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THE YOGA PHILOSOPHY,

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

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

BY

TOOKARAM TATYA, F.T.S.

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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. Mimanasa 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, Aparokshanubhuti, and other works on the practical parts of the Vedanta incorporated in the works of Rája-yoga by Shrimat Shankráchárya and other writers. They also recommend a study of the Bhagvat-Gita, Yoga Váshistha, the Sánkhya Káriká of Gowdapáda, 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 Junction, 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 Brahma. 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 Shukráchárya and other Rishis and has even done so to the Sadhus of modern times. Shukráchárya taught it to Yáguvalkya and
be 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 साधनचतु रुप, signifying a collection of four accomplishments. These accomplishments are 1. विवेक (the right knowledge of the real and the unreal), 2. बैराज्ञ (perfect indifference to enjoyment here and hereafter), 3. शामान्त दृष्ट संपत्त (the six qualifications: —सम is perfect control over the mind which is the seat of emotions and desires; रम is perfect control over the senses; भद्र is implicit faith in one’s own Guru and the Shruti; समांत is concentration of mind in the attainment of spiritual knowledge; उपरत is the renunciation of formalities of religion; तितिज्ञा
is forbearance.) 4. भूमिक्षुः is an ardent desire to be free from the bonds forged by आहंकार and मया and to know one's proper “self.”

Besides these four accomplishments, the student of राजा Yoga has to acquire four other subsidiary accomplishments. These are श्रवण (the hearing of lectures, the elucidation of the philosophy or the reading of it), भवन (contemplating on what the student has read or heard), निरिवाहन (the constant thinking of the object in view and the convictions springing therefrom), तत्त्वपक्षोष (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 Nirvāṇa 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 Eightfold 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 Nirvāṇa.

The Bhāgwat and some of the Vaishnava Purāṇas strongly advocate the superiority of Bhakti Yoga, which is also recom-
mended 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 Purāṇas 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 transcendental 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 Yogi 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 Arahant 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 exotic 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 धुरे निःस्तेत e • • • कुतसिंधुस्त्र, 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 Yogin 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 Siva Samkita is a drawing, which represents the successive stages of, so to say, the Yogin’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 sovereign, usurps its control by implanting there the authoritative 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 Akāśa (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 beautifully 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 ofOrmaz in the flame of the altar; or the Buddhist Rāhat, who in his state of Iddhi solves the riddle of Nirvana, we shall always find them in the presence of this radiant, this silvery Light. And whatever the path the seer

* In an interesting yet crude and unscholarly treatise upon the Vedanta, Rāja Yoga by Sabbāpātya Svāmī, the process described is far from the system of Rāja 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 regulating the Prana from one nervous centre to the other by stages till it is finally taken round to the Brahmārandhra, 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 meeker 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 Nyáya and Vyisheshika schools, and that of the Sáukhya, 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 Rāj 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 Vṛttikaras. Among these, Shree Veda Vyasa, Bhoraj Raja, Vāchaspāti 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 theologists, who croak about their old dry wells wherein no spiritual life is left. Meanwhile society appears to be everywhere basily 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 Aryāvarta. 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 milos, 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 Shrimal 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 Shrimal 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. Bhagyāṇ replies: “Those who have transcended the dhārana 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 satra gunā. These eight superior Siddhis are: Anīmā, Mahimā, Laghima [of the body], Prapti (attainment by the senses), Prākāśhyama, Ishāta, Vashīta, 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. Mahimā—the power to magnify one’s body to any dimensions.

3. Laghima—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 (Gevinda Deva Sāstrī’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.
mahimá); 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 biplastic 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 मयाविरूप—
मयावि-रूप—(illusionary form), and as कामरूप—Kāmā-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 मयाविरूप (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 Kāmā-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 Īvānā (the vital principle resident in inert matter), or, the Linga-Sharīr. The last named is the subtle, ethereal elements of the ego of an organism; inseparably 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 Kāma-rupe being performed by the power of Yogā bal (योगबल्).

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-rupe 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 unparticled 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-rupe, 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 Animá and Mahimá.

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 ecstasy, 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 inextricably confounded—Ed.) can smell, hear, and see, and has powers of locomotion." Cicero calls the soul *spiritus* (a breathing), as also does Virgil, and both regard it as a subtile matter which might be termed either *aura* (a breeze), or *ignis* (fire), or *ether*. So that here again we are assisted to the conception that Anima applies only to a certain portion of the soul —(*pneumé*) 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 *mâyavé* and *kâma-rupe*. Plutarch makes pretty nearly the same division of the functions of the "Soul." The *ling-sharir* he calls *pneumé* (physical entity), and teaches that it never leaves the body but at death; *mâyavé* and *kâma-rupe* answer to his *demon*, or spiritual-double, one half of which is *irrational* and called by him *eidolon*, 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 transceding 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 *dhârané*, 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 *Guru*.
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; centuple 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 Dialc. Soc, "Report," p. 213) 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 aetherobat—as air-walkers were called by the Greeks—neither practises Yoga Vidyâ, 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 magneto-vital 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 La Ghima 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 La Ghima. 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 Phenoméno de la Magie" he admits that "several thousand" of these animated statues are noticed by unexceptionable witnesses, and bids us stand astounded 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 conquerors, 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 Bourbou'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 author-
ity, 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 abovementioned list of æthrobats whom the Roman Catholic church has crowned as 'saints':

## Forty levitated Persons, Canonized or Beatified.

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Bonaventure of Potenza, Italian Friar. 1651-1711 Oct. XII 154, 157-9

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 athrob 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 Homers. So the topic of the Incarnation would cause Peter of Alcantara to utter a frightful cry, and shoot through the air "ut scolpeto emissus cideretur;" 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 easm arripuit amor Sponsi sui, quod relictum altare fuit corpus suum purissimum sublevatum in aere, quod ipsi imaginii, supra altare in eminenti loco positum, se pari situ con-junxit; ubi osculans et amplexans, visa est super Dilictum 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 Spoletto, 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 Carvajal, 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 psychol-
straining the inhaled opening. During
on the tip of the ear, the
Supreme on exterior
Fire, &c.,
the throat appeared
with a
as a beam
the Sun
sagittal

...
(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 संप्रणाला, 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 Yogan, or practiser of Yoga, internally pronounces the word श्रीमं, 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 प्रकृति, and spirit पुस्त्र 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 निश्चरा.

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

Second, असंप्रणाला 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 Yogin must by degrees become quite easy.

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

5th. प्रयाहार, 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 मन्ददीना 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 (विभूति) acquired by them.

6th. धारण, 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 कुर्म (Kurma) rigidity of posture.
15th. On the universality of मनस् (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 ज्ञानमुक्ति (Jnana 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. विभूति (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. आणि (Ainā) ‘extreme minuteness;’ लघुम् (Laghum) ‘lightness;’ प्राप्ति (Prāpti) ‘attainment of any object;’ प्रकाश्य (Prakāsya) ‘fulfilment of every wish;’ महिमा (Mahim) ‘size;’ इश्वर (Iśvar) ‘supremacy;’ वासिता (Vasita), ‘power (over nature);’ कामावशिता (Kamāvasita) ‘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 सांख्य (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 द्वारकत्व (Pāṇjali) the Mesmer, and more than the Mesmer of India. Sufficient praise be it to the mystic old Brāhmaṇa 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 Vrihannandikesvara and the Pādana-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 Bhotabhândâra, 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
PATANJALI.

INTRODUCTION.

α. 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!*

β. From such passages of the scripture as this—viz.—“Nā-CHIKETĀ 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 Patanjali, 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.†

* श्री गणेशायः। देवाद्योगातिशवायोस्त स्वयंसि तत्त्वो दुःशाष्यापि
यस्मुन्या जन: कैलाप्यमुषुः।

† मुद्रयोक्ता नालिकेतो यथा चतुर्व्यि बिधातापि योगविधिः
चक्रक्ष्यो विद्यमेवात्तो विचित्कृतां च। नालिकाऽसि
विषयो विद्यमेवात्तो विचित्कृतां च। इत्यादिष्टां
परिवर्त्यायते श्रीयोगविभवानि दद्यामानि
पत्रज्ञानिश्चितत्वायाया
नाय। तच्छात्रायां प्रतिज्ञानोत्।
The subject proposed. *Aph. 1.—Now, then, the exposition of 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 *yogānūsādhanah.*] 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 §—

*Yogānūsādhanāḥ śuddhinirodhāḥ Ṣ ॥ ॥

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.||
b. But then [a doubt may here occur]. It is a tenet [—see Nyāya Aphorisms No. 31—] both of the Sāṇkhya 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 हृदः स्वरूपे ध्यानाय || 21||

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; [renders ‘it abides,’ &c.]

c. And so the definition [of Concentration] is this, that concentration is the hindering of the modifications of the internal organ भ्रष्टि, which [prevention of its being modified] is the cause of the saṅgān 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:||—

इतिसाराभ्यामितरत्र || 21||

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.]

* नन्दु दुर्लभाय कणपोषणपूर्वे एव पुष्प: कान्तिभविष्यति संस्कृतयोग्यो: सिद्धान्तो दशसिद्धवि दशोष्यदेव तस्माताप्रचारिस्मिततथा योगकाले कः पुष्पाय: इत्याकार्यमाह ||
† तदा तत्सिद्धः काले ||
‡ पुष्प: पुष्पाय: स्वरूपे चिन्मात्रस्तर्कः । अवस्थाः । रिप्रितविधिः ॥
§ तथाच हृदः स्वरूपाभिःलिन्दूकित्तुलिनिरोधी योग इति केशरणम् ॥
|| व्युष्टानन्दसाया तस्य फी स्वरूपाभिः भाव ||
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:†—

रूप: पत्रमय: खिर्या अहिष्ट: || ९ ||

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

Aph. ६:—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.§—

प्रमाणविर्याविक्षिप्तविज्ञानस्तुतयः || ६ ||

* इतर्रत्र योगविद्यास्विन्नकते। इत्यो वशयमाणाणि। ग्राहसाहस्यां तद्भवं। अयम्योक्ष्ये हित्यवधारा विषाय कारण परिणते सति परम्पराकार इत्य परिभाष्ये यथा जल्लज्ञेयः चलस्य चान्तं भवित तद्भविते।

† नदु इत्यो निरोकित्वम् इत्युक्त । ततः इत्यत्ततरः कीर्तिकारः कीर्तिकारः वेदाकारः।

‡ इत्यादि परिभाषेयम् इत्युक्त। पद्यम्: पद्याकारः। किंतु: केशवेक्षयमा

§ कार्त्तिके: पद्य इत्यादिकः।
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.§

* स्पष्टम् ‡
† आत्मा क्षेत्र उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृ�्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्यां उद्भृत्या
Misconception.  

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 Vedanta Paribhasha. 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

* अत्यावृत्तं तत्वोदपवत्तमां भावं विश्वेषः। यथा शुचिक्राणं रजस्तत्त्वं अतिशुचकर्तार्कितम्। तत्स्यायतं यथौं न तर्कतं स्वयं रूपं प्रतिकर्तेत्तत्स्यायतं यथौं न तत्तथं भावत्वत्तिम्।

† यथा तद्विरुद्धः विशालिनिव्रद्ध: कृत्यात्मस्य केतसायतं प्रकृत्यार्य तद्विरुद्ध: चतुष्क्रृतय: शास्त्रार्य महति तथा त्रैंकर्तिम्। कारणापि चतुराधारार्य घटात्तिविपक्षेऽस्मं गत्वा घटाति विश्वाकर्त्रेण परिशुरमं। स एव परिशुरमं शृंगिरुषुच्यते॥ वेदः परि॥
regard the retina as reflecting to the intelligent principle those visible forms of which the retina itself is uncognizant; whilst the intelligent principle itself is cognizant of things visible only inasmuch as they are reflected to it by the retina. [‘The modifications’ 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:—†

शब्दज्ञानाधीन सत्तुशृण्यो विकल्पः ॥ ९ ॥

Fanciful notions Aphi. 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-dnyan, 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

* संवाचोऽयतुप्रतिक्षेत्रामम्ययां वया स्त्वानुवृप्रशो वैत ॥
† विकल्पः व्यास्यातुमाह ।
‡ शब्दज्ञानाद्वारणं वर्गमानं । तद्दशुगणातु शीर्ष यथा स तथोऽक्तः । वस्तुश्रुण्यः प्राप्तयो विकल्प इत्यहः ॥
§ अस्थियदाहः एकः श्रविश्नम । पुष्पस्य शैतनयथः । शशुश्रुषुपुत्रमियादि ज्ञानानि । सौधोतथ्रथेतादवत्स्ताव्याधेऽसन्धीनन्दिनि नपृषो व्यवहारः कियत हुः ॥
to the notion.' A person hearing the expression 'The head of Ṛāhu' naturally proceeds to fancy that there is a Ṛāhu to whom this head belongs;—but Ṛāhu is all head—being a bodiless monster who is held to cause eclipses by swallowing the sun and the moon, which emerge from obscuration when they come to the end of his dismembered gullet. The notion, therefore, raised by the expression 'The head of Ṛāhu,' 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**—

अभायप्रब्यापयस्मिना भृत्ति निर्देशः || १० ||

Definition of sound

_Aph. 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

** निद्रा भ्रति निर्देशः || † अभायप्रब्य आत्मसः वर्षा उत्सवः तथा ||
† एतत् कश्च भयति || यथा सत्तानुपलब्धतात्मसस्मात्त विषयवर्तिकाणि प्रवर्तिते उत्सवः निर्देशः ||
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qualities, which,—see Lecture on the Sánkhya§ 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 Vedánta§ 33].

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

अनुभूतिविषयास्मात: स्मृति: || 19 ||

Memory defined. Aṭṭh. 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 organ, 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.]

‡ अब्यास्य बुधध्यौमस्यानापरमितां स्मृतिदर्शनात् स्मृतेनाथुभवतिर्क्रियानुपत्रोत्संत्साहम् ||
† स्मृति व्याख्यात्माम् ||
‡ प्रमाणानुपुस्तकम् विपुर्ययो—यमतप्रमाण: संस्कारावर्षेण नृत्तानुपारोह: सा स्मृतिः ||
§ तत्र प्रमाणान्वित्याविकार्यम् जागूर्वत्त्व: || त एव ग्रामावर्त्तवात्यक्षाय:-
माणास्तत: स्वर्ग: निद्रालयमेवानिविषयः || स्मृतिध्व प्रमाणावर्त्तवात्यक्षाय: अनुविषयि-
पुनर्भाविषयः ||
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—

अभ्यासवैराग्याया 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 वृत्तार्थ्याय सोपयां निरोप्य व्याह्यातुमाइ ||
† अभ्यासवैराग्ये वश्यमाणलक्षणे \| ताभ्यां तासः प्रकाश प्रणविलिपियमहपाणि चिन्त्रुत्तीना यत्तितिहन्न स निरोधः || स्वकारण एव चित्ते शालिह्यत्यावथ-स्थानम् ||
‡ तत्र विषयदेहर्दर्शनेन वैराग्यं तद्द्विमुक्त्युपायने \| अभ्याससंव रद्द स्वर्य-मुक्तायते \| इत्याम् मर्यत्य चिन्त्रुति निरोधः ||
§ अभ्यासः व्याह्या-तुमाइ ||
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 दीर्घकालेनसत्यसंस्कारस्वतितोदमृतम्: || ॥ ॥

*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 uninterruptedly.

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 uninterruptedly, out of the excess of regard;† [which one entertains for the end to be gained.]

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

इष्टानुश्रवणमिति: परिणाम: परिणाम: स्वरूप: स्वरूप: । तस्यां वात: ।

$\text{Sanskrit text}$

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].

*इष्टाद्वहितस्य चिन्तनम् स्वरूपम्: परिणाम: स्वरूप: स्वरूप: । तस्यां वात: ।

† तथेऽव विशेषत्: ॥

† यदुक्तः नैर्यात्मानस्तितिश्वेतस्य सेव्यमानो इष्टम्यमिति: स्वरूप: । तस्यां वात: ॥

§ ब्रह्मस्य तत्काश्चाद्वात: ॥
a. Object is of two kinds—‘seen’ (drishta) and ‘heard of’ (anusravika). 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 anusrava 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* ãnu-
sravika.)

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.†

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

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 Sâńkhya §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

* द्वियो विषये दृष्ट आनुश्रविकाः। इस प्रेमस्थलमात्रायं द्वियो- कारार्यं आनुश्रविकाः। अनुभूमये गुणमुक्तमुक्तमुक्तमुक्तम् वेदस्तगत आनुश्रविक।
† तत्वद्वितीयां परामार्शस्त्रज्ञानमुद्गमं गान्तकारं बनयनु नामोऽत्यय मद्यिमेव विनिविनिविनिविनि विनिविनिविनि
‡ तत्वद्वितीयमाह॥
the Sánkhya, 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 dispassion 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 [meditation, which is of two kinds—viz.] that 'in which there is distinct recognition,' (samprajñāna) and that ‘in which distinct recognition is lost,’† (a-samprajñāna)

बितक्षिप्पिरागान्नदास्मितानुगमाङ्मांसम्प्रज्ञात: || 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) 'argumentation' (vitarka), (2) deliberation' (vichāra), (3) 'beatitude' (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' (samprajñāna) 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§8. 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].

* तद्वूर्वर्गं परम्पर्य अप्रभावते || प्रथम पौर्वर्गं विषयार्थः पद्यत्वनु गुणविस्वरूपम् प्रकृतिरूपसः समस्याश्च भवति ररोवसाधिष्ठज्ज्ञातानुगमाः प्रभावते ||
† एवं योगस्तु त्वरणुत्तरा समस्यान्तरायन्तयं भवति ||
‡ समस्यार्थितमशः ||
§ समस्या संश्यविषयवस्तितस्तत्वं महाविषयः वेष्टेन समस्यात् समाधिमयवतः || श्रवणस्वतीतत्वं सिद्धिमयवतः साधूर्व-ज्ञान-समाधिपरिवर्तितावने ||
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 'beautific,' 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 Tattva-samasa §37—]. 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.†

c. 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' (savitarka).‡

f. When, having taken as the object something subtile, as the Subtile Elements and the Internal Organ, 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 सावितर्कादिमेरामाण्तुर्विधा:सावित्रेत्सविचारसारस्त्रिस्तस्तथ।
†मानना तत्त्। चारवश्यास्वार्थहरि: वेशस्ति पुनःपुत्रविश्वन।
भावम् द्विप्य उष्णपत्त्वत्रान्छ। तान्यप्रति द्विविधाति जजाज्ञेयहातुः जनानि
स्तुविषयातरं: पुरुषः।
‡तत् यदा महामूलस्तिप्रकाश: स्वत्वानि विषयमेनाद्यु: प्रवर्तकानुष्ठान:प्रभविनाय
भावना प्रवस्तिते तदा सावित्रेत्स्समाप्तः॥
§तत्त्वानात्कारण्यक्षणं नृद्वमस्तिप्रियमाजलमः तत्त्वे
देशकालमास्त्मात्रेदेन। यदा भावना प्रवस्तिते तदा साविचारः॥
g. But when the ‘pure element’ (sattwa—see Śāṅkhya Lecture §50) of the Internal Organ, commingled with somewhat of [the two other elements,—viz.] ‘passion’ and ‘darkness’ [—Śāṅkhya 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 [Śāṅkhya 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 ‘argumentative’ meditation[§ 17. c.] includes all [that belongs to] the four. The second, the ‘deliberative,’ leaves out the ‘argumentation’ [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 something to rest upon‡ [as the object pondered;—the soul of the

* यदाभु रजस्मोलेश्वर्तीविद्वत्त: करणसभ्योऽभाष्यते तदा गुणमादाच्छिन्नस्मुख्याकांमयस्य सलस्य मात्यमानस्योद्यवज्ञानद्वस्माथिक्षेपितः

† तत्: परं रजस्मोलेश्वर्त्तिनिमित्तं गुणं सत्यमालवयनं कुद्य या प्रवर्तते भावना तस्यो भावश्च सलस्य न्यर्गवा रोक्षेर्दैवतामात्रायुक्तेन समविस्मित्तमथितं इत्युच्छेते

‡ तत् प्रथमबुद्धायुक्तस्माधिक्षेपितकर: हृत्यो जितकालस्वबिचाराः तत्त्वमयो विशारदबिक्ष्यादान: चतुर्दशाङ्काङ्कलो अस्मितामात्र शतं सवं इते साल्वन कमाय शतं।
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].

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' (abhyasa) 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

* अस्मातामाह ||
† विरपते अमेनेति विरामः। वितकारिषियासदार्त्यात् विरामाभ्यात। प्रकटाय विरामप्रत्ययः। तस्यामासः। पुनः तत्तदं निबद्धकान्तं तद्या वायकाव्यं तस्यां नेतिनेतीति भैरन्तर्यर्य पद्यसः विरामप्रत्ययः। तत्पुरुषोऽस्मात्समाधिः।
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.†

भवप्रस्थिर विदेहमकृतिलोकस्थ ॥ १९ ॥

* Spurious semblance 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

* संस्काराद्योपेयः: तद्वितुल्यः: असम्प्रसार इत्यतः: नत्वा विद्विदश्यं सम्प्रसार इत्यस्मादो निर्वाचनित्याच: ।
† तदेव योगस्व द्वयमेवं संस्काराद्योपेयवाभिभाव निर्मलाश्च योगाभास्मध्ये शास्त्रपुरुषेऽक्षुमुक्तवतां ।
‡ विदेहश्च प्रकृतिलोकस्थ विदेहमकृतिलोकः: तेषां तमस्त्राभिषिक्तव: भवस्तुन्तर एव प्रयत्नः कारणे यस्य साद्धो मन्तवेऽक्षमः: ।

C
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 phenomenal, 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, (videho), 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† (pракритилaya)—[See Sānkhya 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].

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.]

