोपयागः। क्त-
If, thus the percipient soul also does not perceive yellow at the same time when it perceives blue, then incidentallness—i.e. liability of becoming modified in perceiving the shape [of the object] becomes necessary to the soul inasmuch as it is a percipient. To remove this doubt he states:—*

सदा ज्ञाताश्रयतःस्तवत्तमोऽपुर्वस्यापरिश्रणामीश्वात् ॥ १७ ॥

Aph. 17. The modification of the mental states are always known, because the presiding spirit is not modified.

These modifications of the thinking principle in the shape of changes and misconceptions are always—at all times known to the governing principle—the soul conscious of the mental state, because the soul whose essence is consciousness is not modified—does not undergo a modification. For if the soul also be modified then the modifications [or the mental states] being occasional cannot possibly be known at all times. What is meant is this—what is knowable in the interior to the soul existing always as a ruling principle in the form of consciousness is the clear Pure element, which also is constantly permanent, and by whatever object it is tinged, that object is reflected in the intelligence. And when the shadowing of consciousness takes place it is proved that the soul is always percipient. Thus there cannot be doubt that the soul is modifiable. But it may be objected that if the mind itself from the prevalence of the Pure element is illuminant, and illumination being illuminant of itself and of other objects illuminates itself as well as the objects, then the business [or

* क्योऽन्मानमार्थोपर वर्तमान काले नीलं सङ्केतयते तत्स्मात् काले पति-मताश्रयतःस्तवत्तमोऽपुर्वस्यापरिश्रणामीश्वात् ॥ ॥

Aph. 19. Attention to two [objects] cannot take place simultaneously.

The cognition of an object is that which makes it capable of being regarded as such and such; viz., that such and such an object is cause of pain or pleasure; and the perception of understanding is the making possible the notion of "ego," in the form of pain and pleasure—i. e. painful or happy. These two kinds of process cannot take place simultaneously at the time of the perception of any object, for there is a contradiction; two contradictory processes being simultaneously impossible. Hence it is stated that as it is impossible to perceive both its own shape and an object at the same time, the understanding is not self-illuminative. Moreover as the two results of these two processes are not perceived; being directed towards the external object and not existing in itself, the perception of understanding [cognition] does not take place; consequently the result existing in the object takes place but not that which exists in itself [the soul].

But it may be said, Let the cognition not be self-perceptive, still it may be perceived by another cognition. He rejects this:—

Aph. 20. If one perception be cognisable by another then there would be the further necessity of cognition of cognition and a confusion of recollection also would take place.

* अभ्यस्त सांबितिरिद्व तया व्यवहारायायतापादेनाम्।
अयमस्य सुक्तंहुः: स-हेतुवेद्वः।

† नन्दा मामाकृतः स्वयंप्रभुणं बुद्धनंतरेण भविष्यतः॥
BOOK IV.

If one notion be perceived by another [and not by itself] then this notion also being unable to illuminate another notion, another cognition must be assumed for the perception of that, and another for the perception of that, and so on. Thus there would be a regress ad infinitum [of notions], and an object would not be perceived even in the whole life of a man. And while the knowledge is uncertain the object cannot be known. And confusion of recollections also would take place. On a notion taking place regarding a colour or taste, endless other notions would take place in order to perceive this. And when by the train of self-reproductive thought or mental impressions many recollections may be produced simultaneously, then as the notion of object is not terminated the perceptions and recollection taking place simultaneously, and it being impossible to know regarding what object the recollection took place, confusion of recollections would take place. And thus it would not be known that this recollection is conversant above colour, and this conversant about taste.*

Having raised the doubt that if the notion is not self-illuminative, and it is not perceived by another notion, how then is it that the processess in the form of “knowledge of an object” are spoken of? He states his own opinion:—

वितेषप्रतिकृतमयास्तदाकाराप्त्सीखुद्द्रिसंवेदनम् ॥ २१ ॥

Apæ. 21. The self-knowledge of cognition takes place when

* यद्य हि बुद्धिद्वैद्यते यता सापि चुड़ि: स्वयम्बुद्धिन्द्रवन्तम्यकायामितिमयास्तदाकाराप्त्सीखुद्द्रिसंवेदनम् ॥ २१ ॥

† ननु च चुड़ि: स्वयम्बुद्धिन्द्रवन्तम्यकायाप्रतिकृतमयास्तदाकाराप्त्सीखुद्द्रिसंवेदनम् ॥
the intelligence [soul] which is non-transcendent acquires the shape of understanding.

The soul as being the thinking principle is intelligence, which is non-transcendent, that is, it has no transition or passing into another place; that is to say, it is not confounded with any other thing. The qualities [Purity, Passion and Darkness] in the modification characterised by the relation of secondary and primary pass over into the primary quality—i. e. they assume its proper nature as it were, or as the atoms in a state of transition give form to an object in the external world; not so the power of intellection, for that always remains uniform, inasmuch as it exists in itself. Hence when understanding in the vicinity of it [the soul] acquires the nature of intelligence, then it becomes like intelligence. And when the power of intelligence reflected upon the modification of understanding becomes undistinguishable from it—i. e. from the modification of the understanding, then the self-knowledge of understanding takes place.*

He now proceeds to state that the self-knowing understanding by its power of perceiving all objects is sufficient to accomplish all purposes:—†

* पुष्पमिभूपवाचाराय: साधकप्रतिसंक्रमण न विश्व ब्रजप्रतिसंक्रमणात् नियतम: यथा गुणा अनाब्राजष्ट्यवचरणे परिपरिमेव अक्षकुण्डलम्बकमालायति: तद्वित्तीयतामित्राया यथा वा लोके परमाणु: प्रसर्तीती विश्वमार्थयायति नैवकाचाराय: तत्तत्स्या: संवेदनाकुपंतत्या स्वप्रतिच्छल्लेन व्यव­स्थितत्त्वंकावस्थितायायं वद्वं चुविश्वलकावस्थितायात् चेतनेवोपजायते बुद्धिवेष-सिद्धांस्कृतान्तं च यदा चिन्तकशिरंस्वदुःखविशिष्टतया सम्प्रयते तदा चुबः चतु: चथमेश्वर्यक्रमेश्वर: वेदनमभवितीयतः ||

† इत्यं स्वसंचितं चित्रं सर्वांगस्थायानं सकलमभवार्निवाच्छाद-म्यतीलयाह ||
The "knower" is the soul, tinged by it, means when the understanding has assumed its (the soul's) proper nature in contiguity with it. "Tinged by the knowable"—or the object means, when it (the mind) has assumed the modification in the shape of an object. Then that (the mind) itself becomes competent to perceive all objects. As only pure crystals, mirrors and the like are capable of receiving a reflection, so also the "quality of purity" not over-powered by "Passion" and "Darkness," being the pure is capable to receive the reflection of the intelligence [soul]; not so Passion and Darkness, for they are impure. Then the pure quality of purity, wherein the shapes of Passion and Darkness are subsided, being primary or not associated, exists always modifying in one form like a fixed apex of the lamp-flame, by its efficacy of receiving the reflection of intelligence (soul) until the attainment of liberation. As motion in iron is produced in the vicinity of a loadstone, in the same manner the manifestable intelligence of the quality of purity (understanding) is manifested in the proximity of the soul in the shape of intelligence.*

Hence in this system of philosophy there are two powers of intelligence, [1] the ever-rising, and [2] the manifestable. The ever-rising power of intelligence is the soul. And the manifestable power of intelligence is the "quality of Purity" (understanding) i.e. the intelligence manifestable in the con-

* क्षणीकृत, श्रवणदृष्टिभूती, शायव्रती, विषयाकार परिणामम् यदा भवति तदा तदेव सर्वार्थमहर्षसमयं जाते। यथा निम्नलिखितस्य रसाद्विविदम् प्रतित्विविदम् रजस्तीमिनां सत्तमां शुद्धलघु महार्थमहर्षसमयं सत्त्वाति न पुनः शुद्धलघु रजस्तिन्त। तदा व्याघृतरजस्तीमी शरीरमां निधनप्रदीपशिखार्थां मनातृक्यतः परिणामान्तः विषयासर्वसंस्कारांतः संस्कृति तत्त्वाति। यथा ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्ञातं सर्वार्थमहर्षसमयं ज्‌
tiguty of the soul—are ever-rising power. Therefore the understanding alone, tinged by the knower and knowable—appearing as object and subject—i. e. assuming the shape or nature of both intelligent and unintelligent, is called the totality of objects.

But it may be asked: The adumbration of a clear object of finite extension has been seen in a pure thing, like the shadow of the face in a looking glass: how does the adumbration of perfectly pure and infinite soul take place in the impure quality of Purity—understanding? To this it may be replied thus. You say this not knowing the nature of adumbration. The manifestation that takes place in the vicinity of the soul, of the manifestable power of intelligence residing in the “quality of Purity” is called adumbration; and of whatever kind the power of intelligence residing in the soul is, reflection of same takes place upon it. As for what has been said: How is the perfectly pure soul reflected upon the impure “quality of Purity?” this also is inconsistent. For the sun &c. is seen to be reflected in water &c. which is deficient in purity. And as for what has been said that reflection of an infinite does not take place, this too is inconsistent. For a reflection even of ether which is infinite is seen in a mirror, &c.*

* Nunu pratibimbam nam nibalstya nityatmyamayam nam nibalte dundarya yathaa puksatva duryay-

entricu abhyanantamibhatsvarman vaapaksa cha puksatva rubhatsvarmanibhatsvarmaner kathamaprabhatsvarmanamputaye.

Ucchatepratibimbamastva duryapatnamavarchaata mahetalmanupavate. Yate satvagataa ab-

hivattvaayabikchate: purusastva satriyaayamabhinayakta: sace pratibimbamavarchate vaah-

aa cha purushagataa dhruvastvaatmakaata tantraprabhavataati, duryapatnamastvarmanam:

puksa: kathamamibhate sate pratirsamasthimite tadvayakantiyam. Nabhlayaapakshooyam

jaaandavaa hitaayam: pratirsamasthitam: samupabhyante. II

Duryapatnarnamanastha pratisamasthitarita tadnupapramII

Vaapakshaayabhaktaasraya duryaantri pratirsamasthitansamaitu. Ivaayam na kshabhi-

Duryapata: pratibimbrashrinam. Nunu satriyapramahape Ivaayamastva purushaabh-

abhimanyavrnoo vaichhitrarasthaa pratisamasthitansamaita puksatvam suksuta: kathape bhogitaapramI

TadnupapramII tadve vichitaalayam II prakrutarparyantayaa vamsamabhyante kiramsthita tasya:

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Thus there is no contradiction in the observation of such reflection. But then it may be objected that it has been stated that the power of intelligence which is manifestable in contiguity with the soul in the understanding—i.e., the modification of the "quality of Purity," reflected in the form of an external object is called the soul's experience in the shape of pleasure or pain. This also is unreasonable. For how is that understanding possible when nature is not modified, and to
what purpose would such modification take place? To this we
may reply: "Nature" has to provide fruition for the soul,
therefore inasmuch as she must afford the aim of the soul, her
modification is necessary. This is not right. For it is not
possible that she should compass the end of the soul. For
Nature's determination to effect the end of the soul is called
the provision of the aim of the soul. How is such a resolution
compatible with an unintelligent "nature," and if there is a
resolution in nature, how then is she unintelligent? To this
it is replied: There are two innate powers in the two mo-
difications characterised by successiveness and regressiveness, the
same are called the fulfilment of the end of the soul: and these
modifications are easy for unintellignt nature also. Its [the
nature's] successive modification is from understanding &c. up
to the gross elements, she being then directed outwards; again
by means of subsiding into the respective courses, the mo-
dification which is called regressive modification recedes into
egotism. Hence the experience of the soul being completed,
and in consequence of the cessation of the two innate powers,
nature having realised her end undergoes no further modification.

The necessity of providing the end of the soul being as
afore-stated, there is no contradiction involved in the unintel-
ligence of nature. But it may be asked that if such a power
does naturally exist in nature, why do those seekers of it make
efforts to attain emancipation, and if the liberation is not aim-
ed at, then the system also which lays down precepts for it
must be declared useless. This is replied to thus: The eternal
relation of the soul and nature characterised as the relation
of experiencer and experienced, being admitted, the fact of
the intelligence of nature follows, and then there being an
experience of pain in consequence of her supposing herself an
agent, the resolution: How shall absolute cessation of pain
take place in me? takes place; hence the system that lays
down precepts for the means of removing pain is required by
nature. Such an understanding [the modified state of the
quality of purity] in the shape of active soul is the object of
the instruction by this system. In other philosophical systems also such a habit of nature has been made the subject [that is, has been described]. And this endeavouring to attain emancipation, having found such an auxiliary as the precepts of the system, realises the effect or result called emancipation. All effects take their form [i. e. are produced] on receiving their whole apparatus: The apparatus of this effect called emancipation, which is producible merely by regressive modification, has been proved to be the same [as stated] for it cannot be produced in another way. Therefore how can it take place without that? Consequently it is established that the "quality of purity" in the understanding tinged by the object and in which the shadowing of the intelligence [soul] has taken place, carries on all processes of the universe. Certain erroneous thinkers who suppose their own mind self-conscious, and maintain that the whole universe is pure mind, are hereby informed that the nature of the mind is such as we have described it.

But it may be questioned. If all purposes are accomplished by the mind thus described, why then should an experienter be acknowledged? With reference to this doubt he declares as follows:—*

तदस्येवेवासनामित्वत्रमिपरार्थसंहस्यकारिष्वात्॥२३॥

Aph. 23. Though variegated by innumerable impressions (mental deposits) it exists for the sake of another, because it operates in association.

