THE APHORISMS
OF
THE YOGA.

SANSKRIT AND ENGLISH.

PART I.

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THE APHORISMS

OF THE

YOGA PHILOSOPHY,

OF

PATANJALI

WITH

ILLUSTRATIVE EXTRACTS FROM THE COMMENTARY

BY

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PREFACE.

THE great body of Hindú Philosophy is based upon six sets of very concise Aphorisms. Without a commentary the Aphorisms are scarcely intelligible, they being designed not so much to communicate the doctrine of the particular school, as to aid, by the briefest possible suggestions, the memory of him to whom the doctrine shall have been already communicated. To this end they are admirably adapted; and, this being their end, the obscurity, which must needs attach to them in the eyes of the uninstructed, is not chargeable upon them as a fault.

For various reasons it is desirable that there should be an accurate translation of the Aphorisms, with so much of gloss as may be required to render them intelligible. A class of pandits, in the Benares Sanskrit College, having been induced to learn English, it is contemplated that a version of the Aphorisms, brought out in successive portions, shall be submitted to the criticism of these men, and, through them, of other learned Bráhmans, so that any errors in the version may have the best chance of being discovered and rectified. The employment of such a version as a class-book is designed to subserve further the attempt to determine accurately the aspect of the philosophical terminology of the East as regards that of the West.

The translation of this first portion of the *Yoga* Aphorisms has been attended with peculiar difficulties, among which it may suffice here to mention that no pandit in these days professes to teach this system. That the version should, in its present state, be found faultless, is therefore very unlikely. These pages, now submitted to the criticism of the pandits who read English, are to be regarded as proof-sheets awaiting correction. They merely *moot* the subject, on which they invite discussion.

J. R. B.

Benares College,
8*th Sept.* 1851.

THE

YOGA APHORISMS

OF

PATANJALI.

INTRODUCTION.

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

b. From such passages of scripture as this—viz.—"NÁCHIKETA having received this science [viz. the Vedánta] declared to him by Yama, and all the rules of the *yoga*, 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 what doctrine it is that is going to be entered upon.†

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* श्री गणेशाय नमः। देहार्द्धयोगशिवयोस्स श्रेयांसि तनोतु वः। दुष्प्रापमपि यत्स्मृत्या जनः कैवल्यमश्नते॥

† मृत्युप्रोक्तां नाचिकेतो ऽथ लब्ध्वा विद्यामेतां योगविधिञ्चकृत्स्नं ब्रह्मप्राप्तो विरजो ऽभूद्विमृत्युरन्यो ऽप्येवं यो विदा

The subject proposed. **अथातो योगानुशासनम्॥ १ ॥**

Aph. 1.—Now, then, the exposition of 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 as 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] *yogánuśásana*. 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:§—

ध्यात्ममेवेत्यादिश्रुतिषु मुमुक्षूणां योगविधिरनुष्ठेयत्वेन ज्ञेय तयावगम्यते ऽतो योगविधिमुपदिदिक्षुर्भगवान् पतञ्जलिश्शा स्त्रावधानाय तच्छास्त्रारम्भं प्रतिजानीते॥

* अथशब्दोऽधिकारद्योतको मङ्गलार्थश्च॥

† युक्तिर्योगस्समाधानं। युज समाधौ॥

‡ अनुशिष्यते व्याख्यायते लक्षणस्वरूपादिभिर्येन तदनुशा सनं। योगस्यानुशासनं योगानुशासनम्। तदाशास्त्रपरिस माप्तेरधिकृतं बोद्धव्यम्॥

§ को योग इत्यत आह॥

Concentration defined. योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

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 Nyáya Aphorisms No. 31—] both of the *Sánkhya* 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:†—

Condition of the soul during concentration. तदा द्रष्टुः स्वरूपे ऽवस्थानम् ॥ ३ ॥

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

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* चित्तस्यान्तःकरणस्य वक्ष्यमाणा या वृत्तयस्तासां निरोधो निवर्त्तनं योग इत्यर्थः। निवर्त्तनञ्चातीन्द्रियः प्रयत्नविशेषो वृत्तिविलयहेतुरिति ॥

† ननु वृत्तिविषयकबोधस्वरूप एव पुरुषः काष्ठाग्निवदिति

a. 'Then';—i. e. at that time.*

b. 'In the form of the spectator;'—i. e. of soul [—see *Tattwa-samása* §31—], in the form of Thought simply [without any object thought of]. 'Its state is' :—such is the force of the term *avasthána*† [rendered 'it abides,' &c.]

c. And so the definition [of Concentration] is this, that concentration is the hindering of the modifications of the internal organ [§2], which [prevention of its being modified] is the cause of the abiding in the form of soul simply.‡

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

Condition of the soul at other times.