* अयम्.— आवृत्तमात्र एव संसारे तंत्रविषयसाधारामात्र अवद्वितां तस्माच्छ पर्यथा-क्षयात्म चुम्बिताम् यथे विशेष इति

† अतः यद्य सन्निधसमाधी बलायत्वसत्तमात्म प्रधानमुद्र न पशुनित ते विगतेऽहाहारवायुद्धिश्चादुवाच्यात्। वेच सांस्कृतसाधमाथतः उत्पत्तिः परभास्मान न पशुनित यथे अस्तस्तवस्त्वकालता तयुपनाते ते प्रक्षेतरिन्याते इत्युच्छाते।

‡ सत्तेषः। § 19 मद्धमनान्। विदेहिक्रतिलाभविनिर्दाना योगिनाः।
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' (ṣraddhā) 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 or- 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.¶

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* अध्यात्मिकः: ॥ अध्याय: पूर्व द्वारा वस्तु से अध्याय पूर्वकंस्माचारिते वेष: । तेषां अध्याय उपायोपेक्षाकेन प्रवर्तितामात्: समाधितत्व समाधिस्पर्शयताः प्रतिपष्यते । † तत्र अध्य योगविवेचे चेतस: प्रसादः ।
† वैद्युतिकां: ॥ § स्मृतित्वादिश्याता । ॥ समाधिरेखामाता ।
$ प्रज्ञा भावत्वमाविनः ।$
¶ तत्र अध्यात्तो बौद्ध जातेप योगविवेचे उत्साहवान् मवति सौतास्वयं पाव-ञात्यासु मूर्छेदु सृतात्त्वजाते तत्त्वानाशुष्टत्समाधायते समाधितत्वस्य भावे समया रिक्षानाति ।
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 Yogis, adopting the above-mentioned means, according to the difference of method adopted by them.†

स्वसंस्केतगानामात्र: || २१ ||

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 impetuousity, (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.||

मुष्टमध्याविधामात्रन्तरोऽय्यविशेष: || २२ ||

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

* त एते सम्प्रदातसमाख्यायायाय:। सत्येऽन्त्यात्मकान्त्यात्मकान्त्यातसम्प्रदाताः।
† उषापायवर्तं योगिनयुपायमेहदेश्वरमाय।।
‡ समापितम इति शेष: ।।
§ सवेष: भावहतुःसत्तरसंतकाराय: स: तीमसे वेषसंमाधिमात्रायायाय: ते तेनाधिकारसामाधिमात्रसाधारणे मताय चीमेव निर्म्यात हि।।
|| के ते स्वसंस्केतं हस्तं 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' (adhimátra). 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 Bhávágaṇesá] is here meant 'smallness'. The meaning of 'mildingness' 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.‡

* तेष: उपायवेद्य पर्वमेवेवद्य उपायवेद्य विषयार्थ विषयार्थ चकितः।

† मृत्यु: धौम्यवेद्य दृष्टान्ताः।

‡ दहांनीमतिरुपायविज्ञानं दुःखमुद्यवात्तरमाहं।
THE YOGA APHORISMS.

Iśvaraṇaḥ ॥ २३ ॥

The devotional Aph. 23—Or by profound devotedness towards the Lord, [the ascetic may attain to the state of abstract Meditation].

a. By “the Lord” (Ishwara) 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].

Iśvarakāśikāvāpitāpāraḥpuṣṭipavitāḥ Iśvaraḥ ॥ २४ ॥

The term ‘Lord’ Aph. 24.—The Lord is a particular Spirit (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’

* Iśvaro vasyamanaltvayāḥ. I śreṣṭhaṁ prabhāya śraddhāya yad vṛttaṁ prabhāya tryāśvāya mahābhūte kalpitaṁ. Tatra śraddhāyāṁ samādhīyam dūrgabhāya yad vṛttaṁ prabhāya tryāśvāya mahābhūte kalpitaṁ. ॥

† Iśvarasya śreṣṭhāya śraddhāyām yad vṛttaṁ prabhāya tryāśvāya mahābhūte kalpitaṁ. ॥
are meant those self-continuant conditions, or tendencies
[—leading to their inevitable consequences—], which take
the name of ḍīyaḥ [—from the root stī 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' (Iśvara)—i.e. [—from
the root stī 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].

तत्र निरतिप्रयः सर्वविद्वन्वः ॥ २९ ॥

Proof that there is
such a Being as the Lord.

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 ex-
treme limit. [And it is held to be a fair inference that Know-
ledge reaches the limit of Omniscience somewhere], for, prop-
erties that are capable of degrees, such as Parvitude and Magni-

* विषयनीति अः अविषयाः वस्त्रयाः । द्वयं भगवभागः । विपक्षः
कः प्रस्तुतानि जगत्वन्यायामः । अभिज्ञानिक्षेत्रं चित्रमूली भीतरं ियाशया बालना
श्वासः संकृतां । तैराधामसः विष्णून च संस्कृतः
† पुष्पविवेचः । अनुवेचः पुष्पवेचो विष्णयति इति विचेतः ।
‡ ईशः । ईश्वरिसः । ईश्वराय भक्तिज्ञापनं दृश्यन्ति इति श्वप्रमी
श्रयस्निति ॥ § एवमीशास्त्रं श्वप्रमीमित्य वभाषगमाः ॥
tude, are [in particular instances] seen to have reached their extreme limits,—Parvitude, for example, in an Atom, and preeminent 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 प्रवृत्तामपि गुहः कालेनानन्देऽक्षेत्रात् || 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.§

तत्स 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 । ताहिममु गमयति । सत्वेऽक्षत्वम् यद्यजे तत्तितानमेकादि महिमाम् मूलमान्यो भौजात्मको वीरजत्थतं निरतिचित्रं काऽऽप्रायं । इत्यक्ष्यस्मात्त्वार्नां चर्मां चार्मिन ात्मात्माना तत्तितार्थमिर्मित्या परमात्मात्त्वम् आत्माक्षेत्र परमात्मात्त्वम् । एवं नामात्माकै विचाराम त्तात्मात्मेऽन एतर्यमाना: काऽऽति निरतिचित्रायायः इत्यत् ॥

† एवमीः त्त्वनां स्तित्य त्तितानात्त्वम्बात्त्वाय त्तैतमाय भागायः इत्यत्: वाचकात्मेऽन: इति ॥

‡ पूर्वां । एहानान्यो ब्रह्मायानन्देऽक्षेत्रात् गुहः कालेनान्देऽक्षेत्रात् इत्यत: इति ॥

§ एवं प्रात्मात्त्वमुक्तायामाय योगायः वाचकात्मेऽन: ॥
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.]

_tajastudarya-bhava tam || 29 ||

How the name of the Lord is to be used in worship. Aph. 28.—Its repetition [should be made] and also] reflection on its signification.

a. Its'—i.e., of this mystical name, consisting of three and a half prosodial moments [viz: \((a=2) + (u=1) + (m=\frac{1}{2}) = (om=3\frac{1}{2})\) ], 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. §

_tat:prakṣeṣṭanāśāgamo uthnāyāmabhavam || 29 ||

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 undesirable 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.§

* प्रतियोगिता विकिरिता विजानातीति प्रवक्। स चारीचित्रायं चैति प्रकृतकृत्य विभान्य पुरुषः। तत्व भावितमुज्ज्वरं स्वहंस्तीतिश्च मर्यादा।
† असत्या वस्याश्च विश्वायामशास्त्राश्च शास्त्राश्च विविधां भवति।
‡ अवि के तेजस्तोरत्या इत्याश्च शास्त्राश्च।
§ नैवैर रजस्तोसपष्ट्य प्रक्कारावक्तवस्तित्य विक्षेपण सम्बन्धत। तैरावहर्षमा-विरोधिक्तिश्चत्वमिवः।
SICKNESS. b. Among these, ‘Sickness,’ is a fever, or the like, caused by disorder of the humours.*

DROUGHT. 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. ‖ ‘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, (avirati) is a greediness consisting in attachment of the mind to objects of senses.§§

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

FAILURE TO ATTAIN any stage of abstrac-
tion. i. By ‘failure to attain any stage’ we mean the failing, for some reson 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.**

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* तन व्याधिः।
† स्वामप्रकृतेऽविभाज्यते।
‡ उभयकोणासनं विभाज्यसंस्कृतम्।
§ प्राप्तं निरुपुसंश्रीतं समाधिसमाप्तः।
‖ भाष्यं वैविंशति जोगिनः कार्यविकृतं प्रवर्त्तितम।
¶ वेदन्तश्वर्तं विवर्त्तितं।
¶¶ अश्रुक्षितानं लक्ष्यमयं रत्नकल्पवेद्यनम्।
** अनवरिष्टतत्त्वं व्याधिमयं समाधिभूमी चित्रस्यात्मापतिः।
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†:

दुःखादर्शाकंधे भासियेकस्तहमुः || २१ ||

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 prasālvāsa.¶

f. These [§31.], prevailing along with the distractions [enumerated in § 30.], are to be excluded by means of ‘exercise’

∗ एते समाचिर्कार्यात्मकाः यथायथं प्रतिपद्धसादान्ताराय दशुचयन्ते ॥
† विचिन्ताविवेकायान्यान्याशरीरायं प्रतिपद्धतिशुचयादि ॥
‡ कुतुम्बसमिक्षादुचिलं विचिन्ताय एते दुःखार्यं प्रवर्तन्ते ॥
§ तत्र दुःख विचित्रस्य रागस्य परिवर्तने भाषनाऄन्त्यो यथायतु प्राधिकतरुप्याताय प्रवर्तते ॥
|| दृष्टवृत्तवाणामात्मकाः कारणैमित्त्याभ्यं ||
$ अभेजयत्वः सरोः संतत्वतस्मन्त्यस्यायं बोधयः ॥
¶ बासो रेष्यायेयायोरिफ्तयः प्रयेवः । प्राप्तोऽपि रेष्याल्योरिफ्तयान्तलः ॥
[§ 13.] and ‘dispassion’ [§ 15.] as aforesaid; and therefore it is that they are mentioned here.*

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

 Means of combating distractions.

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

α. 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,

Amiable habits recommended.

[i.e. persons who are respectively in possession] of happiness, grief, virtue, and vice, the mind becomes purified.

α. ‘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 एवं विशेषतः प्रवचनमानो यथोत्सवादित्वात्स्वरुप्या विशेषस्य इलामापेशम् ॥
† सौदर्यविशेषप्रतिभायुपास्रायमानतयंतरमाह ॥
‡ तेषां विशेषाः प्रार्थनायाः निविष्याधिकारिनः कारिः विनिष्ठिते तत्र्येकं अध्यास्वेतत्: पुनः पुण्येवं वेदोऽनुवं पुरोपायमेकामाहं विशेषाः प्रकृतपुपुष्यान्तम् ॥
§ इद्यानी चित्तंसंस्कारादकाचकारकस्य पुरुषकुपपायामानंतरमाह ॥
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.

* नैसीतेलावदि करणा कुषा सुनिश्चिता ह्रे:। उपेश्या घोषालात्मः। एक्षर यथात कुषितेतु हुः। कुषितेतु सुप्रथा; अव्यक्तवर्तुष्ट विभाबबेतु। तत्तावः। कुषिः। तुम्हः। साधनां सुचितालाभिन्नै मैत्री कुषाण्डकालायाः। तुः प्रभागः करण सत्संगाः हुः। विश्वासविरामविलासस्वास्ततम। कुषाण्ड नाटस्यं पथायवस्तव पुष्पाषुमोक्ष्यें हुः। कुषाण्डाधिकाराने न्ययायेः।।

† सुनेषु सुश्रुद्वाशसिद्दविशेषे। प्रतिपादिता:। तदेव मैत्रायैपरिक्रमेया चित्रे प्रसीदित। कुषे। समाधिराविविवो मष्टि।।
through its composure [and freedom from distraction], the mind the more readily becomes concentrated on one point.*

d. He mentions another expedient.†

Aph. 34.—[Or, he may combat distractions] by forcibly expelling and by restraining the breath.

a. The ‘expelling’ of the breath is the vomiting or emitting it [by a slow but complete 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 inhalation [—though mentioned in the aphorism as if immediately following expiration—], because, after expelling the breath, it is impossible to restrain it without [having made a previous] inhalation. Thus, then, the regulation of the breath [prāṇāyāma], being of three descriptions according to the distinction of ‘expiration’ (rechaka), ‘inspiration’ (prāraka), and ‘restraining’ (kumbhaka), causes steadiness of the mind, and its concentration in a single direction.‡

b. He states another means of steadiness.§

viṣevadati vā pṛthudasṭya pratvaptirviṣevadati

* परिक्षेत्तादां कर्मः । ध्या गाष्टेः भिक्षुकादिवश्वागृहमन्निष्ठते सत्यत्तिवादिकं केकरकर्तवं प्रभान्नमृत्युन्नवं भवति ।
† चेस्तमृद्धामुद्धिन्ति स्थाति तथा प्रवचन्तामन्त्यो मवेश्व सङ्करः ॥
‡ तत्त्वायामस्तमव ॥
§ प्राणस्य प्रवचन्तें कर्म रेवत्तमः प्रत्यधारितं यवहं । विचारणं कुम्भकं । तत्चार्यं तृतीयं पुष्काग्रान्ताः ।
|| रेवत्तमार्गं पुरुषं विचारणासम्बंधः । तदवेष्टने रेवत्तपुरुषकुम्भकं
|| मेयने नियित्वः प्राणायामां बलस्य स्थितिमेकामात्वां नियित्वः ॥
|| स्थितिनियितान्तरसाह ॥

BOO I. 31
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.†

Mystical sense-perception. c. To explain:—in the case of him who fixes his mind on the tip of his nose, there arises a perception of celestial odour. [If he fix his mind] on the tip of the tongue, in like manner, there is a perception of savour; on the fore-part of the palate, a perception of colour; on the middle of the tongue, a perception of the touch; on the root of tongue, a perception of the sound. 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, 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.'∥

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* मनस हृति वाक्येष्: ∥
† विषयम् गन्धरस्तस्पर्श्चाण्वादास्ते विदाने फलेन यस्यां सा विषयप्रति प्रकृत: साधारणकारण दृष्ट: । साधीलाभ मनसस्तरीय करोति ∥
‡ तथाः । नासां चिदं भारायतो हिंदुर्वस्तं शुद्धैर्जाण्यते । तानवेष्ट जिह्वाम्य संस्थितः । तत्वेष्य स्पर्शविद्येः । जिह्वाम्येष स्पर्शविद्येः । जिह्वामुखे श्वसंविद्येः । तदेवेष्ट तत्ततिनिरन्देवर्षेण तत्स्मन् तत्स्मन् हिंदुस्य विन्येषे जायमाणा संविदाएव अथात्माजामाया हृदं भैरव्य: ∥
§ एत्तेन्द्रोऽविदेशपानामाह॥ ∥
∥ प्रकृतिकारण विद्यमान विषयस्य निष्टिनिनिधिनीति वाक्येष:
§ 3. 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 Sāṅkhya 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 stillled.†

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].
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 [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 re-
peat, 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.‡

सन्तपिताप्राशानात्मनं वा || ३८ ||

Recourse had to dreaming and sleeping. Aph. 38.—Or the dwelling on know-
ledge [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 af-
fected 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

* मनस्: स्थितिनिबेधम्-मन्त्रतीति वायुश्च: ||
† वेदार्थ: परियत्विवेश्याभिव्याप्तिनां कार्यः । तद्विक्षयं वा योगिष्ठसि
निष्ठुः भविति विन्ययचित्ति भावना विरंगं चित्तं द्विवेश्ये भवतीलयः: ||
‡ एवेविययाव्याप्तिमाहें ।
§ प्रक्षरस्त्वभाष्योपनिषदिः: मनोमापेतच यज्ञ भोक्तान् मात्सन: स स्यम्: ||
|| निद्रा उत्तकथाः ।
§ श्रवाणेष्व निद्रालम्बनं वा श्लाब्दालम्बन्याग्रं चेतत: स्थिति करोति ॥
thing he may attain what he wants [—viz. steadiness of mind]:—in order to declare this, he states as follows.*

Any thing you please may bedwelt 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.‡

Prasādopacarasaṅkṣipto utp. vasākarā: || 3.9. ||

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

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.♯

* नानाधिकालालाभान्तं यस्मन्त् कस्मिजब्रह्मोक्तुविश्वस्न: योगिन्त: अविवति तस्य व्याज्ञानापि वक्तवातिः सिद्धिव्यवहारं प्रतिपादिततः प्रतिपादितः प्रति.

† यथाप्रभावे वस्तुनिष्ठ बाधोन्तं बन्धुविवाहस्यन्तरे नाना विवाहस्य व वायुवाहस्य वेदत: स्वरंभवति पौ. प्रश्नमध्यायः प्रतिपादितः प्रति.

‡ एकस्थायः कत्सत्स्यस्यन्तरे योगिन्त: सूचिस्वयम्भवाः प्रतिपादितार्णः परमाणुवस्मन्तस्यवस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्यावस्मन्तस्याव
b. Of the mind thus by these methods rectified, what is the aspect [or actual condition]? To this he replies.*

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—] in tent 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

* एवमेकःविषयंस्तुतस्य चैति: कीर्त्त्वै रूपम्मवत्तावाहः ||
† कीर्त्त्वै द्व्यायं यथा तस्य निर्देश्याविविधिरिक्ततुः सम्प्रवेशातयोगोपरि-लयः: ||
†† प्रस्ततम्मवतेऽक्ष्माय पुष्पवेदयोगवृत्तेऽक्ष्माय ||
§ तस्यस्तन्तरतामापश्च: || तस्यस्य तद्वेद्यापाना || तद्युपानन्ता तन्मयः || तथा-ध्येयं समाप्ति: तृतेयरिष्यमो भवतीलयः: ||
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].

शब्दार्थ्यानुविकल्पसश्रीणी सत्वितकी || ॥

The first stage of the mind properly intent. Aaph. 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§ (ephotia).

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

* श्लाभतमाह || अभिज्ञातस्य निरम्लस्य मणि: स्पर्शिकारिमणि: तत्तद्धारय— वशायु तत्तद्धारयाय: || एवं निरम्लस्य चित्तसत्त्वस्य तत्तद्धारयायवत्तूर्यायात् तत्तद्धारयाय: ||

† भाषायणोपकारित्व व्यासेन योगिनीयं यत: प्रथमभाषानिग्यं एव समाचारिति || † महानीतिकार्य एव समाप्तिर्बिहिभक्तिसमाह ||

§ ओषोदिनिरम्लमाह: स्पृहा वा शब्द्: || अथो जात्यादि: ||

3 श्लाभं सत्वित्वानां बुद्धिज्ञाति: ||
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].

स्मृतिपरिषिद्धि सक्रह्वूपयोगार्थमात्रवाचनीर्मात्रा निर्विकल्पम् \[ I. 8. 1\]

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 उक्ताक्षरः।†
† तैसः स्मृत्तिः।यथास्पदः परस्रामार्थस्य विकल्पवृत्तम्।वज्ञ।
प्रतिगर्भियते गौरितिः शब्दोऽगौरितिः गौरितिः ब्राह्ममृदुपतिः।सार्वार्थिकल्पवृत्तम्।‡ उक्ताक्षराचर्येऽपि निर्विन्तन्तरार्थम्।
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:†—

एतेव सत्वार्जानिविचारार्च सूक्ष्मविषयार्थायाता || तृतीय ||

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

* सूक्ष्मविषयार्थकान्तको || पारिशुद्धिकर्मानि साध्यो वैभवमित्रवीर्यम् विनिर्भूतिः समाधासितादिष्ठकान्तक्षेत्रवेलि ||

† वेदान्तसः प्रात्मपार्थिवतः ||

‡ एतेव सत्वार्जानिविचारार्च सूक्ष्मविषयार्थकान्तको साध्यमित्रवीर्यम् विनिर्भूतिः साध्यमित्रवीर्यम् विनिर्भूतिः अध्यायायता ||
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' \([\S44]\), in which the 'subtle object,' in the shape of the Subtle 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 'subtle'\(^*\) [—and not of the other pair,—see \(\S44\), a.]

\[c.\] In reply to the question how far [the term] 'where the object is subtle' \([\S44]\) [extends], he says:—

\[\text{सूक्ष्मविचारयत्वात्कल्पितकण्यकसौत्} \| \text{\S9.} \|
\]

The limit of analysis. \(\text{Aph. 45—}\) And 'the having a subtle object' ends with the Indissoluble.

\(a.\) This fact that has been mentioned of the 'deliberative' and the 'non-deliberative' mental affections \([\S44]\), that their object is a 'subtle' one \([\S44, \text{b.}]\), ends with the Indissoluble,—meaning, by the 'Indissoluble,' Nature, [that primordial principle—see Sānkhyā Lecture \(\S7—\)] which is nowhere resolved [into anything underlying it]—or which [to take another etymological explanation] declares or suggests nothing. \(\text{It is at this point that 'the having a subtle object' ceases;—seeing that, beyond this, there exists nothing more subtle lying further back.}\)

\(b.\) 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' (*vishisktalinga*) is meant the [gross] elements [Sánkhya Lecture §33]. [By] 'that which has an undiversified character' (*avishiskalinga*) is meant the subtile elements and the organs [S. L. §25]. [By] 'that which merely has a character, (*linga-mātra*) is meant Intellect [S. L. §3]. [By] 'that which has not a characteristic attribute' (*alina*) is meant the First Principle [S. 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 सबीजस्तम्भिनः || २५ ||

*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.**

** *तमाहि। गुणीनां परिणामे बताते पर्वार्थं विशिष्टालिङ्गामिनिशिलां हिदः—विशिष्टालिंगामिनिशिलां मूर्तिः। तन्माहिदेवि सा; स्वस्यमात्रां हृदभूतं भ्रमितं।
† एततानि समापत्तिनां प्रक्षेपो द्वजनमहां।
†† तत्तथो विशिष्टालिङ्गास्मभावं। तस्मात वेजस्व भवति इति साबौजं—
सम्भाव्यत: समापत्तिते समाप्तं साममत्तातः।
§ अनेतराः समाप्तिनां विशिष्टालिङ्गामिनिशिलाः। फलमः॥

†††
The fruit of this. *Aph. 47.*—When wisdom has come, through the ‘non-deliberative’ [mental affection], there is spiritual clearness—
c. What we mean by ‘non-deliberative’ has been already explained* [—§34.]
d. ‘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.||
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.‡

शुद्धानन्दाम्यामनविषयाभिषेकार्थवादः ॥ 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—§47] 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.¶

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* ततः । अभ्यासात्मकारणं सति महत्तत्त्वम् ।
† तत्परं ज्ञातकारणं स्वाभवरूपम् योगी प्रकृतिः योगेन प्राप्तिः ॥
‡ अस्या: प्रावर्तत्तवालक्षणयन्ति ॥
§ शुद्धानन्दायां । अनुमाणप्रकृतिस्मृ । तत्म्यात् या जाते प्रक्ष्ण सासामायानिया । नाहि शुद्धात्मकारणिर्द्वयोगमहीनायाएवतिषिकृति साधनम् ॥
¶ इत्यं पुनःनिविषयाविषेधार्थसुपैता समाभिभाषा तात्त्वं प्रवर्त्या विज्ञान विवेचनानियवाक्यताः । विशेषं: शून्यसूत्रम: पुरुषालं वा विशेषे यथं तत्त्वाविष्कृते।
[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.†

तत्तजसंस्कारंन्यसंस्कारप्रतिबन्धी || 90 ||

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:—§

तत्त्वापि निरोधे सर्वनिरोधानिन्त्यसमाधि: || 91 ||

Aph. 51.—On the removal of this also, since there is removal

Finally this last train of thought is to drop its object.