It—the mind—or understanding, though variegated—assuming various forms by innumerable mental impressions, exists for the sake of another—that is, it accomplishes the aim of another—i. e. of the governing principle, which aim is characterised as experienter, experience, and emancipation. If we be asked why, we reply that it is because it operates in performing

* नन् यथेतेक्ष्ववाद्वैचित्तात्सकलभवहरार्थवात्: कथम् प्रमाणशून्योद्धारः अभ्य-परत इत्सर्वाभ्यायं दृढः प्रमाणमाह॥
the aim in association—conjointly—i.e. together with another; whatever performs operations in association with another is observed to exist for the sake of another as a seat, or bed; and the qualities of purity, Passion and Darkness assuming modification in the shape of understanding operate in association; hence they exist for the sake of another. And that other is the soul.

He now proceeds to ascertain what isolation i.e. the aim of the system, is, by the ten following aphorisms.

\[ \text{Aph. 24. The cessation of the (false) notion regarding the soul takes place in him who knows the difference.} \]

Thus the difference between soul and mind being proved, whoever observes their peculiarity, that the one is different from the other, the idea of such a one knowing the proper nature of the mind, as to the understanding being the soul, ceases. That is to say, the false notion that the mind itself is the knower and experiencer is removed.

What happens when this has taken place? To this he replies:

\[ \text{Aph. 25. Then the mind becomes deflected towards discrimination and bowed down towards [or by] Isolation.} \]
The mind of the ascetic which was inclined towards Ignorance, and directed towards, i.e., bowed down towards, objects, and had the experience of objects for its fruit, is now turned towards discrimination, i.e., comes into the right path and is directed inwards "Isolation"—i.e., has Isolation for its result, or is possessed of the germ of Isolation.*

Now by describing the causes of the impediments, which occur to the mind flowing in [the path of] discrimination, he mentions the means of abandoning those [obstacles]:—†

तत्त्वज्ञात्व प्रक्यान्तराणि संस्कारेणः ॥ २६ ॥

Aph. 26. In the intervals thereof other thoughts arise from the self-continuant impressions.

Different thoughts characterised by non-abstraction, which arise in the intervals in the vacuities in the mind of the ascetic abiding in meditation, spring up in the shape of "I" "mine" & c. from the former impressions of the mind produced by the perceptions of non-abstraction, though now extenuated.‡

Therefore such thoughts must be abandoned by extirpating their causes. This is what is to be stated.

He now states that the methods of abandoning these are as they have been described before:§

हानं तेषाः क्षिप्रविक्रयाः ॥ २७ ॥

Aph. 27. The means of the avoidance of these are explained to be as in the case of the affictions.

* यद्याज्ञाननिम्नं बहिर्गुंपं वित्योपमोर्गल्लचित्तमांशिवदुरानि विवेकनिम्नं विवेकमागमंतमुंसृक्षयप्राप्तं वेएल्यप्राप्तं कैत्वप्राप्तं वा संयुत्य इत्यौ ॥
† अहिस्मक विवेकवाहिनिशिल्पे येक्नान्तराणं प्रादुर्भवान्तं तेषां हेतुप्रतिपादनाद्वारे वायोपायामाह ॥
‡ तत्स्थान समायो विभावत्य छिद्रेच्छन्तराणं वायनं विवेकवाहिनिशिल्पे येक्नान्तराणं प्रादुर्भवान्तं तेषां हेतुप्रतिपादनाद्वारे मेलमेले वायनं वेएल्यप्राप्तं प्राप्तीति । अंत:करणोक्षिप्तीवर तेषा हानं करत्वं विक्मीनु च नावति ॥
§ हानोपायथ पूर्णमोक्षदर्शयाह ॥
The abandonment of the train of the self-reproductive thoughts must be made in the same manner as the methods described before for the avoidance of afflictions, ignorance &c. That is, as they [the afflictions] being consumed in the fire of knowledge do not acquire germination again in the soil of the mind, like burnt seeds, so also the train of the self-productive thoughts [does not continue].*

He mentions the method of that kind by which, when meditation has been consolidated by the non-production of other thoughts, any particular kind of ascetic attains excellence in meditation.†

प्रसंख्याने अपेक्षुःसीद्ध्वर्याः विवेकश्चातीर्थमिमे: समाधि: || २८ ||

Aph. 28. If the ascetic is not desirous of fruit [or is not inert] even when the perfect knowledge has been attained, [then] the meditation, [technically called] Dharma-Megha, cloud of virtue, takes place from the entire discriminative knowledge.

"Perfect knowledge" means, knowing the nature differing from each other of all elements in whatever order they exist; even, when this knowledge has taken place if the ascetic has not the desire for the fruit, or is not inactive, then, by means of the discriminative knowledge being entirely consolidated on non-production of other thoughts, the meditation, that is called “Dharma-Megha” cloud of virtue is attained. It is called the cloud of virtue, because it irrigates or waters the highest virtue, which is called “ashukla-krisha” neither white nor black, and is the provider of the chief aim of the soul.‡

* यथा क्षेत्राताःविद्याहारान् हानं पूर्वनुक्तं तथा संस्कारणामापि कर्त्तव्यं यथा तेजानामिश्रितं दृश्यविज्ञानं न पुनर्णितात्ममृतं प्रोहि भगते तथा संस्कारा अधि:।
† एवमहायानारानुश्रवी रिश्याभूते समाधी यान्त्रस्य योगिनः प्रकर्षस्माधिप्रज्ञाय-सत्तेवा तथाविरयुपायमाह।।
‡ प्रसंख्यान् ातान्तरवस्थान्त्र्यात्मविवेक्षणस्वरूप-परिमावन् तत्त्वसंह्युसीद्ध्वर्याः फलामिल्पू: प्रत्यायानास्मार्नुश्रवी स्वर्णक्षार विवेकस्याते: परिषेषाः दर्शमिमे: समाधिस्तिथितः। प्रकर्षस्मुक्रक्षणामप्तमुरुपार्थसाधनं मेघं मेघं सिवाताति धर्ममिमे:।।
What results from that? To this he replies.*

तत् रेशकम्मदिक्: || २९ ||

_Aph. 29._ Therefrom takes place removal of the affictions and works.

"Therefrom" from the meditation called "Dharma-Megha," springs up the removal of the affictions, from Ignorance up to the tenacity [of mundane existence] and of the works of three kinds, differing as white & c. [i. e., white, black, and neither white nor black] by means of the extirpation of their respective antecedent causes from the arising of the knowledge.†

What takes place after these have been removed? To this it is replied —

तदा सर्वविषयङ्गमल्पतेत्स्यानन्याज्ञेयमल्पयु || ३० ||

_Aph. 30._ Then from infiniteness of the knowledge free from the impurity of all its obscurations, the knowable appears small.

"Then" after the removal of the affictions and works. The knowable becomes small, i. e. the object of little estimation or calculation, because knowledge, freed from these, that is void of the obscurations, i. e. afflictions [Ignorance &c.] which obscure the mind, becomes infinite, unlimited, like the sky when the clouds have departed. That is the ascetic knows all that is knowable without any trouble.§

He states what takes place after this:—||

* तत्समादर्ममेधागिःसम्मर्तिवीतः || ३१ ||
† ततो धर्ममेधागृहशापभवे देवताभिधवेशान्त्यानां कम्प्त्यानाः सुक्राधि- देन तत्वविवाधाः भावायनमवृत्तिः कर्माविषयोऽत्यन्ततिमंतरवेदः ||
‡ निद्रास्त्यं तेषु किम्भनंवितः ||
§ आत्रहि तथार्थतिनिश्चयते क्रेशास्तेयोऽपेतस्य तत्ग्रहिलित्वं शास्त्रस्द्य गतावगमनानन्याज्ञेययानवच्छेदायुपमल्पमल्पणास्तेयमस्वतः । अश्रेयेतृत्र सवः ज्ञातितयैः ||

|| तत् किमित्यां ||

१
Aph. 31. Thereupon takes place the termination of the succession of the modification of the qualities which have done what was to be done [or which have realised their end.]

“Thereupon” after this takes place the termination, i.e. complete cessation, i.e. non-production of the succession, to be described hereafter, of modification, in succession and regression up to the attainment of the aim of the soul, characterised by their relation of existing [qualities] as primary and secondary, of the qualities, i.e. “Purity” “Passion” and “Darkness” which have done what was to be done, i.e. which have effected the soul’s aim, characterised as experience and emancipation.†

He now defines the order above mentioned.†

क्रणप्रतियोगी परिणामप्रारूपन्तिनिर्देशः क्रमः || ३२ ||

Aph. 32. The order is counterpart of the moment, perceptible in the latter end of the modification.

“Moment” is a very small portion of time; the counterpart of that, means, perceptible in the latter end of the modification of time, or moment] differing from one [preceding] moment. That is whatever is perceived by calculative cognition after the moments have been perceived, the same thing is called the order of moments. It cannot be perceived if the moments are not perceived.‡

He now states the general nature of “Isolation”—the result.¶

पुरुषार्थेऽक्ष्यायानामयम्प्रस्थितिस्व: कैवल्यंस्वप्पमातिष्ठा वाचितिशाखिर शिरितिः || ३३ ||

* क्रतो निन्दास्ते भागापपक्वावास्यः पुरुषार्थ: प्रयोजनं चेष्टेत् क्रतार्था गुणा: सत्तवज्ञसमासि तेवथपरिणाम आपुष्यार्थसमात्स्वलुक्ष्येम प्रतितिलाभं वांशालैः

† क्रमस्योयक्ति-क्रममुखः इत्ययः ||

‡ क्रणोद्योगायान कार्यस्य योःस्य क्रम एकक्रमविद्वल्क्ष्यापरिणामप्रारूपन्तिनिर्देशः सुखायं धातृपत्र ध्वनिभ्रम्यानेन क्रणे प्रतिष्ठत: स क्रणान्ताद क्रम उच्चः ||

नाध्याननुमुुपेत्रु धर्मेऽक्ष्ये क्रमः परिष्ठातु शिरिः ||
Ap. 33. The re-absorption of those [qualities] void of the aim of the soul, or the abiding of the power of intelligence in its own nature, is Isolation.

The re-absorption is the regressive modification of the qualities which have consummated the ends of the soul characterised as fruition and emancipation. On the consummation thereof there is non-production of modification; in other words, the state of the intellectual faculty, on the cessation of identity [with objects,] abiding in its own proper nature, is called "Isolation."†

§ इत्यान्तीम्बूटमांस्य कैवल्यस्वस्थापार्यं स्वभावमह।
† समासंभोगमयंभश्युपार्थार्याङ्गनं गुणानमयं प्रतिप्रसव: प्रतितोमपरिब्रामः
समासी विकारारुक्तो यद्य वा भिष्टकातिरिति: साधुप्रयानवृद्धो वृत्तिमात्रेः अस्थारं
तत्रैवच्चक्यच्चते। हि त्।
APPENDIX.

General extracts, selected from various books, are appended to this treatise, with the object of showing how all Eastern and other thinkers agree on those vital questions of Life and Death, which have perplexed the greatest minds of Europe and America. When we find that "Doctors disagree" in the West, we turn with relief to the philosophical beliefs which originated in this country and were unanimously adopted by the sages of China, Persia, Arabia, Egypt, Greece, &c. &c. These beliefs, though supplanted more or less by the materialistic dogmas of Europe, have still lived through all changes, and we trust the time is come to bring them forth more vividly than ever before the public. It may be said, passingly, that the Himalayan Brothers, the "Adepts", have proved an unrecognised but all important factor in any real spiritual progress both in India and elsewhere. It is a hopeful sign of the times that the utility of the systems of philosophy, inaugurated by Patanjali, Kapila, Maha Muni Shankaracharya and other philosophers of the East, are more and more acknowledged, and taken advantage of by people to whom Western thought has ceased to be all in all; and it may fairly be inferred that India will once more assume the leading position in the world of Metaphysical truth, and achieve a spiritual renaissance of the world.

(Extracts from the Vishnu Smriti.), Chap. XCVII.

1 Sitting with the feet stretched out and crossed so as to touch the thighs, with the right hand (stretched out and) resting upon the left, with the tongue fixed in the palate and without bringing the one row of teeth in contact with the other, with the eyes directed to the
tip of the nose, and without glancing at any of the (four) quarters of the sky, free from fear, and with com-posure, let him meditate upon (Purusha), who is separate from the twenty-four entities. *

2 He who is eternal, beyond the cognisance of the senses, destitute of qualities, not concerned with sound, tangibility, form, savour or odour, knowing everything, of immense size.

3 He who pervades everything, and who is devoid of form.

4 Whose hands, and feet are everywhere, whose eyes, head, and face are everywhere, and who is able to apprehend everything with all the senses.

5 Thus let him meditate.

6 If he remains absorbed in such meditation for a year, he obtains the accomplishment of Yoga (concentration of the thought and union with the Supreme).

7 If he is unable to fix his mind upon the being desti-tute of form, he must meditate successively on earth,

* The twenty-four (it should be twenty-five) entities are stated in the Sánkhya to consist of the root-principle (Mula-prakriti), the seven productions evolved from it (Vikritayah), the sixteen productions evolved from these, and Purusha (the soul), who is neither producer nor produced.

1 The first "root-principle" is composed of the three qualities in equipoise: sattwa, rajas, and tamas. The most accurate rendering of these terms is "pure, unimpassioned virtue", "passion", and "depravity inclining to evil".

2 The "great entity" (Mahat) is the cause of apprehension.

3 The "self-consciousness" (Ahankara) is the cause of referring all objects to self.

4 The "subtile elementary particles" (tanmatras) are identical with sound, tangibility, form, taste and odour.

5 The eleven senses, i.e., the organs of perception and action: the nose, eye, skin, tongue and ear, are the five organs of perception; hand, feet, arms, parts of generation, and tongue, are the five organs of action; and the mind.

6 The five grosser elements (ether, air, fire, water, and earth) are productions (from the former entities).

Purusha, who is neither producer nor produced, is the twenty-fifth entity.
water, fire, air, ether, mind, intellect, self, the indistinct (avyakta), and Purusha: having fully apprehended one, he must dismiss it from his thoughts and fix his mind upon the next one in order.