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

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.]

a. 'At other times;'—i. e. at another time than that of Concentration. The 'modifications' are those that are to be described

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सांख्ययोगयोः सिद्धान्तो वृत्तिविलये पुरुषोऽपि नश्येत्काष्ठा-पाषेऽग्निवत्तत्तश्च योगकाले कः पुरुषार्थ इत्याकाङ्क्षायामाह ॥

* तदा तस्मिन् काले ॥

† द्रष्टुः पुरुषस्य स्वरूपे। चिन्मात्रस्वरूपे। अवस्थानं। स्थितिर्भवति ॥

‡ तथाच द्रष्टुः स्वरूपावस्थितिहेतुश्चित्तवृत्तिनिरोधो योग इति लक्षणम् ॥

§ व्युत्थानदशायां तस्य किं स्वरूपमित्यत आह ॥

[see §5]. To be 'in the same form' as these—means to consist of these. The meaning [of the whole] is this, 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, is like as if it were [itself] 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:†—

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

वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः ॥५॥

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

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

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* इतरत्र योगादन्यस्मिन्काले । वृत्तयो वक्ष्यमाणलक्षणाः । ताभिस्सारूप्यं तद्रूपत्वं । अयमर्थश्चित्ते इन्द्रियद्वारा विषयाकारेण परिणते सति पुरुषस्तदाकार इव परिभाव्यते यथा जलतरङ्गेषु चलत्सु चन्द्रश्चलन्निव भवति तद्वदिति ॥

† ननु वृत्तयो निरोद्धव्या इत्युक्तं । ताः पुनः कियत्प्रकाराः कीदृश्यो वेत्याकाङ्क्षायामाह ॥

‡ वृत्तयश्चित्तपरिणामविशेषाः । पञ्चतय्यः पञ्चप्रकाराः ।

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

These Modifications specified. प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

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. प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

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—

क्लिष्टाः क्लेशैर्वक्ष्यमाणलक्षणैराक्रान्ताः । अक्लिष्टास्तद्विपरीताः ॥

* कास्ताः पञ्च वृत्तय इत्याकाङ्क्षायामाह ॥

† स्पष्टम् ॥

‡ आसां क्रमेण लक्षणान्याह ॥

as explained in the works of the Nyáya]. 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.†

Misconception what. विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ ८ ॥

Aph. 8.—Misconception is incorrect 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.‡

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* अत्रातिप्रसिद्धत्वात् प्रमाणानां लक्षणमनुक्त्वैव विभागः कृतः। तत्रानधिगतार्थनिश्चयरूपा चित्तवृत्तिः प्रत्यक्षं प्रमाणं। व्याप्त्यादिप्रमाजन्या वृत्तिरनुमानं। योग्यशब्दजन्यः वृत्तिश्च शब्दः प्रमाणमिति ॥

† एवं प्रमाणरूपां वृत्तिं व्याख्याय विपर्ययरूपामाह ॥

‡ अतथाभूतेऽर्थे तथोत्पद्यमानं ज्ञानं विपर्ययः। यथा

b. [To illustrate this language of our author, we may here state the theory of the Understanding which he adopts, as we find it laid down in the *Vedánta Paribhásha.* 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 these; 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 regard the retina as reflecting to the intelligent principle those visible forms of which the retina itself is uncognisant; whilst the intelligent principle itself is cognisant of things visible only inasmuch as they are reflected to it by the retina. The 'modifications' are akin to Locke's 'ideas'].