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

* किषाणां सूचिता विशिष्टेऽपकृत्त्वा वसुन्तो लोकप्रवक्षेऽपि यज्ञमहत्तीर्थि।
† स्मि: प्रायो: फलसमाधि।
‡ तथा प्रायो जनितो कस्तंस्कारस्ते विशिष्टप्रवक्षेऽपि समाधिज्ञायं संस्कारस्तं शरणात्मिनि श्रीर्मक; तीव्रति। अतिशेष्योऽपि सदास्माति। श्रीर्मक; तीव्रति। § एवं संस्कारायुधमाधिपि/यासमाधाः वक्तमात्र ||
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 'Dispersion' [§ 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 diffusely [§ 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 super-venients, grief &c. [§ 31], and diffusely, 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

* तस्यापि सम्प्रदायस्यापि निरूपे प्रायत्ने सति सर्वासि विस्तारिते स्वतः भविष्याय या संस्कारमात्रा दृष्टि सदृष्टि तथा नेति नेतिकेवले पुद्दस-भाष्येऽस्मादमिथ्यमिथ्यति यस्मात् सति पुरुषः त्स्रपनिः दशुः। केवलो मुक्ति इत्युपायः॥
[§ 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

* तदाभिप्न्यः योगस्य लक्षण चित्तुद्वितिरिक्तपदानां व्याख्यानं भवानं—तत्त्वज्ञानस्य स्वरूपं भौतिकभाषायं, सम्भावनात्मकमथेन योगस्य मुख्याद्यपभिमुखत्वः, योगामयात्मकपदर्शनपूंजकानु विस्तरित्योपपाध्याय प्रदवै, सुभीपाहञ्जस्वलपत्रयज्ञस्य स्वरूपप्रमाणप्रमाववाचकोपपानासामस्तस्ततत्त्वानि विरीयम्, विचारस्य विश्लेषणम् तत्त्वज्ञानम् दु:खारीनु विस्तरित्य च तत्त्वपत्रप्रचेयक्

† श्रीमहाराजाधिकारिकृष्णज्ञानेवदेवभिगतिचित्ताय पात्रहृदयोपनिषदस्य मूलभूतः प्रथमः सभिष्ठण: समासातः II
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, [Sankhya 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 Sankhya 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.
THE
SANKHYA
OR
YOGA APHORISMS
OF
PATAŅJALI.

BOOK II.

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 thereto, he declares the practical [part of] Concentration.†

* ते ते दुष्प्रयोगेनग्रोहितं च चै शक्तिः। उपायतस्त्य जगत्यात्मकः प्राधितातिस्य।
† ते ते दुष्प्रयोगेनग्रोहितं च सहस्त्रं संस्कृतं योगाधिनचयं नुक्तितात्मकः प्रयोगायम् अत्ततः प्राधितातिस्य।
The Yoga Aphorisms.

TAP: स्वाध्यायेश्चर्मणिण्यानि किययोगः \|| ॥

Practices conducive to Concentration.

Aph. 1.—The practical [part of] Concentration is mortification (tapas), muttering (swādhyāya), and resignation (pranidhāna) to the Lord.

a. The penances and tattings enjoined in another Institute [viz. the Dharma-shāstra—], are what is meant by 'mortification.' Muttering' is the muttered repetition of formulae preceding 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 (kriyā-yoga).

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

Samaḥbhāvanāḥ: केशातनुकरणायथ || ॥

Aph. 2.—It is for the purpose of establishing meditation and for the purpose of extenuating afflic- such practices.

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 Medit-

* तप: शास्ता-निर्देशज्ञाने छुच्छत्वान्हर्वणारे || स्वाध्याय: प्रज्ञवर्जनां मन्न्या- गयं जयं || इद्धर्मणिण्यानि सवेक्षणमां तासि- प्रमुखरी फलविद्यासा समय- 'यम || एतानि किष्कयोग हस्यप्यते ||
† स किष्मय हस्य आह ||
‡ खेशा: वस्त्रवगानात्सम नर्तकरण स्वाध्यायेश्चर्मणिण्यार्थम || समाधिकरि- ल्य || तत्त्व भावना चुचुन्हे निवेदनम् || सार्थे: प्रयोजन यस्य लोकः ||
tion. 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 †

अभिविविशिस्ततारामक्षाधिमिनिवेशः केषाः || ३ ||

Afflictions to be alleviated by such practices.


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.§

अभिविविशिस्ततारामक्षाधिमिनिवेशः प्रसुपतनुविविषिष्ठोदाराणाम् || ४ ||

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

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* एतरथायम्ब्राह्म एते तपः प्रदूषितो त्र्यम्यमनाधिशिशाक्षाधिमिनिवेशः केषाः किष्ठानीपः किष्ठानोऽधिशिशाक्षाधिमिनिवेशः समाधिकारकतः भवति तस्यात् प्रथमं किष्ठाममा-बच्चारणपरेण स्मरितामि अविद्यामाधिमिनिवेशः।
† केषामाधिमिनिवेशः हृदयायां शरीरकायं रूपं केषासः केषासः इत्यत्थाय।
‡ केषामाधिमिनिवेशः वद्यमनानपर्यः पद्धातीं केषामाधिमिनिवेशः भवति तेषां च ध्यात्तें धार्म्यवर्धनं संसारस्यां गुण-परिणामं इदल्ल्यते।
§ नत्ता सवेन तुक्षे केषालो मूर्द्धमनानाधिमिनिवेशः प्राप्तायं प्रतिपाद्यतमुख्यम्।
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 apparatus [of auxiliaries]; —for example [such are the 'afflictions'] of the ascetic Yoga.‡

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

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* अभिभास प्रायः। अनाबुध्याविनिमित्तरं गर्भमथिमयोणों प्रयोगः प्रायस्वादिक्षेत्रां चान्तुत्रिपानों। अतो यथाविहित विपर्ययः विद्यावधाति तत् केषां प्रायस्वादिति नौशोरे रद्वते विपर्ययान्व-संक्षेपे तथापृवहर्तिनातु रिश्तेऽवेद मुनिवमित्याः।

† प्रस्तुतानुविद्वच्छोदाया रागायामाति। तत् ये केषां प्रायस्वादिति किथाः। प्रोक्तारावृत्ति। स्वार्थे स्वासंचारिणों प्रयोगः। तत् केषां यथा विद्यावधाति रिश्तेऽवेद प्रोक्तारावृत्ति न्यायेऽवेद न्याये।

‡ तेन तेनसद्रद्धाय विद्यावधाति। प्रोक्तारावृत्ति। केषां प्रोक्तारावृत्ति। तस्माद केषां प्रोक्तारावृत्ति न व्याख्याने।

यथा अन्वासकालो योगिन्।
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.*

c. 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.'§

अनिवादश्रुतिः लोकानामस्य नित्यगुच्छिनामस्य प्रतिविद्या || 9 ||

* ते बिश्वेन्द्रश्रुति: ये केनकित्वेन्द्रश्रुति: कऽकेनाश्रुतिः शर्करसिद्धिः। यथा क्षेत्र:-

† ते ज्ञाताः: ये ब्रह्मचारिनामस्य: तव संयमीयानेन लिख्यितविषयः। यथा तर्ककोण: द्विपरिपरिस्वरिता।

‡ एष्टे ग्रंथे च ब्रह्मचारिणीकोणे मूलम्यात्मलेन स्थिताचित्तविषयः अनुपाधितेन प्रतिज्जयते।

§ अनिवादश्रुतिः लोकानामस्य: नित्यगुच्छिनामस्य प्रतिविद्या:। यथा क्षेत्र: कऽकेनाश्रुतिः शर्करसिद्धिः शर्करसिद्धिः। अतः सर्वे स्वप्नविश्वासयुक्तमावेषु निर्विद्यते। ततः सर्वे स्वप्नविश्वासयुक्तमावेषु:। तस्य क्षेत्र: कऽकेनाश्रुतिः। शर्करसिद्धिः शर्करसिद्धिः। अनिवादश्रुतिः लोकानामस्य:।
Aph. 5.—Ignorance (avidyā) is the notion that the uneter-, ignorance defined. 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, ignorance is the notion that what is not this is this. The declara-
    tion of the varieties of that same [is made in the aphorism].
    The notion that there is eternalness in things uneternal, 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—an]. This explains the mistake of vice for vitae, and of
    the useless for the useful.*

b. In order to define 'Egoism,' he says.†

    यहव्यक्तिशास्त्रकेरिशेष्यतैंस्वामिताः || ६ ॥

'Egoism' defined. Aph. 6.—Egoism (asmitā) is the identifying 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 Sākhyā 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 exam-
    ple,—Nature, though really neither agent nor experiencer
    fancies "I am agent,—I am experiencer";—this blunder is the

* अताौस्मूः तत्वार्थमात्री शिष्यत्वविशाल: सामान्यद्वृत्तः । तस्य एव
    नैम्प्रतिपाद्यः । अतिवृय घटादियु निस्वार्थाभिमानी शिष्यतुच्चारोः । एवाभिस्तुः
    कायातिहु शुभवत्वाभिमानी कुःकेतुः विशेषतु लुक्ताभिमानी। नामनी ह्रीरे
    आस्वार्थविश्वासः || एतेन अभयस्ते पुण्यवृत्ती शर्याद्वार्थाभिमानो व्यास्यात्: ॥

† अतिौस्तते ब्यास्यार्थावेधः ॥
affiction' called 'Egoism.'

b. He states the definition of 'Desire' (rdga).

सुखानुजयी रागः || ५ ||

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

α. 'Dwells on pleasure'—i.e., repose 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' (dvæsha).

तुःसानुजयी द्रष: || ६ ||

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

α. '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' (abhinivésha).

स्वरसवाही विदुष्यो द्य तन्तुत्वन्यो अभिनिवेशः || ७ ||

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

* स्वस्त्य रहेन संस्कारितेऽव वहतीति स्वस्त्यात् । पूर्वीकुमारेऽव नुभवतात् भयः पुरुषः । समुपजाति भर्तिकुमारिभिः प्रतिक्रिया । मनुष्यत्वसमुदनुभवतु । सर्वस्यायनेऽव विभागम् । निविद्यते भवन्त । प्रतिरूपत्वम् अविनिवेशतः क्षेत्रः ॥
† तदनेव व्यथायथ् क्रेशाधकत्वम् एकामताम्यासेन प्रथमं क्रेशः । परिश्वेत्वा इवासयः ॥
‡ नवास्ताः तेषाम् परिहारः । कतः कङ्गेन प्रत्यालयं तेषामुरुवः क्षेत्रं विभागम् लक्षणाविभागम् । स्वस्त्युप्लमेव भिस्मानां । तेषां प्रहारां विशुद्धामाह ॥
'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.†

ध्यानंहुयास्तुस्तुद्वयः || ९ ९ ॥

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 subtle [impurity] which is in them can be removed only by such [more recondite] expedients as bleaching, &c.§

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*ते सूक्ष्मः क्रेणः: ये वासनाहंप्रेमारित्यता न इति सर्व परिणामायानि ते प्रतिप्रभवेन प्रतिलोपितपरिणामेन देशास्तुस्तुद्वयः: || स्तकारणायेन इताः सहायसनन्य चितं च भवति तत्त्वं कुतलेष्यातिरिक्तानि सम्भवं: ||  
†झूठार्गाह भानोपायमाह ||  
‡तेन क्रेश्यानामारस्यकारणां वा: सुखःसमोहारिस्कः: इत्यत: ता: ध्यानेन विशैरानातास्त्रवेण हेयः: हात्त्वया इत्येव: ||  
§विच्छिन्नन्तर कसानमासमारेण स्खलनातानि निन्दुविनिधित्वेन तथा वाक्षारी धन: भूतस्ते मनः प्रभुतानमणिहेयं निवर्षते वस्तु तत्त्व तद्दृष्ट्यम: स तेतस्तवाभिधात्वामनन्नधातिशरीरेऽनिवर्षेति जनवते: ||
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].

As the 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 Rāmāyana, from being a Kṣattriya was raised to the rank of a Brāhmaṇ—], 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-

* एवं क्रेशानां तत्द्वमालावाय कर्मांश्चवः सम्प्राप्तावः ॥
† कर्मशास्त्र: इत्यत्स्त्र तत्त्वस्तमालावतं यतो वात्सात्याप्येष्व कर्मांश्च ॥
‡ क्रेशसूत्र: इत्यत्स्त्र कारणस्तमालावतं यतं कर्मांश्च क्रेशाः एवानामित्वतु॥
§ राठराजम्वेदनीय: इत्यत्स्त्र पदस्तुतम् । आदित्याय जनाय अनुभवनीयाः
 ्राजज्ञेव जनाय अनुभवनीयाः। जनायतासानुवनाय। राठराजम्बेदनीय: ॥
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.

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

The fruit of works. \textit{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 \textit{bhoga} [—here rendered ‘enjoyment’—] is formed [from the root \textit{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

\* तथाहि कार्याद्ययथापि कर्मानि देवतारापत्रादि गतिः प्राच्ययुक्तः यथा नन्दान्तरस्य स्मरनमहेक्षराधन वलादिवै जन्मानि जातावधीयो विरिष्ठा: प्रादुरूपूला:। एवमयेनं विशास्मायार्दिनां तथ:प्रमोदाज्ञानयुक्तः। केशा:बिज्ञातिरेत। यथा तीतस्वस्वेन हुष्टकर्मान्तः नवगुरुः कार्यादिपरिदोषः उपेक्षाय: कार्येति अनेन लक्ष्य:भवन्तय:। एवं व्यस्त-समस्तस्तावेन वयायों योयमुः।

† इत्यादी कार्याद्ययथापि स्मिरितोंस्मात् परमाणु।

‡ मुलस्यक्षायेन। क्रेशा:। तेषामश्वतीत्व सत्तु तेषां कर्माणि कुसलकृ-झलक्षणानि विपाध:। पत्ति जातायुक्तंगमविविष्य:। ज्ञातिभिन्नश्वतार्दिन:। आयुः
being lesser than that of the demerit, or conversely—], lead to
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.†

से लोहादपरितापशक्ता: पुन्यापुन्यहेतुत्वाद || 14 ||

What works have Aph. 14.—These have joy or suffering
what fruits.
as their 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.
e. 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 punyapunyahetutwata;
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

रकार्त्त कर्मसंबन्धः || मोगा विवाह इन्द्रियार्थं सुखदःसंतीवच कर्मसंरक्षणसाधनान् ||

* इसमथ तात्त्विक चित्रमूलयवनाः: कर्मसंबन्धः यथा यथा पाक
सुखयानि तथा तथा गुणं प्रदानमविभ अस्पतालमकर्ममभिः।
† कश्चः कर्मसंबन्धः जातार्थों स्वकार्यकार्यसारं कार्याभ्यासः।
‡ लोहाद् सुखः || परितापः: कुसः || कर्मशक्ती: परमर्योः ते तत्परः:। पुरुषः
कुसः कर्मः || पुन्यापुन्यः कार्यः वेषः तेषाः सब्बमस्मात्।
§ ऐतुकम्ब्यवात पुन्यकर्मसंरक्षणमात्यामंगः लोहादः:। अपुरोहिताम:<
परितापशः:।
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 summum 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 [votary 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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* एतत्सम माणामायाम्ब्रक्ष्यां द्वितीयं योगनस्तु सर्वं दुःख मिताह ||
† परिश्रात्क्रेशाधिविवेकस्य परिश्रयमाणसुकलमेव मोगताधिन सविवासवतु दुःखेव प्रति कुलेव्वर्तियत्वः ||
‡ यथाद्वयवर्तनामार्जिती योगं दुःखेवनायुद्धिके यथाविक्षिप्तमूच्छिन्ततन्तु-सपवामोनेव महती पौष्कमुच्छिन्त नेतरद्राहं तथा विवेकी स्वरपः-सानुस्मर्णो विरूपते ||

कथामिताह परिश्रामतापस्तकारसु श्रीः:
—] ; 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 sensa-
tions 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 overpowering 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.]

* विषयाभासामुक्तप्राचार्यतानां व्याकरणं गद्विश्वास्त्वात्त्वारसुप्रादेशः युःकालसा
रमाभासामुक्तप्राचार्यतानां व्याकरणं गद्विश्वास्त्वात्त्वारसुप्रादेशः युःकालसा
† उपपरमाणुभीतत्त्वात्त्वारसुप्रादेशः युःकालसा
‡ संस्कारगुणः स्वाभाविकहकवारसुप्रादेशः युःकालसा
§ गुणः कारकाभिः प्रार्थनामुक्तप्राचार्यतानां व्याकरणं गद्विश्वास्त्वात्त्वारसुप्रादेशः युःकालसा
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 दुःखमागः || १६ ||

What is to be         Aph. 16.—What is to be shunned is pain shunned.
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.§

क्षुद्रदशोऽस्योऽस्यसंयोगोऽस्महेतुः || १७ ||

* एतदुःखम्प्रवेषितं ऐकान्तिकीमार्गायन्तैव दुःखमागस्य ग्रामीण्यां विकिर्णनुप्रकारं पञ्चतुष्णयं । याववतेव विषय दुःखपूर्व थेष्वमिति तत्स्पातास्यखं विभाजित कुस्फोट्स्फोट्येखि

† द्वितीयमुद्धिस्य क्षुद्रदशोऽस्यसंयोगकारिकयास्मविद्याविद्यायाः।

§ रूपमात्र अधिकारायुक्तमास्यश्च लक्ष्मीवायुवादनागतं संसारं दुःखमागश्च नान्यमिति

§ हेयेश्वरसाह ||
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 surceases, the mundane state surceases,—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.†

प्रकाशक्रियासिध्यतिरीढ़म्‌ भौगोलिक मोक्षप्राप्तिः दस्यम्‌ || १२ ||

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.‡

* दश्य वेदकारः। दस्यं ब्रह्मचरः। ततःतत्रविश्वास्थायायं वो अथ संयोगः।
भोगगृहं सत्त्वः तद्धश्च। दस्यं सुकुमारित्रायं खुल्लाः।
कारणं वैभवस्य संसारंविश्वायायं वैभवस्य हेतुः।

† दश्ययाः। संयोगः इत्ययः। तत्र दस्यम्। दस्यम्। कार्यं शयनम्।

‡ प्रकाशः। तत्स्यः धमः।। क्रिया प्रक्रियत्रप्रथमः। इत्यत: विवर्तताः।

ततः: प्रकाशक्रियासिध्यतयः। शीला, स्वरूपविरूपः। यस्य तत्त्वाविचारिति
स्वःस्वस्त्यर्गीत।
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. a]. '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;‡

The aspects of the Qualities.

Aph. 19.—The divisions [of condition] of the Qualities are (1) the diverse, (2) the non-diverse, (3) the merely [once] resolvable, and (4) the irresolvable.

a. The divisions, i.e., the several conditions, of the Qualities, are to be understood to be four,—such is what we are here in-

* भूतानी विद्यासमुदेयानुष्ठानद्विधान जन्यन्तमाणा-विनन्दित्वः अत्यन्तविज्ञानात्वत्वः करणमेव न चिन्तितात्।

† भूतानी विद्यासमुदेयानुष्ठानद्विधान जन्यन्तमाणा-विनन्दित्वः अत्यन्तविज्ञानात्वत्वः करणमेव न चिन्तितात्।

‡ भूतानी विद्यासमुदेयानुष्ठानद्विधान जन्यन्तमाणा-विनन्दित्वः अत्यन्तविज्ञानात्वत्वः करणमेव न चिन्तितात्।
formed of. Among these, the ‘diverse’ are the gross elements and the organs; the ‘non-diverse’ are the subtle 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:‡

इष्टा दशिकात्। शुद्धं १५३ प्रस्याभाययः।॥ २० ॥

Soul defined. आयुर. 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 पर्यायवस्तुसा विशारदो हरतन्त्रं हर्षपदेष्टमयेन। तस्मात् महाभूमेन्द्रवाणी। अधिशीतासानमाश्च करणेः। सिद्धमार्गपद्धति। अधिशीत्ययाज्यात्॥

‡ तथा नियुत्त्वत् पर्यायवस्तुसा नाविलेन प्रतिभाशाबादवर्तम हरतन्त्रेव यथा काले वत्सारो पर्यायण निर्देशिताते॥

§ एवं हेयलेन दद्धश्रव प्रथम हरतन्त्रवाचारदवसत्तुसिद्धम हरतन्त्रयोगकेहि हरा।॥
intellect that becomes coloured by the object, Soul is spectator merely through proximity. *

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

तदर्थे एवं दशक्यक्यात् || २ १ ॥

Soul is the experiencer.  