8 In this way let him arrive at meditation upon Purusha.

9 If unable to follow this method also, he must meditate on Purusha shining like a lamp in his heart, as in a lotus turned upside down.

10 If he cannot do that either, he must meditate upon Bhagwat Vasudeva (Vishnu), who is adorned with a diadem, with ear-rings, and with bracelets, who has the (mystic mark) Shrivatasa, and a garland of wood-flowers on his breast, whose aspect is pleasing, who has four arms, who holds the shell, the discus, the mace, and the lotus-flower, and whose feet are supported (and worshipped) by the earth.

11 Whatever he meditates upon, that is obtained by a man (in future-existence): such is the mysterious power of meditation.

12 Therefore must he dismiss every thing perishable from his thoughts and meditate upon what is imperishable only.

13 There is nothing imperishable except Purusha.

14 Having become united with him (through constant meditation), he obtains final liberation.

15 Because the Great Lord pervades the whole universe (pura), as he is lying there (shete), therefore is he denominated Purusha by those who reflect upon the real nature (of the Supreme spirit).

16 In the first part and the latter part of the night must a man bent on contemplation constantly and with fixed attention meditate upon Purusha Vishnu, who is destitute of (the three) qualities (Sattva, rajas, tamas) and the twenty-five entities.
17 He (or it) is composed of the entities, beyond the cognisance of the senses, distinct from all the (other) entities, free from attachment (to the producer, &c.) supporting every thing, devoid of qualities and yet enjoying (or witnessing the effect of) qualities.

18 It exists without and within created beings (enjoyed and as enjoyer), and in the shape both of inmoveable things (such as trees and stones) and of moveable things (such as water or fire) it is undistinguishable on account of its subtility; it is out of reach (imperceptible), and yet is found in the heart.

19 It is not distinct from creation, and yet distinct from it in outward appearance; it annihilates and produces by turns (the world), which consists of everything; that has been, that will be, and that is.

20 It is termed the light of the sidereal bodies, and enemy of darkness (ignorance), it is knowledge, it should be known, it may be understood (by meditation), it dwells in every man’s heart.

21 Thus the ‘field,’ knowledge (or meditation) and what should be known, have beenconcisely declared; that faithful adherent of mine, who makes himself acquainted therewith, becomes united to me in Spirit.

Buddhist Scriptures from the Chinese philosophy of the Tian-Tai School by Mr. Samuel Beal.)

The sytem of Chi-kai was founded on the principles advocated in the Tchong-Lun. (Práñyamúla Shástra Tika) written by Nagarjuna, which rejects all antitheses, and endeavours to find the central truth or central method in the conciliation of antinomies. The true method is found neither in book-learning nor external practice, nor ecstatic contemplation, neither in the exercise of Reason, nor the reveries of fancy; but there is a middle condition, a system which includes all and rejects
none, to which all others gravitate, and in which alone the soul can be satisfied. The term "Chi-kwan" by which the Tian Tai system is generally known, has been sometimes translated by the words "fixed contemplation;" but, as we shall find from the work itself the true meaning of the phrase is "knowledge and meditation," implying that both the one and the other are necessary for arriving at perfection. This idea is also plainly referred to in the Dhammapada (372), "Without knowledge there is no meditation, without meditation there is no knowledge; he who has knowledge and meditation is near Nirvâna" (vide Max Muller's version of Buddha Ghosha's Parables, CLX).

With reference to the phrase "Chi-kwan", the perface to the work, viz, the "Siau-chi-kwan" written by Chi-kai in the Siu-shan Temple in the Tian-tai hills, and reprinted from the Canon in A. C. 1798, states that it means precisely the same as "ten-hwui" (absolute wisdom), or tsih-chau (passive splendour, a common phrase for the supreme condition of Nirvâna", a condition which admits of effulgency united with passivity), or as "mingtsing" (brightness and rest). [From this we gather that "Chi-kwan" denotes that condition of being, which admits of a union of knowledge and meditative repose.]

Chi-kai begins his work with the following well known Gatha.

"Scrupulously avoiding all wicked actions,
Reverently performing all virtuous ones,
Purifying this intention from all selfish desire,
Is the doctrine of all the Buddhas".

(He then proceeds)—"Although a man may earnestly desire to enter the path to "Nirvana", and studiously pursue the directions of the various discourses (Shastras) on the subject, he may nevertheless miss altogether attaining his desired aim. Now the two laws contained in the idea of "Chi-kwan" are simply these: that which is spoken of as "Chi" (fixity) is the first mode (or gate to Nirvana), and consists in overcoming all w
the entanglements of mind; that which is called "Kwan" (meditation) is the Rest which follows or accompanies the separation of mind from all external influences. Once "fixed," a man will tenderly foster the good principles of knowledge (heart-knowledge). Possessed of true meditation, a man has gained the mysterious art of liberating his spiritual nature (his soul). The first is the excellent cause of absolute mental repose, whilst the second is the fruitful result of Supreme Wisdom. A man perfect in Wisdom and in meditation, he is throughly provided by his own advantage to advantage the world. Hence, the Lotus of the Law says:—"Buddha, self-established as the great vehicle, was thus himself an attainable Law (for others), himself adorned with the might of meditation and wisdom, by these was enabled to save mankind.

So these two powers are like the two wheels of a chariot, or the two wings of a bird; a man who practises himself in both, forthwith destroys the power of error; hence the Sutra says:—"If a man with a one-sided aim acquire merit by meditation, and do not learn wisdom, he is called ‘foolish’; and if he learn wisdom without practising meditation, he is called ‘deluded’." And another Sutra says:—"A Shravaka, because he has great power of self-composure, does not necessarily arrive at (see) the Nature of Buddha; nor does Shi-chu Bodhisatwa, although by the power of wisdom he may arrive at (or see) the Nature of Buddha necessarily understand the Nature of all the Buddha Tathagatas”. But whoever has completely mastered both the practice of meditation and the acquirement of wisdom, that man has accomplished his great aim, and shall certainly arrive at Nirvana.

Now, for the purpose of assisting those who wish to practise these two principles ("Chi-kwan"), we have put together the following brief sections:—

I Accomplishment of external means. These are five. (1) Observing the Precepts (i.e., the ten commandments,) purely and perfectly: there are three classes of persons who keep the Precepts, who are not the same.
(a) If a man, before becoming a disciple of Buddha, has not been guilty of the five sins, murder, adultery, theft, slander (falsehood of any sort), drunkenness, and, after meeting with a Teacher, has adopted the five additional Rules and taken refuge in Buddha, the Law, and the Church; if such a man, having left his house and received ordination, persuade others to follow his example, and himself live blamelessly in his profession, this man belongs to the superior class of those who observe the Precepts. Such a man, engaging in the practice of "chi-kwan", will arrive at the condition of Buddha as easily as a pure garment is dyed by the dyer.

(b) The second class of persons are those who having received ordination, continue in their duty as to chief matters, but yet offend in some minor points, and so have occasion constantly to practise the rules of penance; these are like cloth covered with defilement, which must be washed before it is dyed.

(c) The third class of persons are those who, after ordination, have transgressed wilfully. Under the Little Vehicle there was no room for such persons to repent; but, under the system of the Great Vehicle, they may recover themselves.

Those, who, having sinned thus, seek for Recovery by Repentance, must observe the following rules:—

(a) They must revive their faith in rewards and punishments.
(b) They must encourage in themselves a feeling of deep shame for their sin.
(c) They must be filled with a sense of reverence and fear.
(d) They must desire to destroy occasions of sins; or, as the Law says, "shape their conduct according to Religion".
(e) They must confess their sins without reserve.
(f) They must cut off all sinful inclinations (or heart-leanings to sin).
(g) They must excite in themselves a jealousy for Religion (the Law, or desire to protect the Law).
(h) They must promote in themselves a desire to see all men arrive at salvation.

(i) They must constantly invoke "all the Buddhas".

(j) They must consider the "deadness" (unproductiveness) of the nature of sin.

If a man is able to observe these ten Rules, and at the same time attend scrupulously to the external duties of Religion—such as adorning the altar, cleaning his person, and clothed in pure garments, scattering flowers and burning incense in honor of the three gems, as the Law directs—thus doing, for a week, for three weeks, for a month, three months, till a whole year be past—finding then that he has thoroughly repented of his crime, and that the hold of evil is utterly destroyed in him, then he is Fixed (i.e. restored to purity). But by what marks may he know that the power of evil is destroyed? If the disciple, at the time when he has thus repented with all his heart, realise the vanity (light profit) of earthly engagements, (of body and heart), obtain propitious dreams, and moreover experience (observe) the various indications of inward spiritual tokens, and awake to a sense of the development of virtuous principles and, as he sits in contemplation, perceive his body to be as a cloud or a shadow, and thus gradually attain to the limits of the dhyanas, and if again he thoroughly understand the character of the enlightened condition of mind which exhibits itself by immediate recognition of sacred truth, so that on opening the Scriptures their true meaning at once flashes into the heart, and in consequence of this condition he enjoys true Peace, by such proofs as these he may assuredly know that the root of his sin, which led to transgression and spiritual deadness is utterly destroyed. From this time forth, resolutely holding to the Laws of purity called Sila (perfect compliance with all the rules of the Vinaya), he may then practise the way of Samadhi, (i.e., prepare himself for arriving at spiritual perfection), as the torn and dirty robe, when mended and washed, is again fit for use.
But, if a man has broken the great commandments, and so fear prevents him from arriving at "fixed contemplation" (complete abstraction of mind), and he does not follow the directions of the Sacred Books in framing his religious life; yet if he be only sensible of a profound reverence in the presence of the three Gems, (the Tri-ratna—Buddha, the Law, the Church), search out and bring to light his former sins, cut off the secret springs of it that entwine his heart, and, as he sits in reflection continually, realize the nature of sin as being empty (vain or dead), and so concentrate his thoughts on the Buddhas of the ten religions, (i. e., "all the Buddhas," or the "Supreme"), and when he breaks off from his meditations, immediately resorts with perfect intention to the burning of incense, and bodily worship, and with contrite heart recite the precepts and intone the sacred Books of the Great conveyance, and so the obstacles that prevented his religious advancement, and the causes of his grievous sin, be gradually overcome and destroyed, because of this, arriving at purity, the power of contemplation will expand and increase. Hence the Sutra called the Miao-shing-teng (Surangama Samādhi) says: "If a man, because he has transgressed the greater commandments, be filled with fear, and desiring to destroy the power of sin, seek to do so by the practice of intense thought, which, after all, being imperfect, is ineffectual to the desired end, such a man ought to take up his abode in a desert spot (live in a pānsal) and, holding his mind in check; continue to sit and recite the Scriptures of the Great Vehicle, till he find the entire weight of sin removed and destroyed, and the various powers of abstract contemplation, self-originated, come into his possession."

II. The second external means relates to clothing and food. Now, with respect to the first, there are three rules. (1) That which relates to the one garment worn by the great teachers of the Snowy Mountains (the school of the Haimavatas?), barely sufficient to cover the body, (who) by excluding themselves from the society of men, aimed to perfect themselves in the virtue of endurance (patience, kṣānti). (2) That which relates
to Kasyapa, or the school of Kasyapiyas, which is the same as that of the Aryastha viras, from whom the Haimavatas proceeded), who always observed the Dhuta rules about dress, which require that only such garments shall be used as are made from cloth defiled in various ways, and of these only three of a prescribed length. (3) That which relates to those who live in very cold countries, and who are of imperfect powers of endurance—to these Tathagata allowed other garments besides the three, and other things in strict moderation.

With respect to food there are four rules. (1) That which relates to the great professors of the higher order, who live in mountain depths remote from men, and feed on vegetables and fruits according to their season. (2) That which relates to those who continually observe the Dhutas rules in reference to the food they have begged. (3) The food allowed to an Aranyaka (hermit) to be received from his Danapati (patron). (4) The pure food allowed to the priesthood when living in community.

III. The third external means relates to the possession of a pure place of abode. With reference to the word "hien" as signifying a place of abode, (pansala?), it is a place where no business is transacted, and where there are no contentions or disputes; so it is called a peaceable place; there are three descriptions of such places, (1) in some deep mountain ravine, remote from human intercourse; (2) in some forest resort, (Aranya) where the Dhuta rules may be followed; this place must be at least three or four li (half a mile or more) from a village, so as to be removed from any sound of worldly business or contention; (3) in a spot at a distance from a place where laymen live, in the midst of a quiet Sangharama; all these places are called peaceable and calm abodes.

IV. The fourth external means relates to freedom from all worldly concerns and influences. There are four things to be avoided under this head. (1) To desist from all share in ruling or governing a people, so as not to incur any responsibility connected with the mode of discharging the trust. (2) To de-
sist from all worldly friendships, and all social or family connec-
tions. (3) Not to follow any trade or art, whether of medi-
cine, sorcery or other persuasion. (4) To desist from all pro-
fessional engagements connected with worldly learning, dis-
cussion, instruction, and so on.

V. The fifth external means relates to the promotion of all
virtuous knowledge, of which there are three divisions. (1)
Taking care of all religious books. (2) Endeavouring to pro-
mote agreement amongst religious persons, so that there shall
be no division or confusion. (3) Endeavouring to transmit and
inculcate, by every expedient of mind and action, the true prin-
ciples of virtuous knowledge.

We have thus briefly glanced at the five sorts of preparatory
observances requisite for the final acquisition of Chi-Kwan.

2. ON CHIDING THE EVIL DESIRES.

These evil desires are five: every one who enters on the prac-
tice of meditation with a view to perfect himself in the system
called “Chi-Kwan,” must overcome these desires. They are
commonly known in the world as the lust after beauty, sound,
smell, taste and touch; by the delusive influences of these pas-
sions men (different worldly teachers) foster in themselves the
growth of concupiscence (नृत्य), but if they are able to under-
stand thoroughly the folly (sin) of such indulgences, so as not
to permit their existence in their own case, this is called “Chid-
ing the evil desires.”