शुक्तिकायां रजतज्ञानं। अतद्रूपप्रतिष्ठमिति। तस्यार्थस्य यद्रूपं न तस्मिन् रूपे प्रतिष्ठते। तस्यार्थस्य यद्रूपं न तत्प्रतिभासयतीति यावत्॥

* यथा तडागोदकं छिद्रान्निर्गत्य कुल्यात्मना केदारान् प्रविश्य तद्वदेव चतुष्कोणाद्याकारं भवति तथा तैजसमन्तःकरणमपि चक्षुरादिद्वारा घटादिविषयदेशं गत्वा घटादिविषयाकारेण परिणमते। स एव परिणामो वृत्तिरित्युच्यते॥ वेद० परि०॥

c. Doubt also—for example whether the object be a man or a post—is incorrect 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 :—†

Fanciful notions what. शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥

Aph. 9.—A fancy is [a notion] devoid of 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] *śabda-jnána.* 'That, the habit whereof is to follow this [verbal information],' 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 *Ráhu,*' and 'The soul's Thinking,'—and 'Something like the horns of a 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

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* संशयोऽप्यतद्रूपप्रतिष्ठत्वान्मिथ्याज्ञानं यथा स्थाणुर्वा पुरुषो वेति ॥

† विकल्पवृत्तिं व्याख्यातुमाह।

‡ शब्दजनितं ज्ञानं शब्दज्ञानं। तदनुपतितुं शीलं यस्य स तथोक्तः। वस्तुशून्यः प्रत्ययो विकल्प इत्यर्थः।

circumstances whether any serious error is to 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 naturâ* corresponding to the notion.' A person hearing the expression 'The head of *Ráhu*' naturally proceeds to fancy that there is some *Ráhu* to whom this head belongs;—but *Ráhu* is *all* head—being a bodiless monster who is held to cause eclipses by swallowing the sun and moon, which emerge from obscuration when they come to the end of his dissevered gullet. The notion, therefore, raised by the expression 'The head of *Ráhu*,' 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†—

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* अस्योदाहरणानि। राहोश्शिरः। पुरुषस्य चैतन्यम्। शशशृङ्गतुल्यमित्यादिज्ञानानि। बाधोत्तरमप्येतादृशज्ञानैश्शब्दज्ञानरूपो व्यवहारः क्रियत इति।

† निद्रां व्याख्यातुमाह।

Definition of sound sleep.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥

Aph. 10.—Sleep is that modification [of the internal organ] which depends on the conception of nothing.

a. Of what 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's getting everywhere the upper hand† [—to the exclusion of the other two 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§—

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* अभावप्रत्यय आलम्बनं यस्या वृत्तेस्सा तथोक्ता ॥

† एतदुक्तं भवति। या सन्ततमुद्रिक्तत्वात्तमसस्तमस विषयपरित्यागेन प्रवर्त्तते वृत्तिस्सा निद्रेति ॥

‡ अस्याश्च सुखमहमस्वाप्समिति स्मृतिदर्शनात् स्मृतेश्चानुभवव्यतिरेकेणानुपपत्तेर्वृत्तित्वम् ॥

§ स्मृतिं व्याख्यातुमाह ॥

Memory defined.

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥

Aph. 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, and dreaming.

b. Of these [modifications of the internal 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.*]

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‡—

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* प्रमाणेनानुभूतस्य योऽर्थस्यासम्प्रमोषः संस्कारद्वारेण बुद्धावारोहः सा स्मृतिः ॥

†तत्र प्रमाणविपर्य्ययविकल्पा जाग्रदवस्थाः । त एव यदानुभवबलात्प्रत्यक्षायमाणास्तदा स्वप्नः । निद्रात्वसंवेद्यमानविषया । स्मृतिश्च प्रमाणविपर्य्ययविकल्पनिद्रानिमित्ता ॥

‡ एवं वृत्तीर्व्याख्याय सोपायं निरोधं व्याख्यातुमाह ॥

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

Asceticism and mortification 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.†

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* अभ्यासवैराग्ये वक्ष्यमाणलक्षणे । ताभ्यां तासां प्रकाशप्रवृत्तिनियमरूपाणां चित्तवृत्तीनां यत्प्रतिघननं स निरोधः । स्वकारण एव चित्ते शक्तिरूपतयावस्थानम् ॥

† तत्र विषयदोषदर्शनजेन वैराग्येण तद्वैमुख्यमुत्पाद्यते । अभ्यासेनच दृढं स्थैर्यमुत्पाद्यते । इत्याभ्यां भवति चित्तवृत्तिनिरोधः ॥

d. In order to describe 'exercise' [§12] he says.*—

Ascetic effort what. तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

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 दीर्घकालनैरन्तर्यसत्कारसेवितो दृढभूमिः ॥ १४ ॥

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

a. That is to say:—it [—exercise—] is a firm ground [or state of steadfastness],—to be firm [we may remark in passing] is to be steadfast,—this [state of steadfastness] being assiduously attend-

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* अभ्यासं व्याख्यातुमाह ॥

† वृत्तिरहितस्य चित्तस्य स्वरूपनिष्ठः परिणामः स्थितिः। तस्याञ्च यत्न उत्साहः पुनः पुनस्तथात्वेन चेतसि विनिवेशनमभ्यास इत्युच्यते ॥

‡ तस्यैव विशेषमाह ॥

ed to, during a long time unintermittingly, out of the excess of regard* [which one entertains for the end to be gained].