* Aṇṭ. 21.—For the sake of it alone is the experiencer, the entity of the visible.

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;†—

* क्रय युक्ती दशक्यक्यातनात्मा || मात्रमहं भोविष्कर्णे निरूपायमेष केवल- 

द्वितीये चेतना मात्रम्: धर्मं भिष्कर्णे स युक्तिषयः । परीश्रमामहस्य ब"ध्यातिदृष्टीभिः । प्रत्यक्ष प्रथमपदस्ये शाश्वतः । तानि अनु 

अन्यवनान्यान् प्रतिसम्बन्धाभरणेन पर्यति । एततुक्षिणं वाके ब'ही तात्त्वात्मानानेन पुरुषस्य दशक्यक्यात्मात् ॥

† स एवं शोक्ति आह् ॥

† दशक्यस्य प्राकृततत्पदादित्य आत्मा कृतस्य स तदर्थस्वस्य पुरुषस्य भोक्तुल परमणुः नाम स्वर्यपरिभेदिण प्रयोगेः । नर्क ह्वतं प्रक्षमणस्य भोक्तुल प्रवर्त्तिते किंतु पुरुषस्य भोक्तुल परमणुः सम्प्रशान्तिः ॥

† यथेषे पुरुषस्य भोक्तुल यानमेव व्ययोऽयं तदा सम्बादिते तत्त्वस्तत्तक्षरस्य 

प्रयोगेऽवत् स्थापत्तु । तत्त्वस्थ परिणामस्य शुद्धित्वात् सथे भ्राहम- 

वन्धरोऽक्षतः तन्त्र संसारार्जने इत्यादिकाय आह् ॥
The Yoga Aphorisms.

क्रतार्थम्मति नष्टम्मत्त तदन्यर्भासाहारणात् || २२ ||

The emancipation of one entails not that of others. 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.

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 undeestroyed. 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.*

b. Having explained the ‘visible’ and the ‘seer,’ in order to explain their conjunction, he says—†

स्वस्तार्थम्मति: स्वस्वप्नविद्येतुः|संयोगः: || २३ ||

The conjunction of soul and nature. Aph. 23.—The conjunction is the cause of the apprehension of the actual condition of the natures of the possessed and the possessor.

a. He characterises this through its effect:—telling us not what the conjunction is, but what it is the cause of.†

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.

* यथापि विद्वैतप्रायत्वात्यत्वत्स्नायात्यत्वात्यत्वत् क्रतार्थ पुष्म नति तथापि विराज्यर्वार तथापि सर्पुष्मसाहारणात्। विष्णुवायुपारम् विष्णुवायुपारमवतीश्च।
अतः प्रथानस्य सकलमोक्षसाहारणात् क्रतार्थमापि विनाय एकत्रशुर्युस्तीति वा न सर्वैंत शुर्युस्तीमित्वात् ।
† हस्यर्मदारी व्याघ्याय संयोगं व्याघ्यायारत्माः।
† कार्यर्मदार्श्यस्य लक्षणं करोति।
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 हेतुराविद्या || २४ ||
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.§

§तदभावायत्सेवंगमवेऽहानं तदुस्मः कैलव्यम् || २५ ||
The quitting of the conjunction what.

Aph. 25.—The 'quitting' consists in the 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

* स्वाभाविक: स्वयम्य स्वभाव:। स्वाभाविकतादेहु: स्वरूप:। तदेवःगृहिनि संवेद्य संवेदनात्त्रेन व्यवसितत्वोऽस्महैपपोषित्तत्त्वः: कारण यस्तंसंवेदः। सत्त्वसह-अभ्यासस्माभास्वप्न्यायः:। नात्त्ववैविवेच्यन्येऽक्षणे: स्वत्त्वसहायरीति: कर्मसात्त्वः:। यदैव भोग्यस्य भोग्यलेयं भोक्तुभोक्तुभोक्तुरुच्छायां स एव संपर्यः:
† तदयायि कारणामाह II
‡ या पूर्वे विषयासामिद्या भोज्युप्तवैज्ञान्या व्यावहारात्सा तदहातिविवेच्या तिरुप्तः संयोगात्मक कारण हे॥ हानीक्यार्थमाच्ये॥
§ किम्बन्तद्वैतानामाहाह ||
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 (kuivalya) 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].

विवेकस्यातिथिविकृत्ता 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

* तत्सा आक्षेपः स्तुपलविध्वंस्तम्यम हानसनामर्नृत्तज्ञाय संध्वयमर्नवत्सस्मिन् सर्वत्कार्यव संध्वयम्याप्यतावलाभातामिद्ववत्सस्मिन् ॥

† अयमत्त जीवपत्ति पुरुषावर्गोपरिवर्जयं किंतु ज्ञाताम बिनेक्ष्यात्परिवर्जयं विवेकक्ष्यातिनिर्देशसंयोग्य स्वयमेव निर्विशेषं इति तत्सा हानं । तदेव अयमस्य हानं तदेव नित्य ज्ञेयमयापि पुरुषस्य जैवत्वाद्विद्वेदित्वं ॥

‡ तदेव परिवर्जयं स्वरूपं कारणं कारणं चापिनित्तम् ॥

§ अय हानोपायक्रमस्यद्विरिणोपदेशं कारणसंह ं ॥
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.‡

_Vaśya Sūtra_ 3.13.2.1_10.11

_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

* अनेके गुणो अनेक पुरुष इत्येवंविचारस्य विशेष्यस्य स्थाप्ति: || प्रक्ष्या सा ब्रह्मस्य द्विपरिवारायणस्य: कारण: कौरली आचियाः। न विन्ध्येते विन्ध्येते विचित्रेते उन्नतन्त्य: स्वप्रामाण्याः स्वात्मानाः ||

† इदमभृत्यमन्त्रमभृत्यांविचाराश्रये विन्ध्येवत्सावातूनकृत्याय भिमानाय रजस्मोमलामभमुताया कुद्द्वरस्तुसीता या विचित्रायत्सायाः ||

‡ विन्ध्येते स्वात्मानाये तत्तमस्विचित्रेदेन प्रक्ष्यानं द्विपरिवाराश्रये विचित्रायत्सायाः स्वात्मानाः ||

‡ सम्बन्धितवैस्याः िुरुस्स्य याद्वीप्याः भवति तां क्रयण। विचित्रायत्सायेव स्वात्मानः ||
ground to the limit,' i.e., as far as is the extent of all the meditation that has a support [—see B.1.817, 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 afflictions 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.'‡


†† Tasya vijnanem shilapradhishthanti. ||
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 desiderated 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.†

Yogāsānānādavidhīrāyā bānaṭātāśāntamānāścānāṃ || 28 ||

Ascetic practices clear the way to discriminative knowledge. 

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.§

* तद्विन्दौ सत्विधानांत्सूरभिमानिधानान्त्सूरभिमानाय पुरुषं केवल इत्युच्छयः
† विवेकस्यायत्तिस्योधयुगमविभुति० तस्यास्तुत्तुरानीतिकोक्षितत्त्वः
‡ योगान्वित वास्मानानि। तथासाननार मानवविप्रायस्वारविवेकवानाने-रसुदितः० नित्यर्वस्य प्रकाशायचरणोऽस्मात्स्युदितः० या बानात्त्वतिस्यास्तुत्तुरानीतिकोक्षितत्त्वः।
§ योगान्वित वास्मानाने-रसुदितः ० खासे पुनर्वहितो योगान्वितानि तथापुर्वद्विन्दौ।

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The eight subservients of 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 subservient, since they are directly conducive to meditation. Some as ‘forbearance’, ‘religious observance’, &c., conduct to meditation 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.†

अहिःसालयस्यभावार्थाय परिध्रु हयम्: || २० ||

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

* इस कारणिते समापेक्षान्नेव परि-दत्तायान्तराण्याणि यथा पारावर्तीपरि
कारणिते प्रतिपक्षे नुभवितालितेव-नेतृको-मूलस्त्रारं समापेक्षापूर्वकी यथा यमः-भावः। सत्तासनागान्तः उत्तराण्यान्तराण्याणि यथा सत्तासनागान्तः प्राणेयास्लेखः।
एवमुखार्याये न्यायम्। † कवितायेव स्वरूपमहृ
† तत्र प्राणेयोगप्रयोगस्यायायें हिसा। सत्त शारीरिकः। † तदात्माकोहिसा। हिसायास्तिकालेभ्रम परिश्रायान्तराण्यां तद्भावः अहिःसाय निबेकः।
property. Its absence is 'not stealing.' 'Continence is the sub-
ject 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 जातिजीवकालानपानविद्युष्णः सत्यमीमहात्मा॥ ३१ ॥

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

a. 'Rank' means Brāhmaṇ-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 other-
wise of this or that otherwise perhaps indifferent act]. 'Com-
 pact' means that a Brāhmaṇ, 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 Brāhmaṇ,'—'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 Brāhmaṇ, or the like,'—[well, the 'forbear—

* सत्यमीमसयोऽयार्थिनः तदन्तोलः सवः स्तेरंपरसवापरसवः तदन्तोलाः सवः स्तेरंपरसवापरसवः तदन्तोलाः सवः स्तेरंपरसवापरसवः तदन्तोलाः सवः स्तेरंपरसवापरसवः तदन्तोलाः सवः स्तेरंपरसवापरसवः तदन्तोलाः सवः स्तेरंपरसवापरसवः तदन्तोलाः सवः स्तेरंपरसवापरसवः तदन्तोलाः सवः स्तेरंपरसवापरसवः तदन्तोलाः सवः स्तेरंपरसवापरसवः तदन्तोलाः सवः स्तेरंपरसवापरसवः
† एते जातिजीवकालानपानविद्युष्णः सत्यमीमहात्मा॥ ३१ ॥
‡ एते जातिजीवकालानपानविद्युष्णः सत्यमीमहात्मा॥ ३१ ॥
§ जातिजीवकालानपानविद्युष्णः सत्यमीमहात्मा॥ ३१ ॥

† एते जातिजीवकालानपानविद्युष्णः सत्यमीमहात्मा॥ ३१ ॥
‡ एते जातिजीवकालानपानविद्युष्णः सत्यमीमहात्मा॥ ३१ ॥
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).†

शौचस्तोष्ठपः स्वाध्ययेक्षरप्रणिधानानि नियमाः \( \text{\textcircled{3}} \) र \( \text{\textcircled{3}} \)

Religious observances.

\textit{Aph. 32.—Religious observances (niyama)} are (1) purification, (2) contentment (3) austerity, (4) insubtle mutterings, and (5) persevering devotion to the Lord.

a. 'Purification' (śaucha) is of two sorts, external, and internal. 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.'

वितरंतथे प्रतिपक्षभावनम् \( \text{\textcircled{3}} \) र \( \text{\textcircled{3}} \)

* तथाया । श्रावणं न हनिष्ठामि सीतायं कक्षनं न हनिष्ठामि पेतुर्वस्यं न हनिष्ठामि देवमातायंविद्यातिरिक्तं न हनिष्ठामीतिवेयं चतुर्विद्याक्षेत्रविद्यातिरिक्तं कथेतु कामितु कदाचित्तु कामित्वाद्विद्यं न हनिष्ठामोक्षितं। \( \text{\textcircled{3}} \)

† चित्रं द्विविधं बाहमात्मस्यन्तरं । बाह्षं चुंजस्तदिशि: काप्स्प्लृतम्। अन्यत्वं मैत्रयातिरिक्तमल्लभास्तनम्।

‡ श्रीचं द्रिक्वं बाहमात्मस्यन्तरं । बाह्षं चुंजस्तदिशि: काप्स्प्लृतम्।

§ सङ्क्योऽन्तरं: \( \text{\textcircled{3}} \) \( \text{\textcircled{3}} \) \( \text{\textcircled{3}} \) \( \text{\textcircled{3}} \) श्रीमं प्रागेव भूतवाच्यः। एते श्रीचं द्रिक्वं निबं श्रद्वाद्यः। एते श्रावणं योगास्तहलमितं अति।
BOOK II.

How these things are of use. \textit{Aph. 33.}—In excluding things questionable, 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, the cause, and the fruit, of the ‘things questionable’ (\textit{vitarka}).†

बितको विषाद: कतकारितानुमोदितालोभक्षोभमोह पूर्वका श्रद्धामया-\textit{विमात्रा} दुःलाबानन्तकला इति प्रतिपश्चालनम्॥ ३४ ॥

Account of objection. \textit{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 tripartitely 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,

* \textit{वितक्षेपत्र इति वितक्षा योगपरिप्रमिन्थो हिंसादय:}। तेषां प्रतिपश्चालने तदीति याचाया भवानिति भविष्यव वर्गविस्तर्य योग-\textit{इत्यादिन्}॥

† \textit{इदानीं वितक्षांच्यो स्वरूपं भेदे प्रकारं कारणं पत्त्वेपर} रमेणाद॥
"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,
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 off [—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].

* प्रत्येकं क्षणिकविधिमेव विकल्पमया अधि इत्यथा शोभाविकारणलेन सिद्धा

िधित्वते तथावेषेऽविकारणलेन जैविकपथम मण्डलयुपाधयमा:। श्रवणीय मन्दः

वा स्त्रीला नापि मध्यमा:। मध्या न मन्दः नापि सौं:। भोजिस्ताः: सौं न म-

ध्या नापि मन्दः श्रीते नव नेत्रा दृश्यं श्रीवत्ससिद्धिश्च:॥

† मृदाविद्यामाधि प्रत्येकं मुद्ममयाधिविधिमेवे जैविकम् संवृतः। तथावेषां

योगं तथारा। मृदुमृदुपलुभयो मृदुलीलारुपादिरी॥

† एषं फलमाह दुःखाविद्यानन्दफलं हृतं। दुःख्राश्चर्गक्षणमानसामानी रा-

जत्वसिद्धिश्च:। अहारं मिथ्याहारं संसारिक्षयस्य हृतं।। ते दुःखानां अनन्तभारिपरि-

विष्णवं फलं देशं ते तथाकास:॥

† ते सत्व विकारणविधिमेव कातानां प्रतिसाधनमनया योगिना परंहार: कर्मश्च इत्युपरिष्कारं विवेकति॥
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.* —

तत्तथिक्षणवैरहन्गां || ३५ ||

Influence of the Yogi  Aaph.  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 mungooses, 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.

सबप्रतिष्ठायां क्रियायांश्रयत्वम् || ३६ ||

Influence of veracity.  Aaph.  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.§

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* एष्याम् यथात्  प्रकर्ष्मात्मात्वम् तत्तादात्तमानन्तरात्मायात्:  सिद्धन्ते यथा महत्त्वी तत्सा
  क्षेत्रात्मां प्रतिदीपितं दुः ||

† तत्साहित्वा भावयते  उद्दासप्रतिष्ठायां सहजावल्लोभरसात्मानृकुलादीयां
  वायर्तयं निर्मातात्मावत्यां महत्त्व।  हि सार्वत:  हि सार्वतं परिज्ञातिः ||

‡ सत्यार्थात:  कि भवतीत्वा ॥

§ क्रियामणे हि क्रिया:  यथाविद्यां:  फलं स्मृतित्कर्ष्मात्त्वम् महत्त्वनति।  तत्सा
  त्वु सत्यार्थातिस्तीत:  योगिनस्तथा सत्त: प्रकृतिः यथा अहक्तायांमपि क्रियायां योनी
  फलमात्तिस्ते ।  तद्वचनायात्मा कर्ष्मित्तु क्रियामुक्तिः ।  क्रियाफलं भवतीत्वा ॥

§ अस्तेयार्थातः  फलमात्ि ॥
BOOK II.

अस्तेयप्रतिष्ठायां सत्‌रनोपस्यानू || ३७ ||

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

a. 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.*

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

ब्रह्मचर्यप्रतिष्ठायां ब्रह्मचर्यवल्लम्बः || ३८ ||

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

a. 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.‡

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

अपरिम्हलस्वयः जनमकथंतःसम्बः || ३९ ||

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

a. 'All about it' means the condition how [—kathantā being the abstract of the indeclinable kathā]. '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 यदाभ्यस्ति तदा तस्य प्रकृतिभीमित्रक्षेत्रवानी सर्वत्रो विकृतेनि रल्लापुष्पिन्तहस्ते || † स्रवाचर्यभ्यासस्य फलमाह ||
† य: किंतु स्रवाचर्यमभ्यस्ति तस्य तत्रकृत्यितिसंय सङ्कराय वाल्लम्बममापिनेन- रति । श्रीवरिन्दारि हि स्रवाचर्यस्य प्रकृतिचारिनियमं:स्वीय रक्षिताः ||
§ अपरिम्हलाभ्यासस्य फलमाह ||
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 purifications. 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.'

* कथारिक्यम् माय: कथन्ता । जन्मन: कथन्ता जन्मकथन्ता । सत्स: सम्युप्त: हाने । जन्मान्तरे कोडुमास कोडत्र: निषर्यायकारीति जिष्ठासाथि सम्युप्त: सस्त्रे सम्युप्त: जानातीः: ≅

† न केवले भोगाभिन्नमिह एव परिप्रेयः: वायिश्वन: परिप्रेयीवे: अय्य परिप्रेयः: भोगाभिन्नमिह अय्य करिश्वनात्मकोः साते रामानुमहाद्विष्टिकायामेव कर्मसाते न तारिक्षानामाधुर्यः: यदा पुनः करिष्टिकारिश्वनात्मकोः साते महानामस्मात्मकोः तथा महासंघान्तरिक्षानात्मकोः पूर्वपर्यंतज्ञस्मोः: ≅

† उत्सा यथानां केदार: 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?*

β. 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’].

α. ‘Are’ is required to complete the sentence.‡

β. The ‘Quality of goodness’ is what consists of light, joy &c., [—see Sāṅkhya 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: स्येच भाववति तत्स्य स्वान्तेन्द्रियोक्तिः कारणस्वप्पव्य भोजनदारेण जुगृहा युवां तथा नामः कार्त्तिकृत्य इत्युत्त्वं हेतुत्वा परेत्येकं कायगतिः संस्करणं: संस्थायमाः संस्तापतिज्ञानानामस्वयः। य: फलस्मेषंतः ज्ञातं तत्तवद्वस्य शैलाकथा कायगतिः संस्कर्यस्यमुनुताति।

† येचिः स्वयं पक्षान्तरमान्।

‡ मन्वावतं वक्योऽथ:)।

§ सत्त्व प्रकाशसुखामात्रम्।तत्स्य ज्ञिः: रजसौम्यामाननिमित्तं। सौम्यस्व भोजननुमनेव मानसी प्रसुः। एकामतं नियतेनिद्रव्यविभेदश्चेतस: स्तेयः। इन्द्रिय-जनो विषयपरं जनामानिनिद्रायं स्वात्मवस्त्रां। आत्मानेन विशेषस्याति-हत्वे विशेष स्योऽवस्तो सम्यकः।
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.†

सन्तोषदृष्टानमसतृज्ञानः || ६ २ ||

>The fruit of contentment. \textit{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' (\textit{tapas}).§

कामिन्यविद्विचिद्रुवादिकापत्त: || ६ ३ ||

>The fruit of austerity. \textit{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 \textit{chándrayana} ['species

\begin{itemize}
  \item श्रीचाम्यासत्व ऐते सत्वशुद्धाय: क्रेमणप्रामुख्यति। शौचात्य सत्वशुद्धि:।
  \item सत्वशुद्धि: सौमनस्य। सौमनस्यादिकाप्य:। ऐक्यार्थविन्यतयः। ऐक्यविन्यः
  \item सत्वशुद्धिनीमोक्षयः। † सन्तोषाभासकः फलमाह।
  \item ‡ सन्तोषाभासकः योगिन्यश्वाविन्यमन्तः सुखस्वाभावः। यस्य बाह्य विषयकुशः
  \item ज्योतिर्यापि न समस्यः। § तपस: फलमाहः।
  \item || सम्बन्धमत्र चेवस: क्रेमादिकानमाचिद्र्यादिर योगिन्यायोऽधिकार्तः। क्षितिजऽक्षमापयः।
\end{itemize}
of fast], and the like, there is the removal of the afflictions’ [§ 3] of the mind. By the removal of these there is developed, in the senses, the power of, for example, discerning the subtle, the hidden, and the infinite; and, in the body, [the power of assuming] at will either an atomic or an enormous bulk, &c.*

a. He states the fruit of ‘inaudible muttering’ स्वाध्याययोगः|| ८२ ||

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 states the fruit of ‘persevering devotion to the Lord’ (Iśwara-pranidhana).§

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 Meditaton, which has been already described,—because that Divine Lord, being pleased, having removed the obstructive ‘afflictions,’ elicits meditation.||

* अयम्: चान्त्रयायणाः चित्रक्रेणक्रयः: तत्तत्त्वार्थदिव्याणां सृष्टिवर्धितविद्यानिर्यात्मादित्यमभवति कायस्य वपेश्चक्षणमहाप्रावीणात् ||
† स्वाध्याययः प्रतिवर्गः ||
‡ अभिवेदनस्त्रज्ञादिव्यक्रयः स्वाध्यायः प्रकृत्यामनि योगिन इत्या अभिवेदना इत्यतया समवायो भवति: सा इत्यतया प्रत्यज्ञामात्सर्वः: ||
§ इत्यतया प्रत्यज्ञाय योगिन ||
|| ईश्वरे यो अवं भित्रविशेषः: तत्तत्त्वार्थदिव्यस्वाध्यायमेवो भवति वपेश्च: मनवानीयः: प्रस्तु: सर्वतापवहतानु क्षेत्रानंपरिशत्य समारोहणेऽथति ||
b. Having spoken of the 'forbearances' and the 'religious observances' [§29], he speaks of the 'postures' (asana).*

रियरसुलभास्तनम् || 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.‡

पौरलश्रीविल्यान-सामापतिकायाः || ४७ ||

'Postures' how Aph. 47.—Through slightness of effort and managed, through attaining to the infinite [de '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 theboundlessness 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

* यमनियमुरुकासनमाह ||
† आयात्ते अनेनेयासनं प्रभासनवासनस्वस्तिकासनादि तथा रिस्तर निश्चयं सुखं अनूदिज्ञनीयं भवति तदा तश्चेतास्ततो भजते ||
‡ तत्वेषा रियरसुलभास्तपर्युपपायमाह ||
§ तदासनं प्रयात्तश्रीविल्यान-सामापतिकाय रिस्तर सुखं भवति॥ सम्बन्ध: ||
attained, the tremblings, &c. [B. I. §31], which are obstacles to meditation, no longer prevail.*

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

तत्ती इन्द्रानमित्रस: ॥ ४८ ॥

Fruit of the "postures." *Apkh. 48.—Thence there is no assault by the pairs.

a. 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:‡

b. Next after the mastering of the "postures," he speaks of the "regulation of the breath" (pranayama).§

तत्समु तति भास्यास्ययागीतिविष्णेत: प्राणायम: ॥ ४९ ॥

Regulation of the "breath." *Apkh. 49.—When this has taken place, there is regulation of the breath, a cutting short of the motion of inspiration and expiration.

a. When steadiness in a "posture" has taken place, that species of auxiliary of Concentration, viz., "regulation of the breath," to which this [steadiness of posture] is conducive, is to be practised. Of what sort is this? In the shape of a cutting short of the motion of inspiration and expiration.'"||

b. "Inspiration and expiration," are what have been described [B. I. §31, b]. What is called "regulation of the breath," is the "cutting short," or restraining, "of the motion," or flow, in the

* यदा यदा यान्त्यान्त्यात भ्रमिति इन्द्रान्त्यात् करोति प्रववातीविश्वे वर्णश्रेणेनात्मः तदा तवात्त्वम निष्पत्तिः। यदा भास्यात्मे भास्यात् वेचन्तिः समाप्तिः किंचिन्ति अयात्म- नैन तदात्यायात्मायात्मेवेदेक्ष्यायायायायात्म मुखजनं भवति । असिंधु- सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये ॥

† तदा यदा यान्त्यान्त्यात भ्रमिति इन्द्रान्त्यात् करोति प्रववातीविश्वे वर्णश्रेणेनात्मः तदा तवात्त्वम निष्पत्तिः। यदा भास्यात्मे भास्यात् वेचन्तिः समाप्तिः किंचिन्ति अयात्म- नैन तदात्यायात्मायात्मेवेदेक्ष्यायायायात्म मुखजनं भवति । असिंधु- सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये ॥

‡ तदा यदा यान्त्यान्त्यात भ्रमिति इन्द्रान्त्यात् करोति प्रववातीविश्वे वर्णश्रेणेनात्मः तदा तवात्त्वम निष्पत्तिः। यदा भास्यात्मे भास्यात् वेचन्तिः समाप्तिः किंचिन्ति अयात्म- नैन तदात्यायात्मायात्मेवेदेक्ष्यायायायात्म मुखजनं भवति । असिंधु- सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये ॥

§ असिंधु- सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये सन्नजये ॥
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 तु वार्तांतस्तम्भयुक्तेऽस्तरीकरणाय अध्ययनम्: परिषद्दीपिते
दीर्घानिः: || ९० ||

This explained.