The first effort is to be made against the lust after beauty;
that is to say, the beautiful form of man or woman: the paint-
ed eyes, the graceful neck, the bright-red lips, the pearl-white
teeth; and also the various attractive colors of worldly treasures,
such as blue and yellow, red and white &c., all which are the
causes of besotment, and by producing a frenzy of love result in
every kind of evil कर्त्तिः. So it was Bimbasara Raja who was born
in his enemy’s country as a mistress in the harem of Avambra
on account of his lustful propensities; so also Udayana Raja,
besotted by lust, cut off the hands and feet of the five hundred Rishis, and thus incurred every kind of retributive punishment.

The second effort is to be made against the lust of sound, in which is included the love of music, whether of the lute or guitar, or the musical Bamboo pipes, or of golden instruments (gongs or cymbals) or of the musical stone, and of the voice of singing men or singing women; all these are calculated to produce a clouded and besotted mind in the case of those who hear them, and so result in an evil Karma. Thus it was the five hundred Rishis who dwelt in the Snowy mountains, by listening to the singing of the Gandharva Nymphs, lost their power of mental abstraction, and their hearts became beclouded and confused. Thus, and in other ways we may know the evil consequences of fondness for "Sound".

The third effort is to be made against fondness for perfumes such as the perfumed persons of men or women, or the smell of food, or the seasonings of food; in short, every kind of pleasant aroma which foolish men delighting in, forthwith are entangled in the trammels of lust. Thus it was that Bhikshu dwelling beside the Lotus-tank, perceiving the delicious scent of the flowers, his heart was filled with lust, and so he fell in love with the Spirit of the Tank, (the Naiad), and incurred the gravest guilt (caused a great scandal). Is it right, then, to be careless about this matter, when by it such consequences may ensue? Surely this consideration should cause those who are indifferent (asleep) to rouse themselves. By these and other considerations we may learn the evil consequences of fondness for perfumes.

The fourth effort is to be made against the lust of taste, that is to say, the taste of bitter, sour, sweet, salt, fresh and so on; all species of highly flavoured and tasty meats and drinks; fondness for such things will cause the mind to become cloudly and impure, and so create every kind of evil Karma, like the Sramanera, (novice), who was so infatuated with the love of cream, that at the end of his life he was born again as one of the small insects that live in cream. By these and
other considerations we may learn the evil consequences of fondness for delicate or tasty food.

The fifth effort is to be made against the love of touch that is to say, the soft or silky feel of a person's body; or love of anything warm in cold weather, or any thing cold in warm weather; in short, all those pleasant sensations arising from contact which overcome the judgment of foolish and ignorant men, and raise up within them, as a result, a Karma opposed to religion, as in the case of the Rishi Yih-Koh (Ekashringa), who, by the power of this lust, lost his spiritual capabilities, and became the courtesan Ganika (Ki-King). By this and other considerations we may learn the evil consequences resulting from this love of touch.

These considerations respecting the forbidden desires are taken from the discourses of the Great-conveyance (Maha yana) School; and in these also we find the following:—

Alas! for the miseries which all creatures endure constantly, from these five desires! And still they seek after their indulgence, and are never satisfied! These five desires conduce to our continuance in misery, as fuel, which revives and supports fire. These five desires can bring no satisfaction, as a dog gnawing a rotten bone; they produce quarrels and fights, as birds contending for a bit of flesh; they burn, as the flame of a torch when the wind is contrary burns the hand; they are poisonous, as the poison of snakes; their benefit is no more than that of a dream; they last but for a moment, as the spark from the flint, and are utterly vain!—The wise man, again, considers them as hateful robbers, which hold in their bonds the foolish men of the world till they die, and after death, entail on them endless miseries; these lusts are shared in common with the beasts; by their indulgence we are brought into the condition of abject slavery; these miserable lusts immerse us in the filth of the three worlds. I, then, preparing the exercise of dhyana, (religious abstraction) should drive away, these hindrances, as robbers are driven away and expelled according to the Gathas in the Dhyana Sutra,
"We are still tangled in the coil of Life and Death, 
Because we still indulge our taste for sinful pleasure; 
We treasure up for ourselves vengeance when we die; 
Vain as these pleasures are, they entail nothing but sorrow," &c.

3. CASTING AWAY HINDRANCES.

The hindrances here spoken of are five; viz, covetousness, anger, sloth, restlessness and unbelief. In the previous section we spoke of desire for external gratifications, the object being in one of the five categories of sense. But now we are speaking in brief, of the desires which are originated in the mind itself, viz, when engaged in the practice of religious duties; (1) A covetous desire; for instance, after complete wisdom; the thoughts about this will so intertwine as to becloud and impede the virtuous intentions (heart) and result in the production of an imperfect wisdom. For consider! if the animal desires, strengthening in the heart are able (as it were) to consume the body, how much more will not the fire, which the heart itself produces by its desires, burn up every virtuous principle? The man who encourages this covetous disposition banishes reason, and drives it away; he makes the foundation of misery ever broader and broader; the heart that entertains it can never approach the border of wisdom, as it is said in the following Gāthas which relate to the subject:

"The man who has entered on the path of Reason, 
as ashamed and wearied (of sin) 
Who has taken the alms-bowl, able to confer happiness 
on all creatures, 
How can such a one again become subject to covetous desires, 
Or be soiled and besotted by the five passions? 
Having once let go the indulgence of such things, 
He discards them, nor ever looks back. 
The man who returns to the gratification of these desires,
Is like a fool returning to his vomit;
For these desires, whilst the search lasts, are bitter,
And when gratified bring distraction and fear,
And when not obtained result in disappointment and chagrin.
There is no foundation for any happiness in them.
Such is the misery of these Desires!
But when a man has been able to give them all up,
Having gained the joys of deep mental abstraction,
There is no room left for any further delusion.

Then the second hindrance to be cast away is “anger”: this is indeed the origin of all religious failure; the cause of a man’s falling into every evil way of existence. It is the enemy of all peace, and the great robber of the virtuous heart; the fruitful source of the gravest sins of the mouth. For thus it is the disciple, when, sitting in the very act of religious contemplation, thinking on such and such a man, considers thus in his mind: “that man is a continual nuisance to me and to my friends; he seems to court my enmity;” and then he considers about past circumstances, and future ones, and so he is filled with vexation, and this generates anger, and this produces hatred and this results in a determination to retaliate; thus it is anger beclouds the heart, and so it is called a “hindrance,” and should be cast away at once; and so Sakra Devana in a verse puts this question to Buddha:—

“What is it destroys tranquillity and joy?
What is it destroys all contentment?
What is the root of bitterness (poison),
Which destroys every virtuous principle?”

To which Buddha replied in the following verse:—

“Destroy anger, there will be Rest and joy;
Destroy anger, there will be contentment
Anger is the root of bitterness (poison);
Anger destroys every virtuous principle”.

Thus we may gather just this, that we ought to cultivate a loving and patient disposition, and by destroying and forsak-
ing every remnant (of anger), induce a perfect tranquillity of mind.

The third hindrance is slothful indolence. The darkness that dwells within the heart is called sloth, and the heaviness, which pervades every part of the corporeal system, inviting to sleep and laziness, this is called indolence; and hence the name slothful indolence. It is this disposition that prevents all present or future attainment of solid happiness, and stands opposed both to the happiness of heaven and the attainment of Nirvāṇa, so great is the destructive power of this wicked principle. So that whilst the other hindrances cause one to lose ground; this indolence makes one like a dead person unable to hold any ground, and for this reason it is difficult to extirpate and destroy—as Buddha, when enlarging on this very subject in the presence of the Bodhisatwas, says in verse:—

"Rise from thy bed! embrace not the stinking corpse of sleep!

Suppose the arrows of grievous disease penetrated thy body,

"And the whole collection of miseries consequent thereon, could there then be peaceful Rest?" &c.

Thus, by various arguments, he chides the hindrance of slothfulness, and warns us, by shortening our hours of rest, to get rid of the cloudy influences that darken the mind, and, if necessary, to devote ourselves, more and more to the practice of fixed contemplation, in order to curb and destroy the inclination to indolence.

The fourth hindrance to be cast away is restlessness and vexation. This restlessness is threefold: (1) Restlessness of body; when one cannot be still in any position, but there is a constant inclination to get about something else, either to walk about, or to sit, or to change position. (2) Restlessness of the vocal organs, as when one is always humming or singing, or chattering or arguing. (3) Restlessness of mind, as when one is always thinking how to excel in worldly knowledge.
This is the "love of change" of which we speak, destructive of all true religion; for if the mind of the religious person cannot be firmly fixed in contemplation, when governed by the ordinary rules used by men for this purpose, how much less when this restlessness is allowed to dissipate its strength? It is like trying to hook a mad elephant, or to restrain a camel without catching him by the nose as the Gatha says:—

"You have shaved your head and assumed the soiled garments (of a priest);
You have taken the earthen alms-dish, and gone begging your daily food.
What pleasure, then, can there be now in indulging yourself in restlessness?
For if you let loose and indulge such feelings as these you lose all profit in Religion.

Surely, then, to lose all profit in religion, and at the same time all worldly pleasures, such a condition is a sad one! and that which causes it should be, once for all, cast away. But what is the vexation of which we spoke? This vexation fills up the measure of the "Hindrance" of Restlessness. How is it, then? At the time when this restlessness is indulged, the influences of religion are no longer felt, and therefore when the man afterwards desires to practice fixed contemplation, he finds himself overpowered by vexation on account of his former conduct, and so sorrow obscures the mind; hence this name of "obscuration", or "hindrance". Now this vexation or sorrow, caused by transgression, is of two kinds: (1) The sorrow which we have just mentioned. (2) Sorrow for some grievous sin, the recollection of which causes continual remorse, the arrow of which sticks fast in the soul, and cannot be removed. As the Gatha says:

"Doing what we ought not to do,
Not doing what we ought to do,
The fire of regretful sorrow which (now) burns,
In after ages (leads to ruin) and misery,"
But if a man is able to repent of his sin,
And to complete his repentance, there is no more grief.
In this way heart is restored to peace;
But repentance not fulfilled, there is the constant re-
collection of sin,
Whether of omission or commission,
And this is just the condition of the Fool,
Not repenting with all his heart,
Not doing what he is able to do.
He completes the sum of his evil deeds,
And he cannot but do that which he ought not."

The fifth hindrance to be rejected is the cloud of unbelief.
This unbelief obscuring the mind, there can be no hearty faith
in any religious duty, and there being no faith, then there is
no advantage to be got by any religious profession (Law of
Buddha). We may compare the case of such a man to that
of a person without hands in the middle of a Treasure
mountain;—having no hands, what use to him are the
treasures? Such is the character of this unbelief. There are
three kinds of unbeliefs—(1) That sort of doubt about oneself
which leads a man to think thus: "All my faculties are dark,
and dull; the pollution of sin in my case is very great; I am
unlike any one else". Thinking thus about himself, a man in
the end will be unable to attain perfection. If he desires to
prepare himself for this perfection, he must not undervalue his
own condition; for whilst sojourning in the present world, it
is difficult to ascertain, what principles of virtue there may be
within the heart. (2) There is a second kind of unbelief, viz.,
that which relates to one's Religious Teacher, as if a man were
to say: "My teacher has no dignified ways with him, or pecu-
liar marks of excellency; he cannot, then, possess any great
religious endowments, how then can he instruct me"? Such
doubts as these will effectually prevent any advance in the
way of समाधि (Samadhi); we should desire, therefore, to ex-
clude the idea, for as it is said in the Mahayana Shastra, "A
stinking leather-purse may contain much gold; if, therefore, we would have the gold we must not fling away the purse'. The disciple should even argue even thus: "My master, although he is not perfectly pure, is yet able to promote in my mind the love of Religion (Buddha)". (3) There is a third kind of unbelief which relates to the Law: for this is the argument, "that the mind of man, which is naturally so taken up with worldly concerns, can never with faith and reverence undertake religious duties; and that there can be no sincerity in such profession. But what then? (such a) doubt is the very principle of failure, as is said in the Gatha—

The man who, travelling along a precipitous road,
Doubts whether he can proceed or not,
Is like the man who, living in the midst of the realities
of life (religious virtues)
Doubts of their truth.
Because he doubts he cannot diligently inquire
After the true marks of that which is.
This unbelief, born from folly,
Is the evil product of an evil heart,
For virtue and vice are true;
And so life and death and Nirvana are true
There can be no doubt about these.
Cherishing the principles of unbelief,
The King of Death and the infernal lictors will bind you,
As a Lion seizes the deer,
So that there can be no rescue.
There will be doubts as long as we reside in the world.
Yet, pursuing with joy the road of virtue,
We ought, like the man who observes the rugged path
along the precipice,
Gladly and profitably to follow it.

Thus those who have faith will enter into all the profit of a religious life; whilst those who have no faith, even when living in the profession of religion, will profit nothing. By all
these considerations, therefore, we should learn at once to cast away the hindrance of unbelief.

But why should we reject only these; it may be asked, out of so many hindrances which exist? Because, we reply, in these five all others are included. The disciple, therefore, who gets rid of these five is like the man who is suddenly freed from the burden on his back, or a diseased man restored to health, or a starving man brought to a place of abundant food or a man who escapes unhurt from a band of robbers; so the man freed from these hindrances finds his heart, restored to rest, filled with calm and peace. Whereas the heart, enthralled by these faults, is like the sun, or the moon obscure by clouds, or when covered by the hand of the \textit{अनुमृत}, (Asura) unable to shed forth any light, or shine with any degree of brightness.