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

Dispassion defined.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

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].

a. Object is of two kinds—'seen' *(dṛishṭa)* and 'heard of' *(ánuśravika)*. 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 *anuśrava* because it is [not first *read* by the young student, but is] listened to *(śrúyate)* 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'‡ *(ánuśravika)*.

b. What is called 'dispassion' is the reflection "These [objects —whether of this world or of the one beyond—§15. *a.*—] are *my*

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* बहुकालं नैरन्तर्येणादरातिशयेन सेव्यमानो दृढभूमिः स्थिरो भवति दार्ढ्याय भवतीत्यर्थः ॥

† वैराग्यस्य लक्षणमाह ॥

‡ द्विविधो विषयो दृष्ट आनुश्रविकश्च । दृष्ट इहैवोपलभ्यमानश्शब्दादिः । देवलोकादावानुश्रविकः । अनुश्रूयते गुरुमुखादित्यनुश्रवो वेदस्तत आगत आनुश्रविकः ॥

subjects; I am not *their* slave,"—this 'consciousness of having overcome' entertained by h m 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.

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥ १६ ॥

Aph. 16.—This [viz. 'dispassion,'] carried to the utmost is indifference regarding the 'qualities' [i. e. everything else than Soul], and this indifference arises from a knowledge of Soul [as distinguished from the 'qualities.' See Lecture on the *Sánkhya* §49].

a. 'This:'—i. e. 'dispassion,' 'carried to the utmost:'—i. e. elevated [to its utmost]. The first [degree of 'dispassion,'—see §15—] has regard to [ordinary] *objects*;—but the second [§16], has regard to the 'qualities' [from which, according to the 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].

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* तयोर्द्वयोरपि परिणामविरसत्वदर्शनाद्विगतगर्द्धस्य या वशीकारसंज्ञा मनैत वशाः नाहमेतेषां वश इति यो ऽयं विमर्शस्तद्वैराग्यमुच्यते ॥

† तस्यैव विशेषमाह ॥

‡ तद्वैराग्यं। परमुत्कृष्टं। प्रथमं वैराग्यं विषयविषयं द्वितीयन्तु गुणविषयमुत्पन्नगुणपुरुषविवेकख्यातेरेव भवति निरोधसमाधेरत्यन्तानुकूलत्वात् ॥

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,' *(samprajnáta)* and that 'in which distinct recognition is lost,'* *(a-samprajnáta).*

वितर्कविचारानन्दास्मितानुगमात्सम्प्रज्ञातः ॥ १७ ॥

Meditation, with an object.

Aph. 17.—[Meditation—of the kind called] that 'in which there is distinct recognition' [arises, in its fourfold shape,] from the attendance of (1) 'argumentation' *(vitarka)*, (2) 'deliberation' *(vichára)*, (3) 'beatitude' *(ánanda)*, and (4) 'egotism' *(asmitá)*.

a. The word 'Meditation' is required to supply the ellipsis in the aphorism.†

b. Meditation 'in which there is distinct recognition' *(samprajnáta)* is a kind of 'pondering' *(bhávaná)* 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

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* एवं योगस्य स्वरूपमुक्त्वा सम्प्रज्ञातासम्प्रज्ञातस्वरूपभेदमाह ॥

† समाधिरिति शेषः ।

‡ सम्यक् संशयविपर्ययरहितत्वेन प्रज्ञायते प्रकर्षेण ज्ञायते भाव्यस्वरूपं येन स सम्प्रज्ञातः समाधिर्भावनाविशेषः । ध्येयातिरिक्तसकलवृत्तिनिरोधस्सम्प्रज्ञातस्सबीजसमाधिरिति यावत् ॥

object, in the effort to apprehend which exclusively the meditation originates].