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 kumbhaka. It is called kumbhaka because, when it takes place, the vital spirits rest motionless like water in a jar (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 matras,” &c. ‘Peculiarised by number,’—e. g. the first 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 udvata is meant the impinging of the air sent [upwards, in

* शास्त्रवादी करतप्रणी। तत्वज्ञाता रेवनकुम्भनुयुक्ताराणाय वाचस्यमन्तराः
बते। प्रवाहमय विच्छेदो धारण धारणायाम उच्चते ॥

† तस्येव सुकालमय प्रज्ञाय स्वरूपः कथयते ॥

‡ वार्ताः: शास्त्री रेवकः। अन्तर्गुणतिः; प्राब्धा: युक्तः। अन्तर्गुण:। कुम्भकः।। तत्त्वात् जलशय्य! कुम्भे निविलक्षणार्य प्राण अवस्थायः हतं कुम्भक:॥
BOOK II.

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.†

बाध्यप्रकृतिविशालिति चतुर्दश: || ५ १ ||

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

v. The 'outer sphere' of the breath is that [space] from beginning to end [—reckoning from the nose—] of twelve [inches;—see §50,6]. 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 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 kumbha (§50, a,) is this. That one [—the kumbha—], 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.*

* शिषिक्रो अं प्राणायामः देशेन कालेन संब्याचिनौपलेक्षितो शरीरमुक्तमदत्तिक्रो भवति। देशेनात्मेन्द्रतिर नासाह्रासात्ता हिन्नासामास्य द्वारा शाक्षुस्मन्यात्मेन्द्रतिर शिषिक्रो। कालेनात्मेन्द्रतिर वथा पर्यावरणात्मेन्द्रप्रमाणः। संब्याचिनौपलेक्षितो वथा इत्यथा वारात् क्रत एततस्मः आतमवाचः। प्रथम उद्यानी भवति एतत्सात्ता संस्क्रावत्मस्यम्। उद्यानी नामसुल्लोद्धतिक्रो वाचः हिरस्तविभद्नम्।

† गृहुप्राणायाममिहात्ते। शश्वमहात्तुमाह।

‡ प्राणस्य बाध्यो शिषिक्रो द्वारा शाक्षुस्मन्यात्मेन्द्रतिर:। अन्तरो विषयो लक्ष्यमाकाण्डः। सेवी विषयाविषिष्टे पर्यावरणो वथा शिषिक्रो यत्ततिक्रो:। स च चतुर्दश: प्राणायामः।

§ द्यौस्तम्याकृमकारणमयस्य मिश्रेष्ठः। स साब्यावथान्तरी विषयावालोक्यन्त्यं ब्रह्मत्तस्तात्मेन्द्रतिर तत्त्वात्मेन्द्रप्रमाणः। गृहुप्राणायामः।
c. This also, like the former [§§50, 51], 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:

\textit{तत्: कृष्णंते-प्रकृतकारणं} \textit{|| १२ ||}

The fruit of the regulation of the breath. \textit{Aph. 52.—} Thereby is removed the obscurcation of the light.

a. ‘Thereby,’ i.e. by that regulation of the breath, there is ‘removed,’ or destroyed, that obscurcation 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.

\textit{क्षारणशुच कृष्णता मनस्} \textit{|| १३ ||}

A further result. \textit{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’ (\textit{pratyāhāra}).

\textit{सूक्ष्मविषयस्मयोगाभास्वत्स्य स्वरूपानुकृष्णं इवेनिर्मियाणां प्रयोक्तारः} \textit{|| १४ ||}

\textit{Aph. 54.—} ‘Restraint’ is as 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.

तत्तः परमा वश्यते निद्रायायां || ९ ९ ||

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.

b. Thus, then, [—to recapitulate briefly—] 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 alleviation.

* इन्द्रियार्थः स्वयंविषयेयः: प्रकाशीयते प्रतिकूलतया: शीघ्रते। सत्त्वम् सत्यम् सत्यनिद्रायां। स्वयंविषयेयः: प्रकाशीयते प्रतिकूलतया:।

† अन्यंस्वयं: हि प्रसादारः तथा वश्यते निद्रायार्थः सम्पन्न: यथा बाध्यविषयेऽविषयेऽदायान्यथ: न वान्तायथः।
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 conducted [§47—52]; their fruits, along with the respective characters thereof, have been set forth [§53—55].

c. Thus this 'Concentration,' having, through 'forbearance,'
‘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 Rāja Hartanda, composed by the illustrious great king and governor, king Bhoja Rāja, on the Aphorisms of Patanjali’s System of the Yoga.†

* तत्थयं योगो यमानियाणादिकं प्रासर्स्पंजशीव आसनप्राणायायामेवकर्त; प्रवत्तिइत्युस्मात् ् भार्या भगवानायस्माद्विधयं; पदवत्तिवन्त व्याक्ष्यात् साधनपादः ॥
† इति भी राजाधराजेऽपैवं विदिताचा राजम्वलं भवमेव पात्यात्यं योगसारसूचिवत्ते द्वितीय; साधनपादः समासः ॥

End of Book II.
THE

SANKHYA

OR

YOGA APHORISMS

OF

PATAÑJALI.

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).†

देवस्यमर्पणाय धारण || 1 ||

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-

* कयाच्यायात देवस्यसमर्पणाणां धारणे मात्र देवस्यकृत्यात् || मभवस्ति भविष्यतुः भूतवालः स शून्तवे ||

† तदादेभ धारणायाः परिष्ठावश्च निगृह्यं सब्यस्चक्षुमिधानयं बायाम्यन्तराभिविधिप्रतिपादनाय लक्ष्यायतुम् || तत्र भारायाः स्त्रहपमाणः ||

* देवस्यमर्पणाय धारणे मात्र श्रव्यमात्रात् || मभवस्ति भविष्यतुः भूतवालः स शून्तवे ||

† तदादेभ धारणायाः परिष्ठावश्च निगृह्यं सब्यस्चक्षुमिधानयं बायाम्यन्तराभिविधिप्रतिपादनाय लक्ष्यायतुम्भकमिते || तत्र भारायाः स्त्रहपमाणः ||
BOOK III.

jects, is called Dharana (attention) of the internal organ, (Chitta). *

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

तत्र प्रथमीकतानुसार ध्यानं ॥ २ ॥

Dhyana defined. Aph. 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) Samādhi, the last of the Yogāngas (things subservient to the Yoga).§

तद्विद्याधिकारिन्मात्र स्वस्वप्नयमिभि समाधि: ॥ ३ ॥

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

* रेखे नामिषाकारः विद्वांश श्रनो विश्वान्तत्वतिरिहारेऽ भूत व्यवरीकरण सा विद्वांश भारेरेवायते ।
† धारामाधिकारां ध्यानमधिकारामाह ।
‡ तत्र तत्सति रेखे यथ चिरं पूर्ति तत्र प्रत्ययम्या श्रान्तस्य या एकतान्त्र विनिर्द्विपरिहारादिः यदेव धारायमात्रपर: निर्गततः भीत्रत । सा ध्यानमुद्धते । § चरमं योगमां समाधिमाह ।
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 Yogāṇagas just defined, he says.†

प्रयामेकक्रमं सयम: || ॥ || Sanyāsa defined. Aph. 4.—These three (when they operate only) on one object, constitute Sanyāsa.

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 Sanyāsa.‡

a. He explains the fruit (result) of Sanyāsa.§

तत्ज्वात् प्रदालेक: || ॥ || The fruit produced by Sanyāsa.

Aph. 5.—By subduing Sanyāsa, a discerning principle is developed.

b. “By subduing Sanyāsa” 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 Sanyama is to be used in the modifications (of the internal organ Chitta)

b. “In the modifications (of the internal organ) 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 Animas &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 Yogacaras—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:—‡

* तस्मायोपावमाह ||
† तस्माय सम्बन्धस्य मूर्तिपूर्वक सम्बन्धाल्पमेवेन स्तिथातु विनिमयिणु विनिमयोः
कर्तव्योः। अवराधमार्गाः विनिमयिणु जितं शालांस्तराः मूर्तिः संयमः काये: नरसाधेवार्जितां
शृणुमित्तराः मूर्तिसंयमं कुर्विषण: फलाभ्यं भवति ||
‡ शास्त्रपदे योगसाधनाय शस्त्रादिर्ष्याद्य पवानः लक्ष्यं विकाशय त्रयाणां कथ न
कुलमिन्त्यादीपाह ||
THE YOGA APHORISMS.

Aph. 7.—The three Yogangas (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. Samprajanatamasamadhi,—See Aph. 17. Book 1) than the first (five Yogangas, forbearance &c.)

b. The first (five) Yogangas, forbearance (Yama) &c., are not immediately subservient to that kind of meditation in which there is distinct recognition (i.e. Samprajanatamasamadhi) but as the three (Yogangas, 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 (Yogangas) also are exterior (Bahiranga) to the other kind of meditation in which distinct recognition is lost (i.e. Samprajanatamasamadhi.—See Aph. 18. Book 1.)†

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 Yogangas); to bring under discuss-

* पूज्य बमादि योगायुक्त समाधिभास कारकेः यथा—

† तथावे समाधानांतरपबोध्याय विहृतात।

‡ निर्बिज्जयोगार्थमानं शून्यमाणं अपरयुक्तं समाधिरूपं विद्वात्ते।
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.*

The modification in the shape of Nirodha defined.

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 Vidyarnabahikhu.]† “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:

* इसानी योगाभिषेकदिवरास्यायात्मकम्: संवस्य विद्वानपरिशुद्धि कर्तृ क्रीयेश्च परिवर्जनयमाद्.

† विद्यमणिकृष्टेऽति रजसा विक्षुष्णे वृट्तिः चुंबं ततमसा विद्वानपिनिषिद्धस्त्रयम्। प्रसारादिविषयं सत्यविशिष्टं सत्यात्तं चिन्तत्वं रजोमात्रायान्तरात्तरः, विषयान्तरेन्द्रियं। विद्यानिष्टम्।
view 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 Vyayatna 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 Nirodhaparinama. 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 fowlness) and Tamas (darkness or ignorance) which always vary (according to the technicality of the Yoga and Sankhya Philosophies) still this modification of the internal organ is called the fixed modification (of it).*

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

   तत्त्वस्यान्त्वा मित्रिता संस्कारां ि० २ ३

   The fruit resulting
   from the Nirodha-
   parinama.

   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

* व्यायामः विषमुल्लिनिर्यात्मेव भूमिज्ञ निरोधः पक्षकल्लितत्वा चैत्यः परिभाषात्तात्मा सुचुरानिरोधाय यी ज्ञाती संस्कारी तदसेवात्ममखस्मिस्याय श्राद्धाः या भवतः। अभिभवी न्यायात्माय कार्यकारणामयवेष्यमणस्यम्। पांचुरामी वर्तमाने स्वन्यान्यकल्लितत्वाय;स्वयं तद्न निर्मलस्य निरीक्षणे ितस्येव-मयृतितथास्य व स निरीक्षणार्थाम श्रुत्वयेत्। अवयवः। यदा व्यायामस्य-स्वकारणां धर्मिस्त्यायुलोक्तो स्वतः निरीक्षायाश्चार्थार्थवेष्यमणस्याय भूमिज्ञ च चित्रायामयायाविस्तारित्तथात्माय निरीक्षणार्थाम्याश्च चतुर्यास्यायायसत्तात्त्वते ितस्येव-मयृतितथास्य यथापि ितसी निरीक्षलेः नाशित तथाप्रेष्यामातं परिभाषाम्: ितस्येव-मयृत्वेत्।

† अर्द्धी पल्लवाद।
obstacles (Vikshepas or Antaráyas, 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 Samádhi (meditation).†

The modification in the shape of Samádhi (meditation) defined. Aph. 11.—Out of the two (properties) of the internal organ—chitta—which consist of Sarvárthāta (that is its comprehension of several objects) and Ekágratā (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 Samádhi (meditation).

b. “Sarvárthāta” 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. “Ekágratā” (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 Sarvárthāta and the manifestation or development of the 2nd one distinguished as Ekágratā, 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 Samádhi—meditation.

* तत्व चैत्य उक्तार्थारितस्तत्तारं प्रसान्तवातिहा भवति । परिरंभितप्रत्य प्रत्यय सत्यसत्वारितमात्रित्वं भवत्तित्वथ: ।
† परिरंभितारितमात्रित्वं सत्यसत्वारितमात्रित्वं भवति ॥
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 Sarvarthata 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).†

शान्त्यदिति तुअप्यतत्त्वसत्त्वम् चिन्तामाकायाप्रत्येकपरिणामः: || १२ ||

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

Aph. 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 (Ekagrata).

b. The one particular state of the obstructed internal organ

* सर्वोष्ठ च दलामायनाथायाचरणां चिन्तास्य विशेषोऽभ्ये: || एकस्माऽवाक्य-भाय दलामायनाथायाय विशेषोऽभ्ये: || नयोदस्य च श्रौतस्वार्थस्य चिन्तास्य विशेषोऽभ्ये: || आकारताष्ट्रस्य चिन्तास्य विशेषोऽभ्ये: || तदर्थायते: न भाय न प्रत्येकायायात्मकं विशेषोऽभ्ये: || तथा संस्कृताः परिणामस्य विशेषः || उत्तमस्य विशेषस्य प्रत्येकायायात्मकं विशेषोऽभ्ये: || सर्वोष्ठायाचरणस्य चिन्तास्य विशेषोऽभ्ये: || तत्त्वस्य श्रौतस्य विशेषोऽभ्ये: || आकारताष्ट्रस्य चिन्तास्य विशेषोऽभ्ये: || तुस्मादायाकायायापरिणामं: || ॥

† तुस्मादायाकायायापरिणामं: ॥
is tranquil (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 (Ekaagrata).

a. 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).†

एतेन भूतंनिः परं धर्मसंज्ञानवस्थापरिणामं व्याख्ययताः || 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 Aphps. 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 (Sukshma) 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 चित्तश्चेष प्रस्थयी दृष्टबिंबेष्य: सान्तोत्सृतम्भनां प्रविष्टः।

अपरस्पत्तिः बैतूलात्र अवस्थस्यपरं द्वारा च चतुष्वरतत्त्वेश्च निर्माणस्य निर्मम्भनां व चतुष्वरतत्त्वेयेमयावस्था न स एकहातश्च परिणाम दृष्टव्यते।

† चित्तपरिणामोऽस्मि रूपम्यार्थार्थस्वल्पस्याताः।
(When) the Dharmi clay (as it is called) by quitting the property in the shape of lumpsiness, assumes another one in the shape of jar-ness (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).

* एतेन भित्तिक्षणः विलापिष्काणः सूत्तेऽ श्रूत्तुलस्मेतः भवन्तेऽपि शुद्धिताश्चर्यमेव विकृत्याचे न भविष्यति। अवशेषते परीक्षणः सूत्तेऽस्य न्यूनतः प्रभुवताप्रभुवत्यमेव भविष्यति। सत्यः सूत्तलश्चर्य भोगः। विज्ञानपर्याप्तान्य गृहस्थप्रमोदमात्रस्वरूपे परिषद्धाय।
a. Well then, what is a Dharmi? with reference to this query, he declares the definition of Dharmi.*

शास्त्रेत दित्तात्यपदेश्य धर्मानुपाती धर्मी || १८ ||

Dharmi what? Aph. 14.—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...
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):†

कमाण्यां परिणामान्यां हेतुः || १९ ||

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

* श्रान्ति वे कालस्वतन्त्रवारा अतिसिद्धन्य प्रदेशा इ द्वितीयां धर्मयुक्तेन भवन्ति सत्यम् नात्सर्वोपत्यमेव भवन्ति यथा सवृण्यत्यावर्धन्तेन तत्तत्सत्यस्वतस्य यथास्वतस्य स्वतंत्रत्वमेवादिताय:। नित्यत्वकारकारणाय प्रकृतियत्वात् वच्चप्रमाणां शक्तिरूपेन भर्मेश्वरान्तिप्राप्तं तत्तत्जिनिष्ठमयं वर्गम् योगदुस्तुत्वनुस्तरलं वस्त्रयेषु स्वीकृतं श्रान्ति सत्यात्वस्वतस्य यथास्वतस्य स्वतंत्रत्वमेवादिताय। यथा सुभव्यां उत्तरभाषेन परिणामम् धर्मस्वतंत्रवारा सत्यतिन्यायत्वमेवादिताय: सत्यतिन्यायमेवादिताय।

† एकथा धार्मिनः कर्मचन्द्रे परिवर्तमानो इवाश्च ज्ञानं परिवर्तते।
(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).†

परिणमत्रसंयसार्ततीतात्तागत्त्वान् \| \| 16 \| 11

Aph. 16.—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)

* formulaire of explanation: य: क्रस्तस्य क्षयतिः स्मरणस्य यथा परिणतम्यस्य-हस्तर्जातिः यथे नानाविषयस्य वेदात्तिः स्पष्टम् स्वाभाविकम् अवस्था:।

† इदानिमुद्भुध्य संयस्य विविधप्रश्नद्वारेण सिद्धि: प्रतिपादितं विदुः।
property is in this Dharma, 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 (Ekagrata).*

\[ a. \text{ (He) declares (now) another siddhi.} \]

\[ \text{शाखार्ययुक्तायानुनिर्वाहिततरा} \]

\[ \text{ध्यायान्तर्संकर्षणस्तर्वा} \]

\[ \text{भागसंपन्नस्यौर्यसंह्रस्त्वानम्} \]

\[ \text{॥ १७ ॥} \]

* \[ \text{यमेवस्तुस्वपन्नेन यत्परिनामरमयमुक्तेन तत्र संयमात तत्सम्बन्धे पूर्वोऽस्बस्य संवर्गम्य करणाद्वैतानागतश्च योगिनः सम्यगविवेचति} \]

\[ \text{अर्घ्यम् भविष्यम् धमे इदं लक्षणमयमत्वा चानागताद्वजनः समेत व्यापके अत्यन्त स्या व्यापरे विधायातीतमित्वान् प्रविश्वातीवे परिक्षितभयतया यह तद्वर संयम वर्गति तदा यत्विदिवितकान्तमुख्यन्यं वा तस्माय विद्या ज्ञाति} \]

\[ \text{बस्तीत्राः युक्तार्थवन्यस्यस्यात्तस्यभिध्युनकार्यद्वितीयस्य विधायासिद्धिह्यूद्यन परिनिर्देशते} \]

\[ \text{यदा तु तैलकर्तवाचकेष्ठपुरा परिनिर्देशते तदा नित्यमयस्यन्यस्य स्वर्गम्याद्वितीयस्यमेकायतांतान्दिरस्य} \]

\[ \text{॥ सिद्धांतंतरमाहु} \]

\[ \text{अप्ह. १७—A confusedness of Shabda (an uttered sound or a word) Artha i.e. (class, quality, action &c.) and Pratyaya (knowledge) arises from comprehending these three indiscriminately. (But when an ascetic views these separately by performing Sanyama—restraint—with regard to them, a knowledge (is produced in him) of the speech of all} \]
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 gram-
marians 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 Sphatikṣa (i.e., from which, class, quality,
action &c. become plain at once) and which can (only) be un-
derstood 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 modi-
fication of the internal organ, in the form of an object. A con-
fusedness (arises) by forming the same notion of them or sup-
posing the Shabdha, 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 indiscrimi-
nately these three, i.e., the material substance indicated by the
term cow, possessed of the dewlap &c., and possessing the charac-
teristic 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 es-
seential 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.*

a. (He) mentions another Siddhi.†

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

Aph. 18.—A knowledge of the class (of the trains of self-reproductive thought—Sanskaras (of the internal organ).