4. HARMONISING THE FACULTIES.

The disciple, when he first engages in the practice of religious contemplation, desiring to prepare his life in agreement with the laws of all the Buddhas, must first arm himself with a firm resolve to save all creatures, vowing that he will himself seek to obtain the wisdom of the Supreme Buddha. Firm as adamant in this resolve, pressing forward with all courage and determination, regardless of his own individual life, if he thus goes on perfecting himself in Religion, and in the end not turning back, then afterwards when sitting in devout meditation, keeping before his mind none but right reflections, he will clearly apprehend the true condition of all phenomenal existence; without any distinct recognition of that which is called

* तृण्णा, राग, घोष, देण, अर्हकार, अध्वा काम, कृष्ण, वैम, बद, मशर.

* The distinction between ध्यान (Dhyana) and समाधि (Samadhi) is best given in the words of Patanjali “Restraint of the body, retention of the mind and meditation, which thence is exclusively confined to one subject, is ध्यान (Dhyana); the idea of identification with the object of such meditation, so as if devoid of individual Nature is समाधि (Samadhi).” Vishnu Puran, 658 n.
excellent (virtue) or the contrary; disregarding the knowledge of all that which depends on the exercise of the senses; perceiving that all things, in their nature imperfect, are mixed up with grief and vexation; that the three worlds are the result of birth and death; and that all things in the three worlds do but result from the Heart—his experience will be that which is stated in the Dasabhumi Sutra. “The three worlds have no other originator but the ‘one self’ (heart)—if a man knows that this ‘self’ has no individual nature, then all phenomena (Conditions) will appear to him unreal; and thus, his heart being without any polluting influence (envelope) there will be a clear end of all power possessed by Karma to reproduce in his case ‘life or death’.”

Having arrived at this point, the disciple ought to advance to the further practice of right preparation.

Now what do we mean by “harmonizing the faculties”? We mean just what the potter does to the clay before he places it on his wheel; he cleanses it from all impurities, and brings it to a proper consistency; or as the musician, who tunes the strings of his lute to a proper concord:—so the disciple prepares his heart. Now, for the purpose of thus harmonising his faculties there are five duties requiring attention, which, properly performed, will make the attainment of समाधि (Samádhi) easy; but not observed, will cause many difficulties in the way of attaining virtuous principles.

The first duty regards “food;” and with respect to this the rule is that one’s individual desires should be regulated according to reason: if a man overfill himself, then the vapours quickly rise and the body swells, and the various pulsations, not proceeding regularly, the mind becomes darkened and burthened, and there is no rest whilst sitting in reflection. If a man eats too little, then the body becomes emaciated, the heart is in suspense and the thoughts become feeble and disconnected. So that in either case there is no way for the accomplishment of “Samádhi.”

Thus, for those who enter on the practice of Samádhi, atten-
tion to food is the first, and most important requisite, as the Sutra says:

The bodily functions being in healthy exercise, the Reason (religious knowledge) advances, knowing how to practise moderation in food and drink.

Occupying his solitary pensal, in uninterrupted contentment, His heart at rest and joyously persevering in the Religious life,

"Such is the teaching of all the Buddhas (with respect to their followers)."

The second thing to be adjusted is "sleep;" for sleep is the delusive covering of ignorance, and cannot be tolerated. Too much sleep prevents all right apprehension of the "Holy Law;" and, moreover, destroys all religious merit. It causes the heart to become dark, and uproots every virtuous principle. But by regulating the hours of sleep, both the mind and the animal nature are purified and cleansed; the memory becomes distinct, and so it is possible to compose the heart within the sacred limits which make it possible to experience the enjoyment of Samadhi. And so the Sutra says: "By not yielding to the influences of sloth, either one night or two (i.e. at the present or some future time) rejecting and not listening to its bewitchments, the life is cleansed and there is nothing further to attain." Think, then, of the fire of destruction (death) which will burn up the world and all in it, and so early every morning seek to deliver yourself, and yield not to sloth!

The third, fourth and fifth adjustments relate severally to the body, the breath, and the mind.

With respect to the body: care must be taken that no violent exertion be used previous to entering on the exercise of "meditation," lest the breath should be agitated, and the mind in consequence be unsettled; composing the body to a state of perfect quiet, first of all, the mat must be placed in a properly retired spot, where the disciple may remain quiet and free from interruption for a considerable time. After this the legs must be properly arranged; if the mode called "pwan-kea," be
adopted, then the left leg is placed above the right and drawn
close into the body, so that the toes of the left foot be placed
evenly on the right thigh and those of right foot on the left
thigh. But if the “ts’iuen-kea” mode of sitting be preferred,
then the right leg is uppermost.

Next, the clothes must be properly arranged and spread out,
so that during the period of “meditation” they shall not fall
off. Then the hands ought to be composed, i.e., the palm of
the left hand placed in the hollow of the right, corresponding
to the position of the legs; then placing them, thus arranged:
in close contact with the body, let the heart be at rest!

The next requirement is to straithen the body. Having first
of all stretched the joints seven or eight times, so that, as the
An-mo Law directs, the hands and feet may not become dead;
let the spine be perfectly straight, neither curved nor humped;
the head and neck upright; the nose exactly plumb with the
navel, neither awry, nor slanting, nor up, nor down, but the
whole face straight and perfectly fixed.

Next with regard cleansing the mouth, the rules about coarse
and impure breathing are these: on opening the mouth to dis-
perse the breath there should be no rough or sudden exhal-
ation, but gently and smoothly, and whilst the breath is passing
out consider that in different parts of the body there are pulsa-
tions that admit of no exit (?); after dispersing the breath shut
the mouth, then breathe gently in through the nose until three
inspirations have been made, or if the breath be well adjusted
then one inspiration is sufficient. Afterwards, the mouth being
closed, the teeth and lips scarcely separated, let the tongue re-
main pressing on the upper ledge of the teeth, then open the
eyes just enough to perceive the exterior light. Thus, retaining
the body in an upright sitting posture, the head and the
four limbs immovable and perfectly fixed—such are the rules
respecting the body on entering on “fixed contemplation”. *

* The various rules respecting the postures of the योगी (Yogi) may be
consulted विष्णु पुराण (Vishnu Puran,) 653, &c. And also Mr. Spier’s An-
ient India, pp. 430, 431.
Next with respect to "breathing". There are four kinds of respiration: 1st. Windy respiration; 2nd, A gasping respiration; 3rd, Emotional breathing; 4th, Pure respiration. The first three modes are unharmonised conditions; the last is harmonised. What, then, is the condition denoted by "windy respiration"? It is when, at the time of sitting down to engage in meditation, the breath passing in and out of the nostrils may be perceived by the noise it makes: this is wind. Then what is gasping? It is when, sitting down to engage in "meditation", although there be no noise in breathing, yet the respiration is broken and uneven, as though it came not through a clear passage: this is gasping. What, then, is emotional breathing? This is when, sitting down to meditate, although there be no noise, or gasping, still the respiration is not equable or smooth: this is emotional breathing. And lastly, what is proper respiration? This is when there is neither noise nor gasping, nor uneven, breathing, but the respiration is calm, and regular, the sign of an equable and well balanced mind: this is proper respiration. The first kind of respiration produces confusion of mind; the second produces an interrupted condition of thought; the third tends to distress the mind; the last alone leads to "fixity". So that when sitting in meditation, if any of the three former methods of breathing be detected, they are signs of what is named "want of harmony" in the exercise (use) of religious duties. Moreover, with respect to the "heart", we observe that if there be any anxiety or distress of mind, this is an impediment in the way of Samâdhi. If, then, we desire to "harmonise" the heart, we must observe three things. 1st. To put down, and destroy all that distresses our peace of mind. 2nd. To have the substance of the body (limbs) freely and easily arranged. 3rd. To take care that the breathing is gentle and smooth, as through a hair tube. Breathing in this way, all distress of mind must be overcome, and therefore the heart may be easily composed to "fixed contemplation."

Lastly, with respect to "harmonising" the mental faculties,
there are several schemes for doing this: on entering, being fixed, and leaving the condition of absolute rest. On entering Samadhi, all confused thoughts must be suppressed and harmonised so that they cannot get the upper hand. And next, there must be some fixed object for the eye to gaze on when the mind is dead or fickle. Now, this deadness of mind consists in a want of recollection and a general indisposition to exertion in which case the disciple must compel his attention to a particular point, as at the end of the nose, forcing his mind to engage with determination on the influences which occupy it (or should direct it), and not wander away from them for a moment. This is the way to overcome deadness.

And, now what is fickleness or flightiness of mind? It is when at the time of sitting down to “meditate,” the mind is swayed to and fro, and the body ill at ease, influenced by exterior circumstances of various descriptions: this is flightiness. In such a case, the mind ought to be bound down to repose in the middle of the body, as it were in the navel, and all the wandering thoughts be centred in one point; the mind will then be easily composed and fixed.

But beyond this, though there be no “deadness,” or “levity” of heart, there may be a “momentary excitement,” or a “careless condition.” The first arises from some such cause as this. Whilst engaged in contemplation, the mind suddenly fixes on the idea that now because of such or such an effort “Samadhi” is coming on, and so there be a feeling of excitement or hysteria. Such a state of mind should be suppressed, and overcome by reflecting that all the influences of the animal spirits (or passion nature) all flow from the differences which exist in the interior parts of our constitution. (?) If the heart is affected with carelessness, resulting from an inward satisfaction on account of progress, then the body will be ill-adjusted, the mouth full of spittle, and, in consequence, a general bewilderment will ensue—to remedy this the body must be gathered up, and, by a sudden effort, the mind centred in the subject that engages its attention.
With regard to the Rules which relate to the government of the mind when engaged in the actual enjoyment of Samadhi, the only observation necessary is, to take care that neither body, breath, nor mind be allowed to relax from their state of discipline, so as to risk the interruption of the tranquillity enjoyed.

On emerging from Samadhi, a man ought first to scatter, or dissipate the influences which bind his heart; by opening his mouth, and letting go his breath, and then loosen the hundred secret springs (pulses or feelings) with him. After this, let him gently move his brow and pass his hand over his head; then separating his feet, he may stretch them in any direction, and afterwards rub the whole of his body with his hand. Then he may open his eyes and go free.

Thus one should proceed on breaking the spell of "meditation"—by attending to trifles all deviation from the right standard is avoided. And so the Gatha says:

"There are steps and grades in advancing towards a condition of rest,

Not disregarding slight indiscretions, but by exact attention,

Like a horse well broken in and trained, we stand still or we go on as desired".

The Lotus of the Good Law also says: "All the Bodhisatwas of this great congregation have equally attained their present condition by diligent conduct, earnest perseverance, rightly entering on, engaging in, and quitting countless myriads conditions of Samadhi, &c.

(Instruction of Buddha.)

Buddha said to Vatso, illustrious youth! diligently and earnestly striving after the condition of Samata (Repose) and that of Vipasina (clear sight), then you may advance through every stage of mental advancement, until you arrive at the condition of Buddha himself. Beat's Buddhist Scriptures.
(Extracts from Dabistan.)

The Persian Mobeed Khoda Jai, in the "cup of Rai Khusro" a commentary on the text of the poem of the venerable Azar Kaivan, thus relates: "He who devotes himself to walking in the path of God, must be well skilled in the medical sciences, so that he may rectify whatever predominates or exceeds in the bodily humours: in the next place, he must banish from his mind all articles of faith, systems, opinions, ceremonials, and be at peace with all: he is to seat himself in a small and dark cell, and gradually diminish the quantity of his food." The rules for the diminution of food are thus laid down in the Sharistan of the holy doctor Farzana Bahram, the son of Fardad: "From his usual food, the pious recluse is every day to subtract three direms, until he reduces it to ten direms in weight: he is to sit in perfect solitude, and give himself up to meditation." Many of this (Sepasiyan) sect have brought themselves to one direm weight of food: their principal devotional practice turning on these five points: namely, fasting, silence, waking, solitude, and meditation on God. Their modes of invoking God are manifold, but the one most generally adopted by them is that of the Muk Zhup: now in the Azanan or Pehlevi Maak signifies "four", and Zhup a "blow"; this state of meditation is also called Char Sang, "the four weights", and Char Kub, "the four blows". The next in importance is the Siyá Zhup, "the three weights" or "three blows." The sitting postures among these devotees are numerous; but the more approved and choice are limited to eightyfour; out of these they have selected fourteen; from the fourteen they have taken five; and out of the five two are chosen by way of eminence: with respect to these positions, many have been described by the Mobeed Sarush in the Zerdusht Afshar: of these two, the choice position is the following:—The devotee sits on his hams, cross-legged, passing the out side of the right foot over the left thigh, and that of the left foot over the right thigh, he then passes his hands behind his back, and holds in his left hand the great toe of the right foot, and in the right
hand the great toe of the left foot, fixing his eyes intently on
the point of the nose: this position they call Farnishin, "the
splendid seat," but by the Hindu Jogies it is named the
Padmasan or "Lotus seat." If he then repeat the Zekr-i-
Mukylub, he either lays hold of the great toes with his hands,
or if he prefer, removes his feet off the thighs, seating himself
in the ordinary position, which is quite sufficient—then, with
closed eyes, the hands placed on the thighs, the armpits open,
the back erect, the head thrown forward, and fetching up from
the navel with all his force the word Nist, he raises his head
up: next, in reciting the word Husti, he inclines the head to-
wards the right breast: on reciting the word Magar, he holds
the head erect; after which he utters Yezdan, bowing the head
to the left breast, the seat of the heart. The devotee makes
no pause between the words thus recited; nay, if possible, he
utters several formularies in one breath, gradually increasing
their number. The words of the formulary (Nist husti Magar
Yezdan) "there is no existence save God" are thus set forth.
"Nothing exists but God;" or, "There is no God, but God;"
or, "There is no adoration except for what is adorabie;" or this:
"He to whom worship is due is pure and necessarily existent;"
or, "He who is without equal, form, color, or model." * * *
In the inward meditation, the worshipper regards three objects
as present: "God, the heart and the spirit of his Teacher;"
whilst he revolves in his heart the purport of this formulary:
There is nothing in existence but "God" but if he proceeds to
the suppression of breath, which is "called the knowledge of
Dam and Skumrad," or the science of breath, and imagination,
he closes not the eyes, but directs them to the tip of the nose
as we have before explained under the first mode of sitting;
this institute has also been recorded in the Swrud-i-Mastan.

It is thus recorded in the Zerdusht Afshar; the worshipper
having closed the right nostril, enumerates the names of God
from one to sixteen times, and whilst counting draws his
breath upwards; after which he repeats it twenty-two times,
and lets the breath escape out of the right nostril, and whilst
counting propells the breath aloft; thus passing from the six Kháns, or stages to the seventh; until from the intensity of imagination he arrives to a state in which he thinks that his soul and breath bound like the jet of a fountain to the crown of the head: they enumerate the seven stages, or the seven degrees in this order: 1st, the position of sitting; 2nd, the hips; 3rd, the navel; 4th, the pine-heart; 5th, the windpipe; 6th, the space between the eyebrows; and 7th, the crown of the head. As causing the breath to mount to the crown of the head is a power peculiar to the most eminent persons; so, whoever can convey his breath and soul together to that part, becomes the Vicegerent of God. According to another institute, the worshipper withdraws from all sensual pursuits, sits down in retirement, giving up his heart to his original world on high, and without moving the tongue, repeats in his heart, Yezezdan! Yezezdan! or, God! God; which address to the Lord may be made in any language, as Hindi, Arabic, etc.

Another rule is, the idea of the Instructor: the worshipper imagines him to be present and is never separated from that thought, until he attains to such a degree, that the image of his spiritual guide is never absent from the mind's eye, and he then turns to contemplate his heart: Or he has a mirror before his sight, and beholds his own form, until, from long practice, it is never more separated from the heart, to which he then directs himself: or he sits down to contemplate his heart, and reflects on it as being in continual movement. In all these cases, he regards the practices of the suppression of the breath as profitable for the abstraction of thought: an object which may also be effected without having recourse to it.

Another rule is, what they call Azád Awá, or "the free voice," in Hindi, Anahid; and in Arabic, Sant Mutiluk, or "the absolute sound." Some of the followers of Mohammed relate, that it is recorded in the traditions that a revelation came to the venerable prophet of Arabia resembling "the tones of a bell" which means the "Sant Mutiluk" which Hafiz of Shiraz expresses thus.
"No person knows where my beloved dwells;
This much only is known, that the sound
of the bell approaches."

The mode of hearing it is after this manner: the devotees
direct the hearing and understanding to the brain, and whether
in the gloom of night, in the house, or in the desert hear this
voice, which they esteem as their Zikker, or "address to God."

Then having opened the eyes and looking between the eye-
brows, a form appears. Some of these who walk in the path of
religious poverty among the followers of Mohammed (On whom
be benedictions!) asserts that the expression Kab Kausain,
"I was near two·bows' length," alludes to this vision. Finally,
if they prefer it having closed the eyes for some time, they
reflect on the form which appeared to them on looking between
the eyebrows; after which they meditate on the heart; or with-
out contemplating the form, they commence by looking into
the heart; and closing both eyes and ears, give themselves up
entirely to meditation on the heart abandoning the external for
the internal: whoever can thus contemplate obtains all that he
wants.

Finally the searcher after the Being who is without equal or
form, without color or pattern, whom they know and com-
prehend in the Persian under the name of "Isad," in Arabic, by
the blessed name of "Allah," and in Hindi as "Para Brahma
Nārâyana," contemplates him without the intervention of Ara-
bic, Persian, Hindi, or any other language, keeping the heart
in his presence, until he, being rescued from the shadows of
doubt, is identified with God. The venerable Maulāvi Jami
says on this head:

"Thou art but an atom, He, the great Whole;
But if for a few days thou meditate with care
On the whole, thou becomest one with it.
(Vol. I, pp. 73 to 83.)
Now the terms *Muroooh khab, Muldoop Khass,* and *Sdonos,* are terms applied by the Sipasian to the following mode of sleeping: the devotee rests (having thrown his legs beneath him,) on his knees, pressing to the ground both heels as far as the great toe: and applying the extremities of the knees to the earth, he keeps his seat on the same; he is then to lie on his back, keeping the points of his fingers on his head; after this he is to look entirely between the eyebrows, and carry into practice the *Habs-i-dam,* or imprisonment of the breath. The Darvesh Subahani, one of the great Sufees, used to say: "Such was the sleep of the prophets." They also say: "The prophets of old used to sleep on their backs, with their faces directed towards the Heavens." which is the same as the position before described.

(Vol. I, p. 111.)

*Ashur Beg Karan Khan* is also one of those who obtained the gift of spiritual intelligence through *Far Zanah. Bahram,* the son of Farhad, notwithstanding the total absence of regular studies; by the exertion of his innate powers, he, like the other *Yekanah Bin,* "Seers of one God," attained communion with God. In the year of the Hijira 1044 (A. D. 1636,.) the author conversed with him in Kashmir, and inquired into the nature of his intercourse with Bahram. He answered: "I went by "way of experiment to Farzanah, and he thus directed me: "whether alone or in a crowd, in retirement or in public, every "breathing which issues forth must proceed from the head; "and on this point there must be no inattention. He also "said: guard the internal breath as long as thou canst, direct-"ing thy face to the pineformed heart, until the invocation be "performed by the heart in the stomach; also thy invocation "should be thus: God! God! Meditate also on this sentiment: "O Lord! none but thou forms the object of my desire! When "I had duly practised this, and found its impressive influence, "then from the bottom of my heart I sincerely sought God.
"After some time he enjoined me to practice the Tawajjah-i-
Talāqīn, turning to instruction; that is: keep thy soul in the
presence of God, divested of letters and sounds, whether Arā-
bic or Persian, never removing thy mind from the pine-formed
heart. By conforming to these instructions, I have come at
last to such a state, that the world and its inhabitants are
but as a shadow before me; and their very existence as the
appearance of the vapour of the desert."

(Vol. I, p. 135.)

Mahmud Beg Timan in the year of the Hijira 1048, (A. D.
1637), whilst in Kashmir, coming out of his cell one day, saw
before him a wounded dog, meaning piteously; as the animal
was unable to move, he therefore sold the only two objects he
possessed; his carpet for prayer and his rosary, with the pro-
ceeds of which he purchased remedies for the dog. That same
year, he said to the author: "On the first day of turning my
heart to the mental invocation of God, I had scarcely perform-
ed it ten times, when an evident influence was manifested;
at the moment of the first part, called Naft, of the sentence,
my human existence disappeared. At the time of the second,
called Asbat, a determined sign of Divine grace became
visible: My sentence was this: "There is no God". (Vol. I.,
pp. 135-136.

(Extract from Ward’s account of the Hindus)

Pythagoras taught that "in the pursuit of wisdom, the ut-
most care must be taken to raise the mind above the domi-
nion of the passions, and the influence of sensible objects
and to disengage it from all corporeal impressions, that it may
be inured to converse with itself, and to contemplate things
spiritual and divine. Contemplative wisdom cannot be com-
ppletely attained, without a total abstraction from the ordi-
nary life".
(Extracts from the Dialogue of Plato.)

In the book named Phædo, Socrates said in answer to Simmias; "But does not purification consist in this, as was said "in a former part of our discourse, in separating as much as "possible the soul from the body, and in accustoming it to "gather and collect itself by itself on all sides apart from the "body and to dwell, as far as it can both now and hereafter "alone by itself delivered as it were from the shackles of the "body."

(Vol. I, page 66.)

(Extracts from Hours with the Mystics by
R. A. Vaughan, B. A.)

The Neo-Platonist was accustomed to call every other branch of science the "lesser Mysteries:" this inward contemplation, the climax of Platonism, is the great mystery, the inmost, highest initiation. Withdraw into thyself, he will say, and the adytum of thine own soul will reveal to thee profounder secrets than the cave of Mithras. So that this Mysticus is emphatically the enclosed, self withdrawn, introverted man. This is an initiation which does not merely, like that of Isis or of Ceres, close the lips in silence, but the eye, the ear, every faculty of perception, in inward contemplation or in the ecstatic abstraction of the trance.

So then it is an effort man is to make—in harmony with the matter-hating principles of this school to strip off the Material and sensuous integuments of his being, and to reduce himself to a purely spiritual element. And in thus ignoring the follies and the phantasms of appearance—as they call the actual world—the worshipper of pure Being believed himself to enjoy at least a transitory oneness with the object of his adoration.

(Vol. I, p. 21.)
The aim of the mystic, if of the most abstract contemplative type, is to lose himself in the Divine Dark—to escape from every thing definite, every thing palpable, every thing human, into the Infinite Fullness; which is, at the same time, the 'intense insane'. The profoundest obscurity is his highest glory: he culminates in darkness: for, is not the deathlike midnight slumber of the sense, he will ask us, the wakeful noonday of the spirit? (Vol. I, p. 14.)

'Mystic,' according to Dionysius the Areopagite, is not merely a sacred personage, acquainted with the doctrines and participator in the rites called mysteries, but one also who (exactly after the Neo-Platonist pattern) by mortifying the body, closing the senses to every thing external, and ignoring 'every intellectual apprehension', attains in passivity a divine union, and in ignorance a wisdom transcending all knowledge. (Vol. I, p. 22.)

Philo wrote to Hephæstion that in calm retirement and contemplation we are taught that we know like only by like, and that the foreign and lower world of the sensuous and the practical may not intrude into the lofty region of divine illumination.

He also stated that a man ought at least to have evinced some competency for the discharge of the social duties before he abandons them for the divine. First the less, then the greater. (Vol. I, p. 72.)

Contemplation of the Divine Essence is the noblest exercise of man; it is the only means of attaining to the highest truth and virtue, and therein to behold God is the consummation of our happiness here. (Vol. I, pp. 73-74.)
Plotinus in his epistle to Flaccus wrote thus:—'Purify your soul from all undue hope and fear about earthly things, mortify the body, deny self,—affections as well as appetites, and the inner eye will begin to exercise its clear and solemn vision.

The wise man recognises the idea of the Good within him. This he develops by withdrawal into the Holy-Place of his soul. He who does not understand how the soul contains the Beautiful within itself, seeks to realize beauty without, by laborious production. His aim should rather be to concentrate and simplify and so to expand his being; instead of going out into Manifold; to forsake it for the One, and so to float upwards towards the divine fount of being whose stream flows within him.

(Vol. I, p. 87.)

The region of truth is not to be investigated as a thing external to us, and so only imperfectly known. It is within us. Here the objects we contemplate and that which contemplates are identical—both are thought. The subject cannot surely know an object different from itself. The world of ideas lies within our intelligence. Truth, therefore, is not the agreement of our apprehension of an external object with the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty. The mind is its own witness. Reason sees in itself that which is above itself as its source; and again, that which below itself as still itself once more.

You ask, how can we know the Infinite? I answer, not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is Ectacy. It is the liberation of your mind from its finite consciousness. Like only can apprehend like; when you thus
cease to be finite you become one with the Infinite. In the re-
duction of your soul to its simplest self, its divine essence, you
realise this Union, this Identity.

But this sublime condition is not of permanent duration. It
is only now and then that we can enjoy this elevation (mer-
cifully made possible for us) above the limits of the body
and the world. I myself have realised it but three times as yet,
and Porphyry hitherto not once. All that tends to purify and
elevate the mind will assist you in this attainment, and facilitate
the approach and the recurrence of these happy intervals. There
are, then, different roads by which this end may be reached.
The love of beauty which exalts the poet; that devotion to the
One, and that ascent of science which makes the ambition of
the philosopher; and that love and those prayers by which some
devout and ardent soul tends in its moral purity towards per-
fection. These are the great highways conducting to that
height above the actual and the particular, where we stand in
the immediate presence of the Infinite, who shines out as from
the deeps of the soul. (Vol. I, pages 85 and 88.)

Porphyry—With Porphyry author of a treatise on Abstinence
the mind does not lose, in that state of exaltation, its con-
sciousness of personality. He calls it a dream in which the soul,
dead to the world, rises to an activity that partakes of the
divine. It is an elevation above reason, above action, above
liberty, and yet no annihilation, but an ennobling restoration or
transformation of the individual nature. (Vol. I, page 103.)

According to Iamblichus, God is a Non-Being, who is above
all being. He is apprehended only by negation. When we are
raised out of our weakness, and on a level with God, it seems as
though reason were silenced, for then we are above reason.
We become intoxicated with God, we are inspired as by the
nectar of Olympus. He teaches philosophy as the best prepara-
tion for Quietism. (Vol. I, page 112.)
Dionysius the Areopagite says:—Our highest knowledge of God, therefore, is said to consist in mystic ignorance. In omniscience we approach Omniscience. This Path of Negation is the highway of mysticism. It is by refraining from any exercise of the intellect or of the imagination by self-simplification, by withdrawal into the inmost, the divine essence of our nature—that we surpass the ordinary condition of humanity, and are united in ecstasy with God. (Vol. I, page 125.)

Knowledge has three degrees. Opinion, Science, Illumination. The means or instrument of the first is sense; of the second, dialectic; of the third, intention. To the last, I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing with the object known.

St. Theresa. There are, in her scale, four degrees of prayer. The first is simple mental prayer,—fervent, inward, self-withdrawn; not exclusive of some words, nor unaided by what the mystics called discursive acts, i.e., the consideration of facts and doctrines prompting to devotion. In this species there is nothing extraordinary. No mysticism, so far.

Second degree:—The prayer of quiet called also Pure contemplation. In this state the Will is absorbed, though the Understanding and Memory may still be active in an ordinary way. Thus the nun may be occupied for a day or two in the usual religious services, in embroidering an altar-cloth, or dusting a chapel; yet without the Will being engaged. That faculty is supposed to be as it were bound and taken up in God. This state is a supernatural one. Those who are conscious of it are to beware lest they suffer the unabsorbed faculties to trouble them. Yet they should not exert themselves to protract this ‘recollection.’ They should receive the wondrous sweetness as it comes, and enjoy it while it lasts, absolutely passive and tranquil. The devotee thus favoured often dreads to move a limb, lest bodily exertion should mar the tranquility of the
soul. But happiest are those who, as in the case just mentioned, can be Marys and Marthas at the same time.