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

* शब्दः आदिभौगोलिकताः नियतकामत्वाः नियतिकामत्वाः पवारभवितविशाः वामि

† सिद्धांतसरसाः
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.†

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

Aph. 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 (Virāga).‡

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

* द्विविधाप्रभावश्च वासनाः प्रक्ष्याः ज्ञातां अत्र भविष्यमाणा: तेपु ज्ञातसः ज्ञāतचे यथा ब्रह्मावभिः शृविश्वास:।

† प्रक्ष्याभुवनां सङ्कारवर्जिता द्रव्यश्च द्रव्यस्वरूपेऽवस्त्रः अभिनन्दनानां निरुपयते।

‡ विद्वानस्य विद्वान्येषकहोर्सः द्रव्यसुमुद्रतासे द्रव्यान्येषकहोर्सः अभिनन्दनानां निरुपयते।

§ अर्ह्वत: प्रक्ष्यार्थश्च क्षत्रास्त्यं विशेषां भविष्यमाह।
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.

* A. P. 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

† Siddhāntaśāstra.
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 (kāya) 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 शारिरान्तर्भावमुक्तम् ॥ 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 Bhajarāja, 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

* कायः करोऽत्यथ रूपं चक्षुर्मांशो गुणस्ताविनू कायेः रूपैर्मति सर्वसात् तस्म

† एतेन रूपान्तर्भावाः पापाधारस्ते सद्यायां अधिकाधारामस्तपांस्य वेदंतवादः।

0
The superhuman faculty which consists in a foreknowledge 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 steadiness 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 Adhidhaivika. 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 unexpected 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).†

Superhuman faculties about benevolence, &c.

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

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

* आदिविपाक यथौत्क्रितं कर्त्तेत्तथं द्विभागां सोपकं मन्यीत्रकं च तत् सोपकं यथं पञजननायोपकंमेण द्वारक्षः भिष्मगुप्ते यस्य। कर्त्तानि तदाय वर्तते। यथा ग्रंथिते प्रस्तावरता च वर्तानां शीर्षपेश अन्यत्र सूत्तुविद्यते। उद्दृश्यविद्यातीतं स्वरुपं यथा हतं तथा वास: संविस्तरं वनुप्ये विद्वृतं श्रोपेश स्वाध्याय, अतिक्रियते व्रतमण्येण कर्माकर्तव्यः अत्यंत वेष्टं कर्त्तानि अविश्वास्यं वार्तिकायामाध्यायं। एवं व्याससमाधिक्षरं स्वार्थवामाध्यायं। अपरांत्: शारीरिकायात्मकं शास्त्रमुद्धेन, हे नुस्येन नाले द्वारा तथा शारीरिकायां अविश्वास्यं निःश्रंचायामाध्यायं। अभिविन्द्यायां आदिविपाकं वार्तिकायामाध्यायं। तत्तत्राचार्यानं भिष्मगुप्ते नूमुद्धेन नाले द्वारा तथा शारीरिकायां अविश्वास्यं निःश्रंचायामाध्यायं।

† परीक्षामित्यशास्त्रसङ्ग्रहं: सिद्धी: परिपार्थिवविद्याः।
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.†

बलेकृष्ण हरिसब्दालिपि || २९ ||

*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.§

प्रवृत्तार्जनाक्षातोऽस्मात् यशद्विस्तारस्वहितविभाजना || २६ ||

Expeditious for the knowledge of minute, concealed and distant objects.

*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 Aphs. 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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* मैत्रीकरणामुद्रामपेशामु व्रिश्चित: तंकलस्य बलानि श्रीमाध्योऽस्तं-ज्ञातिप्रामुद्रामपेशामप्रेक्षार्जनास्य प्रक्षिप्त यथा सर्वस्य भिन्नतादिकृतानि संग्राहिते।† सिद्धान्तरामह।‡
† हस्यहस्तिसंपन्नलु वलेश्वु नःसल्यात्मकां तहस्तिनः इस्तकदिबलामायिकविद्वानः।
‡ तदन्तरोऽयस्मात् हस्तितत्र बखुश्ये वा सिहमेव वा तम्याधिकास्य संवर्म करोति तस्माद्वितीयुक्तत्वात्मस्वभावस्य प्रादुर्भाविनायः।§ सिद्धान्तरामह।
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—
Rasáyana, &c.*

a. He (now) states another Siddhi.†

Punarñjánānārāṣāyamāt ॥ १७ ॥

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 ; Bhūvar-loka, 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.§

Chandra tārāyudhānāpy ॥ १८ ॥

An expedient.

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

* प्रहितार्थवती ज्योतिप्रभ्यः च प्रागुरो तथा योसावालोकः सात्तिरक्राकर्ष्मसरस्त्य निशिलेनु विचित्रेयु न्यासास्त्वा सत्तातानां विचारणा भ्वासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृतिशिक्षानां मूल्यस्य परमाणुरुपेत्याहितस्य मूल्यस्यस्य सिद्धान्तस्य वेद्विद्वाङ्गों विशेषतः पारंतिकतीर्थसंस्कृति निशिलेनु विचित्रेयु न्यासास्त्वानां कर्ष्मसरस्त्य प्रकृति
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.†

**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.§

**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.

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* ताराणां यो व्यूहो विशिष्टः सत्तं नयस्मात् तत्स्मात् चतुर्थायमुच्छियते। सूर्यप्रजाशेष इति ज्योतिः सात्तराणां सूरयं प्रजाशेषानि च शक्तिः महिमाते प्रस्ततपरमः संविद्धः।

† छुटे विधि व्योतियं प्रथाने च चतुर्थायमुच्छियते।

‡ छुटे विधि व्योतियं प्रथाने च ताराणां यो व्यूह विशिष्टः सत्तं नयस्मात् तत्स्मात् चतुर्थायमुच्छियते।

§ वाक्यः सिद्धीः प्रतिपादान्तरः प्रतिलोक्तविद्धमपि लुक्कनं वस्तुः।
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.†

श्रीमान्यार्वति नामभौसः य़त्सोड़कां चतुर्थाः तासिन्तु कुटसंयमस्य योगिनः  
कार्यनतो योगीः व्युहो व्यवहारसमस्यार्थातुनाग्नायादिनामवपायं तत्त्रानामपूर्वकते।

इत्युक्तं भवति। नामिकां शरीरस्य मय्यार्थिति सर्वं प्रक्षतानां नाग्नायादिनां मूलसु-  
तत्ततथा कुटसंयमस्य समस्या साँवेशी यथावत् आभावति। ‡ सिद्धान्तत्माह।

इत्यादेन् गतें क्रूपः क्रूपके निम्नकाश्याक्षाते क्रूपम इत्यूक्ते गर्तीकारः प्रदेशः  
प्राणादेशसंपर्क्षीयार्थातुनाग्नायादिनां प्राणुभेत्रान्त महान्तु कुटसंयमस्य योगिनः  
शुरुपासायो निन्दन्तं प्रत्येकापासायातस्तथायेनानन्ततानां महायतिः  
श्रीमान्यार्वति नामभौसः य़त्सोड़कां चतुर्थाः तासिन्तु कुटसंयमस्य योगिनः  
कार्यनतो योगीः व्युहो व्यवहारसमस्यार्थातुनाग्नायादिनामवपायं तत्त्रानामपूर्वकते।†

* श्रीमान्यार्वति नामभौसः य़त्सोड़कां चतुर्थाः तासिन्तु कुटसंयमस्य योगिनः  
कार्यनतो योगीः व्युहो व्यवहारसमस्यार्थातुनाग्नायादिनामवपायं तत्त्रानामपूर्वकते।

† क्रूपे गतें क्रूपः क्रूपके निम्नकाश्याक्षाते क्रूपम इत्यूक्ते गर्तीकारः प्रदेशः  
प्राणादेशसंपर्क्षीयार्थातुनाग्नायादिनां प्राणुभेत्रान्त महान्तु कुटसंयमस्य योगिनः  
शुरुपासायो निन्दन्तं प्रत्येकापासायातस्तथायेनानन्ततानां महायतिः  
श्रीमान्यार्वति नामभौसः य़त्सोड़कां चतुर्थाः तासिन्तु कुटसंयमस्य योगिनः  
कार्यनतो योगीः व्युहो व्यवहारसमस्यार्थातुनाग्नायादिनामवपायं तत्त्रानामपूर्वकते।†
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.‡
α. He (now) states another expedient for omniscience.*

Aph. 34. Or (the ascetic) disregarding all other instrumental causes (knows) every thing from (only) Pratibha (a knowledge called Yāraka).

b. A right knowledge instantly produced from (the operations of) mind only is called Pratibha, and a restraint being performed with regard to this, Yāraka (i.e. preserver) a knowledge antecedent to a discriminating faculty of mind Vivēka-khyati, arises. As the twilight appears before sun-rise, so Yāraka, a knowledge concerning all things, manifests (itself in the ascetic) before the Vivēka-khyati. 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.‡

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.§

* सर्वत्र उपवासान्तरमात्र।
† मनोयात्मक्यविश्वासार्थ प्रासन्नाबाध्यान्त प्रतिमा सर्वसंगे निबिद्धमामे प्रतिमा भिषेकस्याते: पूर्वमार्ग स्त्राक्षा प्राप्तमुद्रेत। योधिप्पति सत्यसार्थ पूर्व प्रमाण प्राप्तेष्वति तद्विद्यक्षयते: पूर्व स्त्राक्ष सर्वविषयः प्राप्तमाणविवैविवाति। तत्सिद्धः सत्य सर्वार्थान्तरमात्र। सवसं जानातीत्यथः।† सिद्धतन्त्रमात्र।
‡ तदर्श शरीरस्य प्रतियोगिताका तंत्रमहायशोगुरुपुष्परोक्षाकथान्तरेतस्त: करणयथ स्थानं तत्र कृत्यांशमय स्मरणितास्फालनपयते: स्मारितमता: सवसं बालम: पराशिन्याजानातीत्यथः।
§ तदर्श शरीरस्य प्रतियोगिताका तंत्रमहायशोगुरुपुष्परोक्षाकथान्तरेतस्त: करणयथ स्थानं तत्र कृत्यांशमय स्मरणितास्फालनपयते: स्मारितमता: सवसं बालम: पराशिन्याजानातीत्यथः।
a. He now states another Siddhi.*

 пуруषस्वबोधे योगसन्ताणीपिदोऽन्यायाविवेको भोगाः पराभवायनस्य भव्यत्तुसंयमात् पुष्पानन्दम् ॥ ३० ॥

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 (Paráatha), and an object different from this is the proper object (Svártha—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—Paráatha—i.e., it is for the sake of soul and an object different from this is sattva’s own object (svártaha). 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 (svártaha of soul) a knowledge concerning the soul arises (in him), i.e., the ascetic knows that the soul is conscious of

* सिद्धांतलयाइ
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 preceding superhuman faculty. Aphy. 37. From that, Pratibha, (Tārākṣa) a knowledge concerning all things, see Aphy. 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
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 समाधायुपसर्गोऽनुपत्तेषां व्यूढः यन्त्रसिद्धः ॥ ३९ ॥

Aph. 38. These fruits are obstacles in the way of meditation and superhuman faculties (in the state of) non-meditation (Vyuttana).

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 Vyuttana—(that is) in the state of action, these fruits become the superhuman faculties on account of their yielding the particular fruits†.

* तत: पुष्पसंयमायज्ञस्थमानातृ व्यूढ़तस्वार्थौ शानार्ति ज्ञाते। तस्मात् प्रातिवेदित्वानि शान्ति ज्ञातात्। अन्येऽथ्येषवदानं तस्मात् श्वेतबलानि रिच्यां वेष्ठी ज्ञातायत। नयेत्यत हुल्ला तारिद्र्यकारं संकीर्णः उपविद्यते तस्मात् विश्वविद्यवधानमुग्धायते। ततोवशस्त्रलिखित्रणं शार्नं। असमन्ततात हुल्लि। रुपमहनेति हुल्ला तत्व प्रक्षणार्थीवधानमुग्धायते। अस्वादी रुपमहीनेति तारिद्र्यायते। तदस्य हुल्ली प्रक्षणार्थीवधानमुग्धायते। बालां गन्धसंबिक्षितश्रेण्यानि तारिद्र्यायते। परिमीत्यात् शार्नीन्द्रवधानमुग्धायते। वर्तते गन्धनित्य महत् हुल्ल। इत्यायं नीलार्थायते। वालां गन्धसंबिक्षितश्रेण्यानि रिच्या गन्धालसुभूते।
† एते फला यथाश्रेणिः विष्णुविभागाभाः।
†† ते प्राहू प्रातिवेदितम्। फलादेशोऽत:। षामचे। प्रकृति। गच्छत। उपसर्गोऽत:।
BOOK III.

a. He (now) states another Siddhi.*

बन्धकारणशैलियांत्र प्रचारसंबंधनांच चित्तस्य
परार्थर्वेषः || 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) chittavaha, 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

विचारार्थ: । तत्र हृद्विस्मिति विशिष्टार्थं समाप्त: अय्यते तु व्य-वहारदशयं विशिष्टप्रत्यक्षतानि सिद्धयो मबन्ते ।

* सिद्धप्रत्यक्षमाहै ।
then receive enjoyment everywhere in consequence of their
being independent.*

a. He (now) states another Siddhi. †

उदानायाज्ञातपुष्करणस्कारिध्वस्मुक्तानित्थि॥४०॥

 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 denomi-
nated 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
air everywhere 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)

* यापकत्वदामाचापियोतिनियतमिवशादेन शारीरान्तियोतियों भोजुमोहमां

पेन यस्त्वेदनमुपजाते स एव शारीरन्ति इत्युच्यते। तथादामाचापियतात्मका

ण चार्माचागमोविव कु विशिष्ठं भवति तान्वयामपाले विभागं योक्षी प्रचारे

र्गद प्रक्षेपुनयास्पदने प्रत्याक्षेपण धारणाय दानन्त्र संयोगं स्नानिं चित्तवह।एकी।

अत्यन्त चित्तह व्यति। इह च रत्नाणाविवध्यायं नार्हिमं तिक्ष्णासं

हति लघुरावेशयं संचारं ग्राहाति तदा परस्परं शारीरं प्रत्येकं श्रीत नीति श्रीति व च

विचारनासनयुक्तर्तथा मधुकरसे- जामस्मधुस्मकहस्तया: प्रसाराति च परारा भविष्यतिः प्रविश्यनुकतेन मधुकराः

कामिन मधुस्करसीताः परस्परातयायं योगी स्वरासेणेतृतं व्यवहाराः। योहे

व्यापक्योपशुपुरुषोऽसंकोचे कारण कर्मणुः तथेतमोहिनः क्रीयं तदा

वतान्त्यासतनैव भोया निर्याति।।† सिद्धार्थस्माह।
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.†

समानज्यात्‌ जरायणम् || ४१ ||

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. §

श्रोत्राकायोऽस्‌ संबन्धसंयंत्सरिद्विस्यं श्रोत्रम् || ४२ ||

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-

* समस्तानामिदान्याणां दुर्गमात्‌रावणा युगंयाधिका शाश्वः: सार्जुवनश्चूर्वय

† आभिमाविद्यय व्यवस्थितस्तं समानस्ल्वद्‌ यायोर्ज्ञात्‌ संयंमेन वशीकर्ष्ठिर

‡ राज्यप्रस्थमेव जरायणम्‌ तर्पत्या प्रज्ञनस्मितव्यायाम्‌ संयंता राज्यगते।

§ हिन्दुन्तरमाहै।
coming site and situated object, i.e., having place. Such is the meaning of the compound word Deshadeshibhavalakshana. [Or Avachchedyavachchedakalakshana, 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.†

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.§

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* शब्दमादिकहसुरिकाकोशिकांस्येव शब्दमादिकहसुरिकाकोशिकांस्येव शब्दमादिकहसुरिकाकोशिकांस्येव
† शब्दमादिकहसुरिकाकोशिकांस्येव शब्दमादिकहसुरिकाकोशिकांस्येव शब्दमादिकहसुरिकाकोशिकांस्येव
‡ शब्दमादिकहसुरिकाकोशिकांस्येव शब्दमादिकहसुरिकाकोशिकांस्येव शब्दमादिकहसुरिकाकोशिकांस्येव
§ शब्दमादिकहसुरिकाकोशिकांस्येव
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"]. "Therefrom"—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 vrittah] 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.†

* शरीराष्ट्राहियों मनसः शरीराओपेक्षेण जृत: सा महाविधेह नाम বিষ-শরীরাভাস্থায়াদ্ভার্ণায়েন তত্তস্তস্যাঙ্কতাতু সুযুগাপ্তকাশায় শক্ত্যশ্চৈরীকৌষলো চ চতুর্ত্বয়ন্তৈঃ স্তুযম্বে প্রলঠায় বহমান্তিভিঃ ।

† ইদং তত্ত্বদৃষ্টান্তে নৈপুন্যশ্চৈরীকৌষলীর্ষস্তাপ্সু সাধুকল্পিতা তত্ত্বস্ত মতধৰ্মীনান।

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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], subtle [sukshma], concomitant [anwaya] and possession of objects [arhavattwa].

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 its 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, [bhogapavarga sampadanakhya 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].

**ध्यात्माप्रृथियाहरान् ये प्रदृष्टवृत्तिः प्रह्य: स्तुत्वादप्रत्येकः क्रुद्धायामये शून्यजयो भण्डते भूतिनि वश्यायस्य भवन्तायः। तेहाय भूतिनि वश्यायस्य रित्वेत्रात्मानं विस्तारकारतन्त्र स्थुलम्। स्तुत्वाद्यथा यथाक्रमं श्रवणेन प्राप्ताय वाक्याँ वाच्यात्मकं दानेत्तर्कम्। सुकुलमु यथाक्रमं भूतानां दुःखरणमेत्र ब्यवहितानि गणयात्रित्वाय। अनन्तरवल्लभाण: प्रकाशप्रभुवित्वाित्वाय सर्वेऽविविधिबच्चन समुपम्पं। अर्थात् ते दुःखरणेन भोगावसेः प्रभुवित्वाय। सत्यात्। ||
Book III.

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, conquers 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:

ततोणामाद्यादद्वाः कायसम्पतु तद्वरीि
मिदालश्च || ६० ||

 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 cetera are meant the other seven perfections viz.] 'Magnitude' [maha] 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' [prapta] the power of touching the moon &c., with the tip of the finger &c.; 'Irresistible will' [prakrtya] means non-frustration of desires in the corpo-

** तदेष भूनेष पश्चस्य एकाकालक्षणाः बोधिनेष यथा प्रत्येकं संधिं कुच्छू स्वयं भूततत्त्वशास्त्राद् तदनुश्रृंखले इत्ये केवल तथा तद्वरीिश्च स्वतन्त्रतार्थो वद्वायुरुपविषयं तत्त्वमात्रसबद्धं वनमम हरिक्रया कृष्टि ||
† सूत्रमहानः
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:—

शुपलावण्यवस्तवंहनवानिनि कायसम्प्रति || २७ ||

_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” [‘vajrasanahananatva’] i.e. hardness of the body like that of a

* अणिष्यम् परमाणुप्रतापस्यम्या भूतवाणिर्मि महत्त्वम् गुणवासिः लक्ष्मिः तत्-वातम् तुलाप्रभाणिं स्वतंत्रभियुक्तिः प्रातिरुपयमेण चत्तादिस्परिशिव्यति: प्राक्कायस्मिन्न्द्र
नमिन्तव: शरीरस्य कारणीयते ईस्तवम् सर्वप्रभावविश्वा बहिर्वत सर्वांनोष सूतानि तदुस्मनुपचारित तत्वेन आण्याया: समायुपयोगिनो भूतज्ञान प्राधुर्मेव एवं अणिष्यद्यो अणिष्यद्यो उच्चतेन कायसम्प्रति वक्ष्यमाणा तामाप्राप्ती तद्भर्त्यानं-नमिन्तव: तत्य कायस्य ये परमाणुप्रतापस्य शरीरस्य नास्य कुत्यं-द्रष्टि भवन्ति नास्य रूपाभिलं भवति न च वाम: शोष्यतावादियोऽवयम् ||

† कायसम्पदमाहः ||
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:—†

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” [grahana] the function of the organs of sense directed towards their objects; “Nature” [svarupa] 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:—§

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" [pradhanā-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, madhupratīka] because like an individual particle of honey each of them is tasteful. *

He [now] mentions the conquering of the organ. †

अध्यात्मिकसाधनम्
सत्यार्थराधिकारार्थ
सत्वाधिकारीप्राप्ति
शास्त्रात्

Aph. 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 same position, meditation—or recognition—viz, "Supremacy over all existence" and "Omniscience." ‡

* शास्त्रस्य मनोविषयकी मातिदानी मनोज्ञविज्ञानानां परिज्ञानाधिकारीयानां

Shāntilāmō भक्तिका: सत्यार्थकालम्: सत्वाधिकारार्थम्
एतत: सिद्धौ निष्ठोत्स्थितौ
प्रार्थेत कन्नूर्ताधिकारार्थम्
मधुप्रतिकाम्
साधनस्य
स्वदेश: स्वदेष: मधुप्रतिकाम्

† अन्तःकरण्यमात्

‡ तत्रस्मानु मात्राय शास्त्रयानात् शास्त्राः

विवेकमत्तित्वंनालक्षणात्मानं
सिद्धिमयामायपतेमाहात्म्यात्
सत्येऽविभिन्नतमस्तन्त्र: समायाधिति

Yogā: सत्वाधिकारीप्राप्ति

सत्वाधिकारीप्राप्ति

सत्यार्थराधिकारार्थ

शास्त्रात्

सत्वाधिकारीप्राप्ति

शास्त्रात्

सत्वाधिकारीप्राप्ति
"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 [Santam] emerged [udita] and not yet named—[avyapadesha]—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 vishokā, or free from sorrow, takes place.*

He [now] states another ground—or position in order:—

†

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] vishokā—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.§

§

* स्वेताभ्यासपरिश्रामामामामा स्वामिभद्रक्रमच्छिन्नस्रोवेञ्चत्रेण तेवथमेव शान्तोदितायमपालधारामिलनस्यतानां व्याक्तिनिर्देशायां सर्बशाहूतमम्। एवं चाहिस्व खासी परस्य त्रिकारसब्यायों विश्वाकानामसिद्धिरंतयते॥
† क्रमेण भूमिष्कारतमाह।
‡ तथ्यादि विशेषकारों सिद्धी यदा वैमायमुत्त्जने योगिनस्पद्य तस्मान्द्रा-चारणों रागादीनां व्यवहित्रविभावत्त्वस्य—खृष्टों परिललिते कैयलयामायातिस्ती हुः, हृत्त्रियते: पुरुषस्य मुन्यानामिकारपरस्मास्ते: स्वरूपात्तिद्रवम्॥
§ अस्ममु तमां च स्थिरायमाह।
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.†

क्षणतकामयोः समाध्यासंयमात्रिवेक्ष्णद्वानाम् || ९३ ||

Aph. 53. Knowledge springing from discrimination results from asceticism performed with regard to the relation between moments and to their order.