Third degree:—The prayer of union; called also Perfect Contemplation. In this prayer, not the will only, but the Understanding and Memory also, are swallowed up in God. These powers are not absolutely inactive; but we do not work them, nor do we know how they work. It is a kind of celestial frenzy—a sublime madness, says Theresa. In such a transport she composed her ecstatic hymn, without the least exercise of the understanding on her part. At this stage the contemplatist neither thinks nor feels as a human being. The understanding is stunned and struck dumb with amazement. The heart knows neither why it loves, nor what. All the functions of the mind are suspended. Nothing is seen, heard, or known. And wherefore this sudden blank? That for a brief space (which seems always shorter than it really is) the Living God may, as it were take the place of the unconscious spirit—that a divine vitality may for a moment hover above the dead soul, and then vanish without a trace; restoring the mystic to humanity again to be heartened and edified, perhaps for years to come, by the vague memory of that glorious nothingness.

Fourth Degree:—The prayer of a reparture, or Ecstasy. This state is the most privileged, because the most unnatural of all. The bodily as well as mental powers are sunk in a divine stupor. You can make no resistance, as you may possibly, to some extent, in the Prayer of Union. On a sudden your breath and strength begin to fail; the eyes are involuntarily closed, or, if open, cannot distinguish surrounding objects; the hands are rigid, the whole body cold. (Vol. II, pages 141 and 143.)

Cornelius Agrippa. In his treatise On the Three fold way of knowing God, he shows how, by Divine illumination, the Christian may discern the hidden meanings of a New Testament, as the cabballist evolves those of the Old. It teaches the
way in which the devout mind may be united to God, and, seeing all things in Him, and participating in his power; may even now, according to the measure of faith, foretell the future and control the elements. (Vol. II, p. 39.)

Theophrastus Paracelsus gives prominence to two new ideas which greatly modify and facilitate the researches of theosophy. One of these is the theory of divine manifestation by Contraries, —teaching (instead of the old division of Being and Non-Being) the development of the primal ground of existence by antithesis, and akin, in fact, to the principle of modern speculative philosophy, according to which the Divine Being is the absorption (Aufhebung) of those contraries which his self-evolution, or luxus amoris, has posited. This doctrine is the keynote in the system of Jacob Behmen. The other is the assumption that man—the micro-cosm, is as it were, a miniature of the macro-cosm—the great outer world, &c. &c. (Vol. II, Pages, 49 & 50).

Paracelsus extolls the power of faith to penetrate the Mysteries of Nature, and shows how a plain man, with his Bible only, if he be filled with the Spirit and carried out of himself by divine communication, may seem to men a fool, but is in truth more wise than all the doctors.

Jacob Behmen consulted the writings of Schwenkfeld and Weigel in his despondency. Weigel bids him to withdraw into himself and await, in total passivity, the incoming of the divine Word, whose light reveals unto the babe what is hidden from the wise and prudent. By the same writer he is reminded that he lives in God, and taught that if God also dwell in him, then is he even here in Paradise—the state of regenerate souls. (Vol. II, pages, 65 & 66).

(Quietists:)

The Hesychasts or Quietists (in the fourteenth century) of Mount Athos, we are told, in accordance with the prescription
of their early teachers, said that there was a Divine light hid in the soul and they seated themselves daily in some retired corner and fixed their eyes steadfastly for a considerable time upon the middle of their belly or navel, and in that situation they boasted that a sort of Divine light beamed forth upon them from the mind itself, which diffused through their soul wonderful delight, and on this account they were called Ousadovxxoi. (Beal’s Buddhist Scripture, page 151.)

(Extracts from Peary Chand Mittra’s work on Soul.)

Swedenborg saw the intimate connection between thought and vital life. He says—“Thought commences and corresponds with respiration. The reader has before attended to the presence of the heaving over the body; now let him feel his thoughts, and he will see that they too heave with the mass. When he entertains a long thought, he draws a long breath; when he thinks quickly, his breath vibrates with rapid alternations; when the tempest of anger shakes his mind, his breath is tumultuous; when his soul is deep and tranquil, so is his respiration; when success inflates him, his lungs are as timid as his concepts. Let him make trial of the contrary; let him endeavour to think in long stretches, at the same time that he breathes in fits, and he will find that it is impossible; that in this case the chopping will needs mince his thoughts. Now this mind dwells in the brain, and it is the brain, therefore, which shares the varying fortunes of the breathing. It is strange that this correspondence between the states of the brain or mind and the lungs has not been admitted in science, for it holds in every case, at every moment.”

This subject engaged his special attention and he discovered the correspondence between respiration and thoughts and emotions, and thus he discovered the links between the body and the soul. He says—“Inward* thoughts have inward breaths,

* The observation of Swedenborg, the great Seer of modern times, explains the philosophy of the प्राणायाम Prānāyām of the Indian Yogis.
and purer spiritual thoughts have spiritual breaths hardly mixed with material.

The philosophy of this (Yoga) exercise is that it tranquillises the mind. Directions for different modes of sitting are given. Adopting Bhadrásana or Siddhásana the Yogi should exercise his will power to go beyond the brain, and mingle with the sky. He should think that he is with the sky or the sky is within him while thus exercising to control the vital bondage, and to elevate the brain, the Yogi should meditate on the Divine Light.

His attitude should therefore be Khekkari,† or towards the sky which means that he may gradually succeed in looking upward. Another teaching is that the Yogi, while in the exercise of Pránáyánam should concentrate his will force on the region between the two eye-brows, or on the point of his nose, it being necessary to fix his will on one object only, which is called Savikalpa and gradually becomes Nirvikalpa, or on no object.

The teaching of the Vishnu Purana is—“By the union of prayer and meditation, let him behold soul in himself.” Prayer is to be not in words, but in the psychic exercise or the exercise of the will power, that it may transcend the brain and reach the infinite world. This will result in the absorption of the knower, knowledge, and knowable in the soul. The knower is the intellectual coat, knowledge is the mental coat, and knowable is the elemental product through the senses, all coming under the domain of the mind, where all bondage is.

By such meditation the mind is overwhelmed with light. It ceases to dream.

Another instruction contained in the Gita is—“He who having closed up all the doors of his faculties, looked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, repeating in silence “Óm” the mystic sign of Brahma, thence called ‘Ekakshar,’ shall, on

† He who can keep his mind and breathing calm, and can see without effort, practises “Khekkari.”
his quitting this mortal frame, calling upon me, without doubt, go the journey of supreme happiness.”

In the golden (luminous) highest sheath, the knowers of the soul know the Brahma, who is without spot, without part, who is pure, who is the light of lights.—Mandukya.

Pránáyáma leads to reverie or abstraction and is followed by Pratyáhára or the suspension of the senses and the non-reception of external impressions. This state is followed by Dháraná or abstraction from breath, mind and natural wants and tranquillity from all sensul disturbances. It is the somnambulistic state which is followed by Dhyána, the clairvoyant state. Samádhi or Nirvána or the spiritual state is the last state.

These different states may be created by Yoga or spiritual agency. The effect of both is the development of the psychic power. They may not be lasting in the natural body, but the Samádhi state is the culmination of the different antecedent states, and when once created, it does not disappear.

Sánkhya says—“Yoga prepares the soul for that “absorbed contemplation by which the great purpose of “deliverance is to be accomplished.” It further says, that such power, however transcendent, is not sufficient for the attainment of beatitude, i.e., union with the Divine power, or in other words, the attainment of the soul-state. The Vedánta says that, “When the knowledge of God is less perfect, the Yogi possesses transcendent powers.” But this is not the finality of this life. Theosophy is therefore the end. Yoga and Spiritualism are the means.

The Buddhists aimed at the state of “void,” or raising the brain so that it might be free from impression. This state in Yoga is called Manomayi, or above the mind state. The Rev. Mr. Charles Kingsley says—“Empty thyself and God will fill thee.”

The powers of the subtle body, according to the Sánkhya Darshana, are eight-fold, viz.:—1, Anímá: 2, Mahímá 3, Laghimá; 4, Garímá; 5, Prapáti; 6, Prákámya; 7, Vasitve; 8, Isitvea. These powers consist in shrinking into a minute form to which thing is pervious, or enlarging to a gigantic body, or
assuming levity (rising along side a sun-beam to the solar orb), or possessing unlimited extension of organs (as touching the Moon with the tip of a finger), of irresistible will (for instance sinking into the earth as easily as in water) and dominion over all beings animate and inanimate, faculty of changing the course of nature, ability to accomplish everything desired. The first four powers relate to the body and motion. The fifth predicting future events, understanding unknown languages, curing diseases, divining unimpressed thoughts, and understanding the language of the heart. The sixth is the power of converting old age into youth; the seventh is the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions. The eighth is the spiritual state; the absence of the above seven proves that in this state the Yogi is full of God.

Mr. J. J. Morse of Boston in his work called "Inspirational and Trance-speaking," saye—"For ordinary purposes, it is well to divide mediumship into two distinct classes, viz, the physical and psychological; or perhaps, more correctly speaking, material and mental phenomena." After writing at some length on this subject he has stated the results of his own personal experiences in this matter as under:—

"The first essential I recognize is the closest possible approximation to absolute health, bodily and mentally. The second condition is, that I should be surrounded with harmonious persons, and congenial influences. These conditions being present, I seat myself at the desk, and try to absent my mind from my surroundings. The first feeling I experience is usually a species of electric current passing mildly and gently down the arms, on the outward sides, culminating in a shock as it reaches the hand. The current appears to spread, to react upwards, and to permeate the brain, more especially the superior or upper portions. The regions of Ideality, Sublimity, Benevolence, Veneration, Causality, Eventuality, Comparison, and also firmness, and constructiveness, are more or
less excited. The current, I have mentioned, induces a pleasa-
"sant, soothing effect; and a stupor, accompanied by a sensa-
tion of falling backwards into nothingness, terminates my
"consciousness. The entire series of operations, though, always
"give me the idea that they have more of the nervous than the
"muscular connected with them. My return to consciousness
"is seemingly like rising up out of a deep void, accompanied
"by a buzzing, dizzy sensation in the head, sometimes accom-
"panied with severe bodily fatigue, but more frequently with
"nervous exhaustion. You will therefore perceive that my
"mediumship partakes more of the nervous and mental than of
"the Muscular and Automatic. * * * The value of trance-
"mediumship is a means of communicating with the inhabitants
"of the spirit-world."

(Extracts from Seership, Guide to soul-sight, by P. B.
Randolph.)

But what is true clairvoyance? I reply, it is the ability,
by self-effort or otherwise, to drop beneath the floors of the
outer world, and come up, as it were, upon the other side.
*** It is the Light which the seer reaches sometimes through
years of agony, by wading through oceans, as it were, of tears
and blood. It is an interior unfoldment of native powers
culminating in somnambulic vision through the mesmeric
processes, and the comprehension and application of the prin-
ciples that underlie, and overflow human nature and the phy-
sical universe, together with a knowledge of the principia of
the vast spirit-sea whereon the worlds of space are cushioned.
Thus true clairvoyance generally is knowledge resulting from
experiment born of agony, and purified by the baptism of fire.

Never begin a course of experiments unless you intend to
carry them on to certain success. To begin a course of mag-
netic experiments, and become tired in a fortnight because you
do not succeed, is absurd. Mesmeric circles are, all things
considered, probably the quickest way to reach practical results
in a short time.
In the attempt to reach clairvoyance, most people are altogether in too great a hurry to reach grand results and in that haste neglect the very means required, permitting the mind to wander all over creation—from the consideration of miserable love affairs of no account whatever, to an exploration of the mysterious enshrouding the great nebulae of Orin or Centauri. Now that won’t do. If one wants to be able to peruse the life-scroll of others, the first thing learned must bethe steady fixing of mind and purpose, aim and intent upon a single point, wholly void of other thought or object. The second requirement is, Think the thing closely; and third, will steadily, firmly, to know the correct solution of the problem in hand, then the probabilities are a hundred to ten that the vision thereof, or the Phantorama of it, will pass before you like a vivid dream; or it will flash across your mind with resistless conviction of truth.

(Extract from Statuvalism or artificial somnambulism

by William Baker Fahnestock, M. D.)

Various methods have been employed by different operators to induce artificial somnambulic state. The plan adopted and practised by Mesmer and his pupils has already been detailed in a preceding chapter of this work. Those of modern magnetizers are scarcely less absurd than that employed by Mesmer and his immediate followers.

Some operators of the present day, who believe in a magnetic influence, still pursue the ludicrous method of sitting down opposite to the patient, holding his thumbs, staring into his eyes, and making passes &c, until the desired object is effected.

Others, who believe looking to be essential, direct the patient to look at some object intently until the lids close and the patient becomes unconscious.

Very few, however, can be induced to enter the state by any of the above ways, and those who do, usually fall into the
sleeping condition of this state, and are generally dull, listless, and seldom good clairvoyants.

The most rational, certain, and pleasant way of inducing this state which I have discovered is the following:—

When persons are desirous of entering this state, I place them upon a chair where they may be at perfect ease. I then request them to close the eyes at once, and to remain perfectly calm at the same time that they let the body lie perfectly still and relaxed. They are next instructed to throw their minds, to some familiar place—it matters not where, so that they have been there before and seem desirous of going there again, even in thought. When they have thrown the mind to the place, or upon the desired object, I endeavour, by speaking to them frequently, to keep their mind upon it; viz: I usually request them to place themselves (in thought) close to the object or person they are endeavouring to see, as if they were really there, and urge them to keep the mind steady, or to form an image or picture of the person or thing in their mind, which they must then endeavour to see. This must be persevered in for some time, and when they tire of one thing, or see nothing, they must be directed to others successively, as above directed, until clairvoyance is induced. When this has been effected the rest of the senses fall into the state at once or by slow degrees—often one after another, as they are exercised or not—sometimes only one sense is affected during the first sitting. If the attention of the subject is divided, the difficulty of entering the state perfectly is much increased, and the powers of each sense while in this state will be in proportion as that division has been much or little.

Almost every subject requires peculiar management, which can only be learned by experience or a knowledge of their character, &c. Much patience and perseverance is often required to effect it; but if both be sufficiently exercised, the result will always be satisfactory—if not in one sitting, in two or
more. I have had several to enter this condition after twenty
(20) sittings, and had them to say, that "if they had not
interfered, and let things take their course, they would have
fallen into it in the first sitting". This shows that those who
do not enter it in one or two sittings, must do something to
prevent it.

Many persons have entered the state in the above manner
who could not do so in any other, although repeated trials
had been made to effect it.

(Extracts from Mental Medicine by the Rev. W. F. Evans.)

The method of inducing interior perception, long practised
by the magicians of the East, was by gazing at an ink-spot.
Steadily looking at some small object or figure on the ceiling
of the bedroom, will induce sleep, when a person is inclined to
wakefulness. This I have often tried with success. The sleep
in this case may be partly somnambulic, but is extremely tran-
quill, and refreshing. The late Dr. Gregory gives the same
testimony, from his own experience regarding it.

As previously directed in the instructions given respecting
the induction of the interior sensitive state by another, let the
patient assume an easy position, and be quiet and passive. A
recumbent posture is a good one. Then direct the attention to
some object, so situated as to require the eyes to be somewhat
elevated in order to see it. Abstract the attention from every-
thing else, and gaze steadily at it, with the eyes partly closed
for a few moments. As soon as the eyes feel a tendency to close
entirely, and the room seems dark, or the vision blurred and
obscured, shut them at once. Continue to gaze mentally at the
same object, after the eyes are closed, and you will find that
you can see it nearly as well as before. This is an interior vision
and the dawning of spiritual perception, or vision independent
of the external organs of sight. Continue perfectly passive and
quiet. You are now in the state of sleep-waking, and on the
boundary of both worlds. It is a condition of mental exaltation.
of quickened perceptions, and great psychological sensitiveness. If it is your wish to become mentally perceptive, direct your thoughts to some distant and familiar object or person, or to some place where you would love to be. You will perceive objects with the interior eye, as certainly and as really as you ever saw them with the outward organ. You will perceive not only what you have seen before, but what now exists though you never before saw it. The accuracy of this you may be able to test, if you desire it. I have done it many times, and found it as reliable as our ordinary vision. While in this state, you can, by an effort of will, transfer the interior sense of vision to any distance,—even to other continents. For this wonderful power is not subject to the limitations of time or space. It is not imagination merely,—it is a real interior or spiritual perception. The power we call imagination may be, and without doubt often is an inward seeing. All the senses may act independently of their material organs, and be transferred to any distance. By fixing the attention upon the organ of hearing, and listening, you can sometimes hear what persons, many miles away are saying. The sound is distinctly heard, though not with the outward ear. In fact, incredible as it may appear, their very thoughts become audible. This has been called clairaudience. The same is true of the sense of smell, and even taste. It is only the mind asserting its freedom from material restraints. A little practice, and a due share of perseverance, will render all this easy, and you will be able to enter upon this state without any preliminary process of gazing. Some, undoubtedly, will succeed better than others; but no one need fail entirely.
"CONCENTRATION.

"There is but one step from the sublime to the ridiculous."

Concentration of the mind means the permanent predominance of one set of ideas or thoughts over the rest. Our mind is so constituted that it has a natural tendency to be lost in the labyrinth of the senses. Guided by unlimited desires, the mind hovers over a thousand and one objects of sense, and the attention being thus divided, the mental energy spent is not productive of far-reaching results. Biographies of great men show that the real difference between them and the common herd lies in the power of concentration of thought. Scientists, philosophers and wise men acquire such a wonderful control over the mind that they can, at will, immerse themselves in their special subjects, with all-absorbing attention. To discover great and grand truths, we must set the whole mental energy in one direction only. If we want to act up to any grand and sublime ideal, the ideal should be made to stand out in bold relief before the mind's eye. It is a curious fact that a mental impression, if sufficiently strong and lasting, is capable of reacting on the system, and this reaction has been found to mould even the physical frame in a peculiar way. The process known as Bhrāmārikāvan, in our Shastras, is an instance exemplifying the truth of the assertion, and modern gynecologists have in a manner corroborated the observation of our ancient and revered Rishis by describing the effect of terror or any lasting mental impression on the human organization. The effect of fright, caused by the sight of a Kanchpoka (beetle) on the delicate organisation of a Telā-poka (cockroach) is so great that in course of time (two or three weeks) the insect known as the cockroach is transformed into a beetle. This fact has come under my personal observation. In gynecological works various instances are recorded of the effect of fright on pregnant women, this effect being transmit-
ted to the unborn offspring whose features were moulded accordingly. If, then, a mental impression is so powerful and its effects so very far-reaching, there can be no doubt that, by proper culture and training, we can bring the mind to such a state that only one set of impressions will be permanently predominant in it, and the results of such impressions will be proportionate to their intensity.

The practice of concentration of thought, if carried out steadily for sometime, is seen to produce (1) psychic exaltation, (2) perceptive exaltation, and (3) moral exaltation. But the mere exaltation of the psychic, perceptive and moral faculties, is not of itself an indication of the success of such practice. For, in the incubation period of insanity, these faculties are first exalted and then perverted. There is no hard and fast line of demarcation between sanity and insanity. We cannot, with any degree of certainty, define the limit where sanity ends and insanity begins. Dr. Johnson has traced, with the hand of a master, the insidious advances of diseased thought. He says:

"Some particular train of ideas fixes upon the mind, all other intellectual gratifications are rejected: the mind in weariness or leisure recur constantly to the favorite conception and feasts on the luscious falsehood, whenever it is offended with the bitterness of truth. By degrees the reign of fancy is confirmed. She grows first imperious and, in time, despotic. These fictions begin to operate as realities, false opinions fasten upon the mind and life passes in dreams of rapture or of anguish."

Dr. Winslow speaks on the same subject as follows:

"An attentive observer, tracing the first period of the evolution of a fixed idea, witnesses one of the most curious spectacles imaginable. He sees a man the prey of a disposition imposed by insanity, striving from time to time to rid himself of it, but ever falling back under its tyrannical influence, and constrained by the laws of his mind to seek for some form under which to give it a body and a definite existence. He will be seen successively to adopt and to repel divers ideas which present themselves to him and laboriously striving to deliver himself of a delirium which shall be the expression, the exact image of an internal condition, of which he himself, after all, suspects not the existence. This first phase in the evolution of the fixed idea, this gradual and progressive creation of delirium, constitutes the period of incubation of insanity."
In insanity, too, the psychical faculties are first exalted. Tasse composed his most eloquent and impassioned verses during paroxysms of insanity. Lucretius wrote his immortal poem ‘De regnum Natura’ when suffering from an attack of mental aberration. Alexander Crudden compiled his ‘Concordance’ whilst insane. Some of the ablest articles in “Aiken’s Biog- phy” were written by a patient in a lunatic asylum. The perceptive faculties also, are, in the insane, first exalted and then perverted. Illusions of the senses and delusions of the mind are sometimes noticed among the incipient symptoms of acute affections of the encephalon, finally insanity and other cerebral disease often manifest themselves, in their early stages, by exaltations and perversions of the moral sense.

These two states of the mind then, are found to be closely related to each other. There is only a single step intervening between the ‘sublime’ and the ‘ridiculous,’ and that step is self-control. Directly the will ceases to exercise a proper influence over the understanding and the emotions, the mind loses its healthy balancing power. In insanity the power of self-control is weakened or altogether lost by a voluntary and criminal indulgence of a train of thought which it was the duty of the individual, in the first instance, to resolutely battle with control and subdue. But in the practice of concentration, the power of self-control is immeasurably enhanced. Evil thoughts are never allowed to cast their phantasmal shade across the clear mental horizon. But if this practice be carried out without due regard being paid to the collateral subjects of self-purification and unselfishness, and without the guidance of a master, the chances are that the mental equilibrium is overturned and it degenerates into the ridiculous. Religious fanaticism, sectarian bigotry, superstition and credulity, are the natural outcome of a want of self-control. How important it is to trace the connection between a total want of sensibility in regard to those impressions which affect the salvation of man from misery and bondage, and a super-exalted sensibility in regard to such matters. Both are, to a great extent, dependent on certain unhealthy conditions of the body. In my opinion,
the attention of the physician should be particularly directed to the physical conditions of the functions of organic life, when he witnesses instances of a specially exalted or depressed condition of the religious feelings, not clearly traceable to the operation of the sixth principle in man. I am aware that there is a disposition on the part of those who take an ultra-spiritual view of the mind’s operations to exaggerate truths which ultimately grow into dangerous lies.

“What cheer,” says Emerson, “can the religious sentiment yield, when that is suspected to be secretly dependent on the seasons of the year and the state of the blood.” “I knew,” he continues, “a witty physician who found theology in the biliary duct and used to affirm that if there was disease of the liver, the man became a Calvinist, and if that organ was healthy he became a Unitarian.” In reply to this piece of pleasantry, I would observe that many a man has considered himself spiritually lost whilst under the mental depression caused by a long continued hepatic and gastric derangement; and instances occur of persons imagining themselves to be condemned to everlasting punishment, or that they are subjects to Satanic visitation, or hold personal communion with Moses and Jesus Christ, owing to the existence of visceral disease and a congested condition of some one of the great nervous centres. “It is probable,” says Dr. Cheyne, “that they, who have formed a lively conception of the personal appearance of Satan from prints or paintings, had the conception realised in nervous and febrile diseases, or after taking narcotic medicines, and it is but charitable to believe that Popish legends, which describe victories over Satan, by holy enthusiasts, have had their origin in delusions of the mind, rather than they were pious frauds.”

Self-control then, is the prime factor which serves to distinguish the ‘sublime’ from the ‘ridiculous,’ and to keep the mind within legitimate bounds. But in order to ensure success in the practice of concentration of the mind, it were well to have a clear conception of the import of the term self-control. It is not enough merely to keep control over this or that passion, over this or that wrongful action, but by self-
control we should learn to keep complete and full control over all the passions, evil thoughts and deeds that together form our lower nature. There is nothing so difficult as to keep constant and unremitting watch and ward over our ignoble self. The practice of negative virtues is none the less serious or difficult than the performance of active charity and benevolence. If we relax the stern wakefulness of reason and will—even for a single moment—if we allow the insidious advances of even one impure thought for a single moment, there is no knowing into what ignoble depths we may be hurled. Once admission is granted to an unhallowed sentiment, it seldom fails to strike root in congenial soil. Man being a composition of the Seraph and the Beast, what heart has been, at all times, free from malevolent passion, revengeful emotion, lustful unnatural feeling and, alas! devilish impulses? Is not every bosom polluted by a dark, leprous spot, corroding ulcer or centre of moral gangrene? Does there not cling to every mind some melancholy reminiscence of the past which throws, at times, a sombre shade over the chequered path of life? We may flatter our pharsaic vanity and human pride by affirming that we are free from these melancholy conditions of moral suffering and sad states of mental infirmity, but we should be belying human nature if we were to ignore the existence of such, perhaps only temporary, evanescent and paroxysmal conditions of unhealthy thoughts and phases of passion.

There are four great obstacles that stand in the way of the practice of concentration of thought, and these are termed in Sanskrit (1) Vikshepa, (2) Rasásvádan, (3) Kasháya, (4) Laya.*

(1) Vikshepa is that natural tendency of the mind which makes it ever and anon fly from a fixed point. This habitually diffusive tendency of the mind is one of the causes of our bondage. The practice of concentration is recommended in our Shastras, with the primary object of counteracting this evil tendency. But the apparently insurmountable nature of this tendency is never manifested so strongly as when we try to battle with it. Every

* In attaining to Nirvikalp Samadhi the reader is reminded that these four obstacles appear with but slight modifications.
beginner knows how frequently his mind unconsciously wanders away from the groove wherein he has been so assiduously striving it. Exert yourself to the best of endeavours to keep the image standing clearly before you, it gets blurred and indistinct in almost no time, and you find, to your utter discomfiture, the mind diverted into quite an unexpected and unlooked-for channel. The channels through which the mind thus slips away stealthily, afford it impressions either of pleasurable or painful character, and according to the predominance of the one or other, the second and third obstacles are said to present themselves. (2) Rāsāsvādan, therefore, is that state of the mind in which it broods over pleasurable ideas. Our mind is in such intimate sympathy with those impressions which are called pleasurable, that when it once reverts to a train of similar ideas, it is very hard to turn it away from them and fasten it upon the point from whence it wandered. (3) Kashāya, again, is that condition in which the mind is lost in the recollection of unpleasant thoughts—thoughts whose withering influence and death-like shadow over the mind, have been many a time the cause of blighting, saddening and often crushing the best, kindest and noblest of human hearts; (4) the last, though not the least of the obstacles to abstract contemplation and concentration of thoughts, is what is termed Laya or passivity of the mind.

In fact, all these obstacles might be reduced to two categories of (1) Vikshepa and (2) Laya, i.e. Diversion of the attention and total passivity of the mind, the other two being included in the first. Laya, or passivity of the mind, is that state in which the mind is perfectly blank, and which, if continued for a short time merges into sleep. This state of the mind, induced during contemplation, is replete with dangers and should be perseveringly guarded against. It is a state which presents an opportunity to any passing elementary, or what is worse, it may offer the best conductivity to the 'magnetism of evil.' The best remedy against all these obstacles is an iron will to overcome them, and a dogged and persistent drill and discipline of the mind in the shape of the daily and intelligent obervance of our Nitya Karma.

Shree Kshirod Sharma, F. T. S.