* चतुरारो योगिनो भवति तत्तामसानां प्रत्यक्षात्मकेऽति: प्रवमः || चतुर- राप्यो द्वितीयः || सूतीनिर्जनार्तिता: || अविद्यानन्दविनयवृद्धिः || ततवे चतुर्वे- श्च समाधे समाधासाविधानसाधिप्रथात्मान् यथासमाधासाधिप्रथात्मान् साधारणस्यवृद्धिः: स्वागितो देवा उपस्थितायातीते महत्त्व विद्याक्किसाययात्रिवेक्ष्णद्वानाम् || ततस्मिनिर्जनमन्ने नामन संस्कृततिकर्तव्यः नापिन्धच: || संस्कृतितस्य पुनंविषयोंपरं पतिते स्मारितं सुतं समाधिमातात् मनयातिनं समाधार्थविनिष्ठत: समाधिमातात् समाधार्थविनिष्ठत: ||

† अस्सामेत फलमूलायं विवेकक्षयातः प्रायंतंत्रमाह् ||
"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 subtle 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 subtle things also, i.e., the great principle, &c.†

With the purpose of citing [another] discrimination of this restraint he states;‡

अभि 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 myrobalans of equal size, situated in two different places.§

* क्षण: स चालत्य: कालाद्वयो यत्व फलस: प्रजिभक्ति न शक्यन्ते तथाविवा-नावाहलक्षणान्त: धैर्यपृत्यां परिवायाम्यत्र भ्रमुक्तिविचकीर्तिकां ज्ञानमुपपति।।
† भागयं भाष्यलक्षणोऽपथाः कालालक्षणातुपरस्यमस्तव्यूर्य स्येव विशेषेऽः शुचिसमयस्यायने यथायथ शुचिमपि शुचिमेव यथा भवित साध्यालक्षणात्यथर्यपि सूचमे महादिसाध्यालक्षणरूपः ॥।
‡ भाष्यभाष्य: भाष्यलक्षणोऽपथाः कालालक्षणातुपरस्यमस्तव्यूर्य स्येव विशेषेऽः शुचिसमयस्यायने यथायथ शुचिमपि शुचिमेव यथा भवित साध्यालक्षणात्यथर्यपि सूचमे महादिसाध्यालक्षणरूपः ॥।
§ पदर्थानाम्येनेतरो जातिलक्षणादेशा मनवत् काँटेन्द्रुतुदेहिर्विन्यासा गीरिः महियोऽर्थामात्रात् जाता तुत्योऽलक्षणमम्ब्रेहेंदुत्योऽयं यथ्यक्ता इमर्सोऽन्तरात् अः।।

R
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, subtle 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.†

तारूण सवैविषय सवैविषयकरणसंबंधति विवेकज्ञानाय॥ ९९ ॥

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 asceticism from the unfathomable sea of transmigratory existence. He states its object. It has all things for its object that is, all principles [tattva] 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 subtle &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

* यज्ञ बुनेश्वर नाविकमात्रश्च रक्तते सवैवेश्वरस्यस्यति: परमापू: परमापू:।

† उसरस्य विवेकज्ञानस्य सब्रो विषयं सवैवस्य सत्यं सर्वस्य स्या सर्वस्य स्या सर्वादमात्रात् ॥
called orderless [akrama]. It contemplates simultaneously all nature as if it were an emblic myrobolan-fruit in the hand.*

What results from this saving [knowledge's tāraka]? To this he replies:—

सत्यपुरुषोऽशुन्द्रिततमेवैव | 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:‡

* उद्भासवय्ववद्यामामुमुखविभाजयमात्र तारतत्त्वानायासर्वनाशयोऽपेय्येन—
मिन हुमामसिद्धाः सर्वनाशयोऽपेय्ये। संबोध तत्त्व निम—
दैसीतेविषोऽपेय्ये सर्वनाशयोऽपे। स्वाभधास्त्र सर्वपारस्तर्थाम् सर्विष्णु—
स्थानं: स्वतत्त्वमेतैव नव नीत्वाद्विषयायः: सर्वेण प्रकरणावस्थातः
तत्त्वादत्विषोऽपेय्ये सर्वपारस्तर्थाम्। स्वाभधास्त्र अक्षमात्तिति निष्ठिना—
स्वतत्त्वादाधिकारामात्रमेतैव त्यः स्वाभधास्त्र अक्षमात्तिति निष्ठिना—
स्वतत्त्वादाधिकारामात्रमेतैव त्यः स्वाभधास्त्र अक्षमात्तिति निष्ठिना—
स्वाभधास्त्र अक्षमात्तिति निष्ठिना—

† अक्षमातर तां कारतु बिक्रमवत्वायाः।

‡ सत्यपुरुषवृक्षसंप्रथा तयाः: शुन्द्रितस्त्रेत्रैव: शुद्भुन्द्रितमेवैव | १६ |

Puruṣa शुद्भिरुद्धपचास्योगाममेव इति
इसी: समानाधायं शुद्भिसौरस्त्रेत्रैव: मोधि: अवतत्त्वेऽ:।
THE
SANKHYA
OR
YOGA APHORISMS
OF
PATAÑJALI.

BOOK IV.

Now [the fourth book, which is called] Kaivalya Pāda—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.*

अन्मीष्टिविनिमलक्ष: समाधिन: सिद्ध:  ||  1  ||

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

* इतिनी विषाणिपैसमसमयान्ध्र्णितिप्रारक्षणयुक्तयथास्वास्थ्याय। कैवल्यपारीययमार्गम् । तत्र पूर्वेन द्विंद्रिन्यायान्वित कान्तकारणार्थिष्ठान्तः कैवल्यपारीययमार्गम् ।
BOOK IV.

The like, that is, supernatural herbs in Pātāla—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 Vishvāmitra 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 Nandishwara and others the result is seen in this birth alone? To this he replies.†

जायन्तरागिणीम् प्रकृतियापूरुषम् ॥ २ ॥

Aph. 2. 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.§

* कालं जनमालमिति एव सिद्धो यथा पश्चात्ताविनामाकाशेषमनदयः । यथा वा कक्षाढस्थिरविविधानानादयः । औषधिस्तर्द्ध: पाताळांत्रिकसायनादयः । मन्त्र-विद्य: प्रसिद्ध: । ताप: सिद्धो यथा विश्वामिनां तास्मात् समाधिस्तर्द्ध: पूर्वमेवेक्षतः ॥

† सिद्धों समाधिस्तेन इत्यज्ञानरावस्थ: । मन्त्रादि दीर्घामिर्मात्र नन्दी-बलात्त्वानां जात्यादिपरिणामोऽधिकर्षेत् तेषु तत्रकुर्ज्ञानत्तरसमाप्ते: कारणात तथः ॥

§ येंग्राघिन्नान्तनां नन्दी-बलात्त्वानां जात्यान्तरादिपरिणाम: स प्रकृत्याऽपरात् पाठावत: एव हि प्रकृतवृत्तिमन: जन्मनि विकारानाय यन्ति तान्ना जायन्तरादिः-द्वाराण परिषमस्यनि ॥
[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:

निमित्तमयोजनकप्रकृतिनां वरणेदस्तु तत्त: सत्रिकवत् || ॥ ॥

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:

Therby is the removal of obscurations “as in the case of a husbandman.” “Therby” 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 धर्मसौर्यायसंश्चनां सवर्षोत्पत्तिः संश्चनामृततिनामपूर्णारीश्वर-भूमियान ||

* निमित्तं धर्मसंिततनात्मायांतरात्मानं म प्रयोजनं नहि कार्याद्यं कारणं प्रस्तुतं || कृष्ण तार्थि धर्मविव्यायारस्त्राद ||
moves the impediments or obstacles [in the way] of the water which being removed the water itself assumes the modification of produence, 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.†

निर्माणविद्यायप्रज्ञतत्वात् || 8 ||

 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.§

प्रवृत्तिविद्यायप्रयोजनविद्यायमेकनेक्षाय || 9 ||

 Aph. 5. In different activities of [those] numerous [minds] one mind [of the ascetic] is the moving cause.
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 ध्यानजनमनाशयम् || 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].||

कर्माङ्गुष्टकर्षण योगिनाक्षिरित्वपिरिष्ठाम् || ७ ||

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* Tatha' veśāsamāyurūryādā yāparāmarānām eva yoginākṣīllumyogasatyakram-vihaṭṭalānā n bhīṣma tatha'.
† अयमेव यथासमायतिषारी मनःस्थः: पाल्यातीर्थ यन्त्रमेवत्यन्तिधातात्त्वेन तथा कायात्त्त्ववैपि.
‡ जन्मात्रिप्रमावितसामायिनिप्रमाय मिलितमृत वीलात्थायम्.
§ ध्यानजन्म समापिञ्ज यथाचत्तर्सम्बु जन्मात्रिप्रमावि चतुष्टय मक्षीतानिवधनत्तर्सम्बु वासनार्हितंतथः.
|| यथेऽवर्त्तत् योगिनां भेष्कामहिरहितं विलक्षणं तथा कर्माङ्गं विलक्षणमिववै.||
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.‡

ततश्चिन्द्राभानुगुणांमेवाभिव्यक्तिविविषयतानां ॥ ७ ॥

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

* जुकनवधम कर्मे यागादि शुकम। अशुकनवधम ब्रह्मवादि कृष्णम। उभयवाचाम
   शुककृष्णम् ॥

+ तत शुककृष्णं राजसप्तराजयविनिर्मात्सनुभवाम्। कृष्णकृष्णमनारङ्गाम्।
   शुककृष्णं मनुयाचार्याम्। योगिनामस्तमृगावरुणां न विहितवत्थारम्।

† अन्वेष कर्मम्। फलमाह।

‡ इस दिनिग्ना: कम्याकाश:। स्मृतिमात्रपत: ज्ञाययुथोगनयाथ। तत्र ज्ञाय-भुयोगपत:। पूर्क्यकृत्तिन्याय:।

§
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 these [impressions] though intercepted by rasa [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 स्यूतिस्माप्नस्माताल्लोकः कर्मयोक्तांस्रीरारामसा देवमुन्मुरितंर्वा दिन्द्रेदेहनरुक्ति विवाहकप्तिवा अनुगुणां अनुहृत्य शासनास्तसाध्विन तस्मादिष्वासी वांशसनामामहति।

† आपने आश्रयां वासनास्मार्ध कर्मभयानुपालितामाल कपिलेशुर समयविनुमावः।
manifested in that fore-experienced birth; and which disappeared 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 [Jati], place and time, there exists an immediacy—non-interval among these in accomplishing identical 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 intellectual principle. This is the germination of the fruit [of works] that is, of paradise and hell &c., or 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-reproductive 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 नानाध्रोण भ्रमता संसारिणां ज्ञातन्त्रों निम्नुष्पृया यदा योनिसन्न रासायनिक विधानों नुस्तात्मेव प्रेमीम्यतिपते तता तत्त्वाभ्यासों नुस्तात्मेव तत्त्वाभ्यासों नुस्तात्मेव प्रेमीयत पते तत्त्वाभ्यासों नुस्तात्मेव प्रेमीयत पते तत्त्वाभ्यासों नुस्तात्मेव प्रेमीयत पते तत्त्वाभ्यासों नुस्तात्मेव प्रेमीयत पते तत्त्वाभ्यासों नुस्तात्मेव प्रेमीयत पते तत्त्वाभ्यासों नुस्तात्मेव प्रेमीयत पते तत्त्वाभ्यासों नुस्तात्मेव प्रेमीयत पते तत्त्वाभ्यासों नुस्तात्मेव प्रेमीयत पते

**
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:—

टासामनादिलमाध्येशो नित्यवादः || १० ||

Arph. 10. 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
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.¶

हेतुपत्रार्थायालम्बनी: संगीतेतत्तदेशाममावे तद्भवः ॥ ११ ॥

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. of 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.§
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.*

अतीतानागते स्वरूपं ज्ञात्वे भेदाद्वृत्तमाणाय || १२ ||

*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 chimical 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-

* ननु प्रतिपलित विद्याय नवर्त्योपल्लेखनानां तत्ततानां बार्येकारणं |
भावेन यथा विभागिताः कथनेकल्पिताः स्वरूपं एकसमयं नाहां ||

† इह बार्यात्मावनामानुपलब्धि युक्तिमयां तेषां सर्वसम्बन्धोगांभासकः
विचारानां निधिः सतत्सम्बन्धोऽहां:। नीरीखोऽव कार्येन किमकिंचकारं
णां प्रवृत्तिः नाशसः सत्तानं विचारानां सर्वां विश्वामालाभ्य साक्षरते नामा
वस्तुर्वस्तु:। यथव्यष्ट्य उपस्थताः ततर्भं नीरीखायतमभावकृपां महते
न ति रूपं स्वीकृतगीत्येऽः ||
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 व्यक्तिसूक्तमा गुणात्मकः॥ १३ ||

*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.§

* तत्त्वात्साता नाशासम्प्रायस्ततातोन्नतसम्प्रायस्तु तत्तत्त्वस्मृतिपरिचयमाने चार्माण परिकृष्टतत्तावाजितस्तु धर्मरूपम् तत्तत्त्वाव्याख्यायेन तत्तत्त्वस्मृतिः

† सत्यार्थवर्गियोऽन्तमेवतिदेशथायात्मानं न निन्द्येऽति प्रज्ञानी

‡ त एते धर्मानांतिः फळार्या रूपता बाध ।

§ ये एते धर्मानांतिः प्रज्ञाते व्यक्तिसूक्तमदेवावस्थातु गुणः सत्यार्थवर्गियोऽन्तमेवतिदेशथायात्मानं निन्द्येऽति प्रज्ञानी

†† यदि सत्यार्थवर्गियोऽन्तमेवतिदेशथायात्मानं निन्द्येऽति प्रज्ञानी

‡‡ यदि सत्यार्थवर्गियोऽन्तमेवतिदेशथायात्मानं निन्द्येऽति प्रज्ञानी
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:—

एकत्वाकारात्मक तत्त्वसूत्रम् ॥ १५ ॥


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:—

बस्तुसाम्यं चित्रमेदात्योपिनिकं: पन्था: ॥ १६ ॥

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-
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

* तत्कालाभावलेपितं: पञ्चा विचित्रसं भागे हृते शाब्द: कां वस्तुस्तस्तित: चित्तेनिदात: सातानात्य पदात: नामात्मात्मां चित्तस्य भवेत:।

† किं च चित्तकान्त्ये वस्तुम वस्तु: चित्तस्य यद्दस्तु कान्त्य: तत्समभावनं तथा स्ते चित्तेन तद्दस्तु न ह्यति।

† छः चित्तकान्त्ये वस्तुम वस्तु: चित्तस्य यद्दस्तु कान्त्य: तत्समभावनं तथा स्ते चित्तेन तद्दस्तु न ह्यति।

† छः चित्तकान्त्ये वस्तुम वस्तु: चित्तस्य यद्दस्तु कान्त्य: तत्समभावनं तथा स्ते चित्तेन तद्दस्तु न ह्यति।
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."

* एतु कथाति सर्वोपि भवे चारणं यद्य कार्यवाहे मद्य सर्वेऽ अव-भानाविधकारणजन्येक्षुपः स्वातः कारणमेऽद्यनुगमनातस्वातः अभ्येयं निहृतुकः का-स्वातः। वेशेऽ कार्य तेन त्रिगुणारमणायेक्षुपः प्रमानः: तुहतु: अनौपदैवग्नि भ्रा-भानि न जन्यन्ते वेशेऽ यथा जीर्णेऽणलया विच्छेदाये जीर्णं तदस्य चार्यार्थम्-सोशस्त्रै धर्मविधायन: तह्यासर्पणसदुविवस्तस्य तेन तेन कृपेदापन्यार्थस्यत्त्वा च कामुक्ष्य सर्वोऽहताया योधिति चम्येहृद्द्विच्च सत्यााविद्वित्वाय: पवित्रवाद्वायुः पुल्लमायमावति तदेवावधरमपक्षार्धार्जः क्ष्यति तु: क्ष्यति सप्ताहास्तायन्तधार्तः कार्योऽव: सप्ताह्योऽमहवं भवति तेनाभ्यासकार्याया समर्पणस्य कोम्यनाय: सप्ताह्योऽमहवं भवति तेनाभ-धर्मादानायार्थितेऽस्त्री भाषयः।। तदेवं वेशानार्थ्योऽन्ततास्य विशेषावर्तमानः
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.

तदुपरागपेश्वित्वातिषिष्यस्य बस्तुज्ञाताभावात ॥ १६ ॥

Aph. 16. An object is known or unknown to the mind immo much 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]. Therefore 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.

कार्याराजानां: कारणार्थे सत्त्वं कार्येत्वमेदवस्त्राहिति हानाद् व्यतिरिक्तान्यएव व्यवस्थापितसु ॥

* यथे कारणार्थोराजानांत्वकार्येक्यां भावावस्त्रावस्तुभावावस्तु प्रकाश्यताद्राद्रास्वभावावस्तुकथं गुणस्तथावचारं एवत्वं संवरलं च चेचस्यवुखं परिहारं बुधमाह ॥

† तस्य शब्दार्थायां नातु ज्ञातात्वं भवति ।

अयुर्यं: तृते पदर्थं आस्तिपायं सापेक्षिष्यते नीलार्याअन्नोपन्यायनोऽभेद्यं-ञुणाखिक्या समातत्त्वं अपेक्ष्यं साहसर्वस्य शब्दार्थायां नातु चेचस्य शास्त्रे र्वेदोधरं: कृत-
If, thus the peripient soul also does not perceive yellow at the same time when it perceives blue, then incidentaless—i.e. liability of becoming modified in perceiving the shape [of the object] becomes necessary to the soul inasmuch as it is a peripient. To remove this doubt he states:—

सदा ज्ञातार्थिन्तृप्त्यस्तवं: पुष्पश्चापरिरणामिवचारः ॥ 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 peripient. 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
the process] is accomplished by that alone, what need is there of another percipient! To remove this doubt he states:—

न तस्तयामासं दययाचार || १८ ||

अप. १८. It is not self-illuminative inasmuch as it is cognisable.

If mind is not self-illuminative—the illuminator of objects, in other words it is perceptible by the soul. If it be asked why: we reply that it is so because it is perceptible, and that which is perceptible is cognisable by the percipient as a jar &c. And the mind [or thinking principle] is perceptible therefore it is not self-illuminative.†

But it may be objected that this argument is not attended by that which is to be proved, for it is not established that the perception is cognisable. Moreover it is by means of the consciousness of knowledge that activities of souls in acquiring good and avoiding evils are observed. For instance "I am angry" "I am afraid" and "I have a desire in regard to this object" &c., do not take place with being known to the understanding. To refute this, he states:—

* या एताबिच्छयं परिरणामविपर्यायदित्वं इत्यस्ततःतत्त्वभूतस्य चित्तस्य भृदातुः पुनरस्य सद्य सर्वबाधकमेव प्रेयास्ततः चित्तपनाशपरिरणामात् परिरणामविपर्यायः सामायात्यथः। यद्दद्धस्य परिरणामरस्त्वात् परिरणामस्य काराविचारकार्यात्यथाबिच्छथात्तिनां सद्या शत्रूः नोपपवयेत्। अयमर्थः पुनरस्य चित्तपनां सर्ववायचित्तपनां व्यवहारस्य वदनन्तरः हेयं निम्नमेत् सवल्या प्रथमस्य सर्ववात्यापिस्मिततवायेन अन्यथाप्रधान्नापरस्म्ववते तत्त्वप्रधानस्य दयवयस्य सर्वव चित्तपनारस्त्वकार्यसत्तवुपाल्यात्यथात्तिनां सवल्या सिद्धं सदाश्वात्माति न काराविचारकार्यायामस्य। ननु च चित्तमेव सर्ववात्यापिस्मिततां प्रधानस्य स्वप्रधानकार्यस्य स्वप्रधानमात्मानस्य प्रधानकार्यात्तिनां सवल्यात्व न्यावारस्मात्ति: किमहत्तस्तर्निर्वचनप्रश्नायामपनेतुमाह।

† नष्टं स्वदामासं दययाचारकार्यायात् पुनरस्त्रवेयावततत्वात् यावात् कसो दययाचार्यकार्यविषयधस्य तृत्यायथः यथा मन्तवो वेष्ये चित्तं तस्मात् स्वदामास्य ||

‡ ननु च साखाबिच्छयं दययाचारकार्यसत्तवायात् प्रधानस्य स्वप्रधानमात्ति: किमहत्तस्तर्निर्वचनप्रश्नायामपनेतुमाह।

§ ननु च साखाबिच्छयं दययाचारकार्यसत्तवायात् प्रधानस्य स्वप्रधानमात्ति: किमहत्तस्तर्निर्वचनप्रश्नायामपनेतुमाह।
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.

* अर्थस्त सतितिसिद्धं तत्त्वं व्यवहारयोग्यतापावननम्।
अवमयं: नुस्त्रेद्यंशेष्ठेष्ठ्यं शेष्ठेष्ठ्यं।
इवं विवेचना व्यापारियनम्यथायन्तव्यवस्थानात्
वालेन मध्यवर्तमानस्मार्थार्थाय विकत्वार्थायावाक्सि
रहस्यनिःप्रकाशकछत्रanciesविस्त्तारम्।
भिन्नस्तत्वावस्थावित्तहेतुवाच।

† ननु मासुद्वचः स्वयंमहं दुस्मान्तरेण भविभतस्ताह।
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 processes in the form of “knowledge of an object” are spoken of? He states his own opinion:—†

* यदि न हुमिषुकथनरेण बेचे तदा सापि शुद्धं: स्वयंप्रवृत्तंतरस्मकाय-वितुमसम्योऽसे सततामाह्कु बुद्धततारुप्यायं तत्तद्यथ्यथायिसिसिसनवयनानुतात्वनिर्मू-ञ्जनार्थ्यप्रतीत्तिनम् स्वाभाविकता प्रतिद्वारा तत्तद्वितीयां यम्भित् स्वाभाविक-वा तद्यथायिसिसिसनवयनानुतात्वनिर्मूञ्जनार्थ्यप्रतीत्तिनम् स्वाभाविकता प्रतिद्वारा तत्तद्वितीयां यम्भित् स्वाभाविक-वा तद्यथायिसिसिसनवयनानुतात्वनिर्मूञ्जनार्थ्यप्रतीत्तिनम् स्वाभाविकता प्रतिद्वारा तत्तद्वितीयां यम्भित् स्वाभाविक-वा तद्यथायिसिसिसनवयनानुतात्वनिर्मू-

† ननु च बुद्धम् स्वाभाविकल्यांमायेषु बुध्यनरेण बासंवेला वयवर्यं विभ्यस्मिद्भे नर्विभयम् नवर्मान्तरमायेषु व्यासान्तमायेषु नवर्मान्तरमायेषु व्यासान्तमायेषु नवर्मान्तरमायेषु व्यासान्तमायेषु नवर्मान्तरमायेषु व्यासान्तमायेषु नवर्मान्तरमायेषु व्यासान्तमायेषु नवर्मान्तरमायेषु व्यासान्तमायेषु नवर्मान्तरमायेषु व्यासान्तमायेषु

Ap. 21. The self-knowledge of cognition takes place when
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 indistinguishable 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:—†

कृष्ट्योपरं चित्तं सवर्णयूथ || २२ ||

Apk. 22. The thinking principle (i.e. intellect) tinged by the knower and the knowable is the totality of objects.

* पुजःप्रभुदत्वापिताः साप्रवित्तत्वान्त्यसंवेदनांविवादात् । यथा मुनि अहानिहितावलक्षणं परिष्ठनम्-अद्विन्दुपणसंवक्तान्त्यसंवेदनां यथा बा जोके परमात्मा: प्रश्नात्तो विषयास्पदानं नैवावितं: शक्तिस्वयं: सर्वदैवकर्त्ताया स्वभावित्तत्यन्य व्यव-रूपत्वारंस्तत्सिंधाने यदा बुद्धिस्तृक्कारतामाप्तते चेतनेवोपजाते बुद्धिस्त-सत्वसंवक्तान्त्यसंवेदनविवादात् च यथा सन्ध्यक्षुण्डुर्वविवादिष्टतया सम्पवते ततो नुमेन: स्वभावात्तं वेदनेवावनतायः: ||

† इतय स्वसंविदितं चित्तं सवर्णमहणतामयं सकलव्यवहारनिर्वाहस्म-भवतीताः: ||
BOOK IV.

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 lodestone, in the same manner the manifestable intelligence of the quality of purity (understanding) is manisfested 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-

* द्वापुरंसताय पंचायानं तत्सत्त्वानं तद्वृत्तामित्व प्राप्तं। विधियोपरितह्योतिविषयाकारार्थमणं यदा भवते तदा तदेव सर्वार्थाभिनयमणं जायते। यथा निम्सेति स्फूर्तिकर्पणाशवेव प्रतिविषयाभिनयमणं नरजन्मोमयामनामूलं तस्य सुदुर्ला। विग्नायाम्भिनयमणं भवन्ति न पुनर्दुर्लव्याज्ञतमसि। तस्य न्यक्षतत्र अस्तंभी-रापमर्यातः सत्य निश्चितपरिपूर्वकं शास्त्रां परिषमण्याय विद्या-सम्बन्धसंगमांसिद्धान्तेतत्तिष्ठते यथा आयुष्टन्तसत्त्वानं तोहस्य वस्तुर्मानवेस्मकस्तेवरुपेनपुराणबिधिबासंसिद्धागत्वाभिभवसंभवस्य वैतन्त्यम्। अतएवास्तु मेने द्व सत्यं निम्नपदितां भवन्ति च निम्त्योदितांच्छति: पुरुषसत्तापं साधिष्ठो अविभाविभवस्य वैतन्त्यसंगमविभवस्य चिन्तित:। ततेत्तवशेषं द्वापुरं विधियोपरितं तत्सत्त्वानं तदन्यासंस्थापमं सर्वार्थमणं च।
tigiosity 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.*

* नमु प्रतिभिक्ष्य निर्मलहठ निवृत्तिपरिमाणहठ निमित्ते द्वष यथा हस्तस्य द्वष-णुपु भाष्यनामिनिष्कृष्य व्यापक्षः च पुरुषस्यायत्मिनिष्कृष्य कथमप्रतिभिक्ष्यनुवयते।
उच्चप्रतिभिक्ष्य व्यापक्षः च पुरुषनामिनिष्कृष्याचतुष्टयं भाष्यनामिनिष्कृष्याचतुष्टयं। वैव सत्यमयायमात्र प्रतिभिक्ष्यायाभिमानिष्कृष्य: पुरुषस्य प्रतिभिक्ष्यायाभिमानिष्कृष्य:।
श्री न पुरुषात्मिनिष्कृष्य श्री न पुरुषात्मिनिष्कृष्य। नामप्रतिभिक्ष्य नामप्रतिभिक्ष्य
श्री न पुरुषात्मिनिष्कृष्य। नामप्रतिभिक्ष्य नामप्रतिभिक्ष्य
श्री न पुरुषात्मिनिष्कृष्य। नामप्रतिभिक्ष्य नामप्रतिभिक्ष्य
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 modifications characterised by successiveness and regressiveness, the same are called the fulfilment of the end of the soul: and these modifications are easy for unintelligent 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 modification 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 unintelligence 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 aimed 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 experience 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 experiencer be acknowledged? With reference to this doubt he declares as follows:—*

लदर्शक्यवशानाभिधित्रमापि पराघं संह्यकारिष्वात् ||२३||

Ap. 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 experiencer, experience, and emancipation. If we be asked why, we reply that it is because it operates in performing

* नन्द भोजविवादेव चित्तालंकारानिष्काशायः कथमप्रमाणायोऽपि अथप्रमाणाय द्वयास्यायं कष्टुः 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.†

विश्रोषदानन आत्मावभावनाविनियत: ॥ २४ ॥

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:—§

तदा विवेकानिर्माणं कैवल्यग्राममार्गं चित्तम् ॥ २५ ॥

Aph. 25. Then the mind becomes deflected towards discrimination and bowed down towards [or by] Isolation.

* ततेर्व चित्तं सहस्याद्भावपरिवर्त्तादिनामिनिष्ठमापि नानावहम्मापि परश्य स्वामिनो मोक्तोत्पादनविक्षणमयं साधयताति कुत: संहारकारित्वात संहारसम्मूच्छतिनविमिनिष्ठमापित्त यथावत्त्वाविद्यविद्यविद्यतयः तत्परायेद बतृथ यथा शयनासमाः ॥ सतर्जस्तान्तात्सिब्रह्मदर्श्यपरिवर्तमार्गसंहारानावकारीत्वं हि थः पर: स पुनः: ॥

† इत्याचः शाश्वस्याविभवत्व निग्रेष्यस्मिते दशायः सतासारकम्यते ॥

‡ एवं सत्यपुष्योद्योऽव साधिते धतुमयेवभेदयः ॥ अयमस्मादवर्ग इश्वरेः रुपं निधीशयं जनानाति ॥ तस्य विवेकचित्तस्यपरविभाव्यते चित्ते यशात्मावभावनासाधिनिवर्तते ॥ चित्तमेवकुल्युपार्थ मोक्तो इत्यमानानामीत्यर्थतिः ॥

§ तत्रैत्त्र सति किम्भवतीयावः ॥
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]:—†

तत्त्त्वेऽपि प्रयायन्तारणैः संस्कारों: ॥ 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 तेषां ब्राहणेऽनुः ॥ २७ ॥

Aph. 27. The means of the avoidance of these are explained to be as in the case of the affictions.

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* यदर्थयानानिनं सत्त्वुक्तं निज्ञोग्सा सत्त्वार्थीपर्वतं निन्द्यक्षमार्थाय निज्ञोग्सा सत्त्वार्थम् सर्वापि विवेकनिम्नतिः ॥
† अस्त्य कवक्षार्थिनिनमादयं यन्नताराय: प्राणभूनिन्ति: तेषां हेतुपमर्यादान्यः त्वार्थाय निज्ञोग्सा निन्द्यक्षमार्थाय निज्ञोग्सा सत्त्वार्थम् सर्वापि विवेकनिम्नतिः ॥
‡ तत्सत् समाधी निस्तत्व निज्ञोग्सा सत्त्वार्थाय यन्नताराय: प्राणभूनिन्ति: प्राणभूनिन्ति: निज्ञोग्सा सत्त्वार्थम् सर्वापि विवेकनिम्नतिः ॥
§ हानोपायं नृपेन्द्रायणेऽनुः ॥
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.

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 क्रेशानामविकारिणां हानि पूर्वमुक्त तथा संस्काराणामाधि कर्तः यथा तेजानामस्पद्यं दग्ध्याज्ञातकोः न पुनर्खिप्तमूणी प्रोहः दमन्ते तथा संस्कारा आपि ||
† एवमामप्रयातारामुद्ध्रे स्थिरांसूते समाधि यादस्य वोऽगिनः प्रकर्षमात्रिप्राप्तिः सिर्भवाति तथा विष्णुपायमाह ||
‡ प्रसब्धान्त यावतं तवान्तं यथाकर्म व्यविधितानामपरसूपरिविक्ष्यणकपूर्वपरिविक्ष्य-परिभावान् तत् भवस्यं तल्यकृत्सिद्धिः प्रत्यातारामात्रुद्ध्रे सर्वप्रकार विभिन्नवते परिश्राद्यस्मार्यः समाधिर्वृताः प्रकृतमुक्तिः वनस्यार्थस्य-परिवर्त्तिः सिर्भवाति परम्यमेवः ||
What results from that? To this he replies.*

तत्: शासकम्मनित्वति: || ॥२९ ॥

Aph. 29. Therefrom takes place removal of the afflictions and works.

“Therefrom” from the meditation called “Dharma-Megha,” springs up the removal of the afflictions, 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 सर्वार्थं मक्खपेतस्यानन्यापूण्यमञ्जर्यम् || 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 afflictions 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. affections [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: — ॥

तत्: कुत्तार्थायापरिणामकम्मसातसर्पुण्यानात् || ३१ ॥

* तथामक्कम्ममेघारितकम्मात तव।
† ततो भर्मेमेघाशासनामविविधानमभिनिवेशायस्तवां कर्मावस्थानुसारे भेदन विषयानामात्यावरूपेनाभ्यासर्वानिलाव सम्बन्धतमंत्र विशिष्टतमंत्र: ||
‡ निमित्तेतु तेषु केमभवतः ॥
§ आयनाति विवेवभिनिवेशायानि क्र्यात्मार्थायोऽपेक्षात् तद्विरतितित्यानस्य विभवत्रह्यमाननवन्यवक्ष्यान्मुद्यत्स्ततत: अन्निवे:।
ङ्केव जानात: ॥

॥ तत्: किमेवः ॥
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.†

अष्णप्रतियोगी परिणामापरान्तनिर्माणाः क्रमः || २२ ||

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.¶

पुष्पाधिकृत्यान्नामस्मितिः कः क्रमः || ३३ ||

* कृतो निर्माणदीतो भावासवर्धणम् पुष्पार्यं प्रयोजनं येते कृतार्य गुणः सतिवत्सलासिते तेषांत्वर्णम् आवुक्षणार्यसमार्थेत् मूलस्मायुर्त्वम् प्रातिनिःप्रेषाच्छिन्न-मार्यांतिलकश्चः सत्सौ आमो व्यमानश्चतः परिसमार्थिपुष्पक्षात् श्रवः।।
† क्रमस्वयंस्तर्तः त्त्वतः ग्राहासि।।
‡ अृण्यमयायानं कार्यश्च योःक्षी क्रम एवक्षणविकल्पकप्रेषार्थापरान्त-निर्माणाःकुलहेतुप्रकेश्वेत् प्रच्छेतु पञ्चातु सहस्रनमुद्रा यो गृहस्ते स कृणायक्षी उच्चायते।।
†† नक्षत्रनमुद्रेण श्रेणेः क्रमः परिसिद्धाः श्रवः।।
BOOK IV.

 Aph. 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.”

§ इशानीम्फःमृगामेव कैवल्यस्वाधारां स्वरूपमाह् ॥

‡ समासभीनाप्रकृतत्वप्रकृत्यापि सारस्यायर्यायायां व: प्रतिपतव: प्रतित्वमयपरिषामः समाती विकारानुभूती यद्य वा विच्छेदेत्यति: सारस्यानिवृत्तो वृत्तमात्रेवस्यायं सत्सोवल्यमप्यते ॥ इति ॥

END.
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, Māha Muni Shankarāchārya 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 rénaissance 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 comprehend 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 destitute of form, he must meditate successively on earth,

\(^*\) The twenty-four (it should be twenty-five) entities are stated in the Sánkhyā to consist of the root-principle (Mūlaprakṛti), the seven productions evolved from it (Vikritāyaha), 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: sattva, rāja, 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" (Ahaṅkāra) is the cause of referring all objects to self.

(4) The "subtile elementary particles" (tannātrās) 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 Bhagwa Vásudeva (Vishnu), who is adorned with a diadem, with ear-rings, and with bracelets, who has the (mystic mark) Shrivateśa, 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.
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.

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 subtlety; it is out of reach (imperceptible), and yet is found in the heart.

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.

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.

Thus the 'field,' knowledge (or meditation) and what should be known, have been concisely 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 system of Chi-kai was founded on the principles advocated in the Tchong-Lun. (Prányaamúla 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 T'ien 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 "Nirvāna" (vide Max Muller's version of Buddha Ghosha's Parables, CLX).

With reference to the phrase "Chi-kwan", the perforce to the work, viz, the "Sian-chi-kwan" written by Chi-kai in the Siu-shan Temple in the T'ian-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 "Nirvāna", 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
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 thoroughly 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 Budha 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 jealously 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 dhyana, 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 Siia (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 Miau-shing-teng (Surangama Samâdhi) 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 pantsal,) 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, kshanti). (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 pro-
ceeded), 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 gar-
ments besides the three, and other things in strict moderation.

With respect to food there are four rules. (1) That which
relates to the great professed 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 Dhutā 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 "bien"
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 connections. (3) Not to follow any trade or art, whether of medicine, sorcery or other persuasion. (4) To desist from all professional engagements connected with worldly learning, discussion, 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 promote 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 principles 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 practice 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 passions men (different worldly teachers) foster in themselves the growth of concupiscence (कृत्व), but if they are able to understand thoroughly the folly (sin) of such indulgences, so as not to permit their existence in their own case, this is called "Chiding 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 painted 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 कृत्व. So it was Bimbasara Raja who was born in his enemy's country as a mistress in the harem of Avamba 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 grave 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 cloudy and impure, and so create every kind of evil Karma, like the Sramaneru, (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 anything 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 (Ekashrings), who, by the power of this lust, lost his spiritual capabilities, and became the courtezan 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 (Mahan 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,
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 obscured by clouds, or when covered by the hand of the अरुः (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

* तुषा, राग, मोह, देम, अविर्कार, अपवा क्रम, कोष, वेयम, मद, मस्तर.

* 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 "harmonising 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 pansal, 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 Samādhi. 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-ke," 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’iu-en-ke" 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 straighten 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 disperse the breath there should be no rough or sudden exhalation, but gently and smoothly, and whilst the breath is passing out consider that in different parts of the body there are pulsations 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 remain 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 Yogi (Yogi) may be consulted Vivaha Puran (Vishnu Puran,) 553, &c. And also Mr. Spier's Ancient India, pp. 430, 431.
Next with respect to "breathing". There are four kinds of respiration: 1st. Windy respiration; 2nd. 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 Samādhi. 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 Samādhi, 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 "Samādhi" 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 Vatsa, 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 Mobed 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 Ferzanah Bahram, the son of Farbad: "From his usual food, the pious recluse is every day to subtract three direms, until he reduces it to ten direms weight: he is to sit in perfect solitude, and give himself up to meditation. Many of this (Sepasian) 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 Azaran or Pehlevi Māk 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 Siyā 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 Mobed Sarush in the Zerdusht Afshâr: of these two, the choice position is the following:—The devotee sits on his hams, cross-legged, passing the outside 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 Zokr-i-Mukyhub, 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 towards the right breast: on reciting the word Magar, he holds the head erect; after which he utters Yesdan, 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 Yesdan) "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 adorabile;" 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 Samrad," 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 Sarud-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, Yezdan! Yezdan! 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 Asád Avá, or "the free voice," in Hindi, Anahid; and in Arabic, Sant Mutluk, 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 Mutluk" 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 compe-
prehend in the Persian under the name of "Izad," in Arabic, by
the blessed name of "Allah," and in Hindi as "Para Brahma
Narayana," contemplates him without the intervention of Ar-
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 Maulavi 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 Murwah khab, Murdop Khass, and Sdonos, are terms applied by the Sipasiyan 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 then lies 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 Karamanhi 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 Zaranah, 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, directing 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-
"Talki, turning to instruction: that is: keep thy soul in the
"presence of God, divested of letters and sounds, whether Ara-
"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-
cceeds 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 perforn-
"med it ten times, when an evident influence was manifested;
"at the moment of the first part, called Nafi', 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-
"pletely 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—affectation 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 Ecstasy. 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 108.)

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 prepala-
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 Omnipotence. 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,—vulgar, 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 'recollect.' 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 tranquillity 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.)

*Corneius 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 ludus amoris, has posited. This doctrine is the keynote in the system of Jacob Behmen. The other is the assumption that man—the micro-cosm, 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 beam'd forth upon them from the mind itself, which diffused through their soul wonderful delight, and on this account they were called Ousadouxooi. (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 Prāṇāyāma 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 आकाश 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 Khechari,† 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 Pránáyám 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 "Om" 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 "Khechari."
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.

Prānāyāma leads to reverie or abstraction and is followed by Pratyāhāra or the suspension of the senses and the non-reception of external impressions. This state is followed by Dhārana or abstraction from breath, mind and natural wants and tranquillity from all sensual disturbances. It is the somnambulistic state which is followed by Dhyāna, the clairvoyant state. Samādhi or Nirvāna 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 Samādhi state is the culmination of the different antecedent states, and when once created, it does not disappear.

Sāṁkhya 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 Vedānta 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 Sāṁkhya Darshana, are eight-fold, viz:—1, Anima; 2, Mahima; 3, Laghimā; 4, Garima; 5, Prapti; 6, Prākāmya; 7, Vasitva; 8, Isitva. 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, cur-
ing diseases, divining unimpressed thoughts, and understanding
the language of the heart. The sixth is the power of convert-
ing old age into youth; the seventh is the power of mesmeris-
ing 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," says—"For ordinary purposes, it is well
"to divide mediumship into two distinct classes, viz, the physical
"and psychological; or perhaps, more correctly speaking, mate-
"rial 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 harmo-
"nious 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 re-
"act upwards, and to permeate the brain, more especially the
"superior or upper portions. The regions of Ideality, Subli-
"mity, Benevolence, Veneration, Causality, Eventuality, Com-
"parison, and also firmness, and constructiveness, are more or
"less excited. The current, I have mentioned, induces a pleasant, soothing effect; and a stupor, accompanied by a sensation 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 accompanied 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 principles that underlie, and overflow human nature and the physical 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 magnetic 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 affair of no account whatever, to an exploration of the mysterious enshrouding the great nebulæ 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 be the 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 Statuvolism 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-
quil, 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 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 so 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 Bhrāmarikaran, 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 Kanch-poka (beetle) on the delicate organisation of a Telá-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 recurs 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 Naturae' when suffering from an attack of mental aberration. Alexander Crudden compiled his 'Concordance' whilst insane. Some of the ablest articles in 'Aiken's Biography' 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 con-
dition 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 spiritu-
ally 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 con-
gested 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 distin-
guish 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 pharisaical 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) Layá.*

(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 Shostrás, 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) Rásásvádān, 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) Kasháya, 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, kindlest 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.

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