c. This [meditation 'in which there is distinct recognition'—§ 17—], through its division into the 'argumentative' &c., is of four kinds, viz. (1) the 'argumentative,' (2) the 'deliberative,' (3) the 'beatific,' and (4) the 'egotistical.'*

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 *(íswara)* or the twenty-five principles [—see *Tattwa-samása* §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.†

e. Among these [objects suitable for being pondered—§17 *d.*—] 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

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* स सवितर्कादिभेदाच्चतुर्विधः सवितर्कस्सविचारस्सानन्दस्सास्मितश्च ।

† भावना तावत्। भाव्यस्य विषयान्तरपरिहारेण चेतसि पुनः पुनर्निवेशनं। भाव्यश्च द्विधा ईश्वरस्तत्त्वानिच पञ्चविंशतिः। तान्यपि द्विविधानि जडाजडभेदात्। जडानि चतुर्विंशतिरजडः पुरुषः।

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' *(savichára)*.†

g. But when the 'pure element' (*sattwa*—see *Sánkhya Lecture* §50) of the Internal Organ, commingled with somewhat of [the two other elements,—viz.] 'passion' and 'darkness' [—*Sánkhya Lecture* §51 and 52], is pondered, then the meditation is [technically termed] 'beatific' (*sánanda*—§17 *c*.), because the 'pure element' then pondered, which consists in the manifestation of joy [*Sánkhya 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 'egotistical' meditation [§17. *c*.], because, here, [personal] ex-

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* तत्र यदा महाभूतेन्द्रियाणि स्थूलानि विषयत्वेनादाय पूर्वापरानुसन्धानेन भावना प्रवर्त्तते तदा सवितर्कसमाधिः ॥

† तन्मात्रान्तःकरणलक्षणं सूक्ष्मं विषयमालम्ब्य तस्य देशकालधर्म्मावच्छेदेन यदा भावना प्रवर्त्तते तदा सविचारः ॥

‡ यदातु रजस्तमोलेशानुविद्धमन्तःकरणसत्त्वं भाव्यते तदा गुणभावाच्चिच्छक्तेरसुखप्रकाशमयस्य सत्त्वस्य भाव्यमानस्योद्रेकात्सानन्दसमाधिर्भवति ॥

istence only remains, since the intellectual faculty becomes now predominent 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. *e.*] 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 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].

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* ततः परं रजस्तमोलेशानभिभूतं शुद्धं सत्त्वमालम्बनीकृत्य या प्रवर्त्तते भावना तस्यां ग्राह्यस्य सत्त्वस्य न्यग्भावात् चिच्छक्तेरुद्रेकात्सत्तामात्रावशेषत्वेन समाधिरस्मितइत्युच्यते।

† तत्र प्रथमश्चतुष्टयानुगतस्समाधिस्सवितर्कः। द्वितीयो वितर्कविकलस्सविचारः। तृतीयो विचारविकलस्सानन्दः। चतुर्थस्तद्विकलोऽस्मितामात्र इति सर्व एते सालम्बनास्समाधय इति॥

‡ असम्प्रज्ञातमाह॥

विरामप्रत्ययाभ्यासपूर्वःसंस्कारशेषोऽन्यः ॥ १८ ॥

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' *(viráma)* 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 *viráma-pratyaya;*—and what we mean by the 'exercise' *(abhyása)* 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 contra-distinguished from 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

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* विरम्यते अनेनेति विरामः। वितर्कादिचिन्तापरित्यागः। विरामश्चासौ प्रत्ययश्च विरामप्रत्ययः। तस्याभ्यासः पौनः पुन्येन चेतसि निवेशनं तत्र याकाचिद्वृत्तिरुल्लसति तस्यां नेति नेतीति नैरन्तर्येण पर्युदसनं विरामप्रत्ययाभ्यासः। तत्पूर्वकस्सम्प्रज्ञातसमाधिः।

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.†

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १९ ॥

Spurious semblances of abstract Meditation.

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

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

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* संस्कारशेषो ऽन्यः तद्विलक्षणः । असम्प्रज्ञात इत्यर्थः । न त्वत्र किञ्चिद्वेद्यं सम्प्रज्ञायत इत्यसम्प्रज्ञातो निर्बीजसमाधिः ॥

† तदेवं योगस्य स्वरूपभेदं संक्षेपेणोपायञ्चाभिधाय विस्तरेणोपायं योगाभासप्रदर्शनपूर्वकं वक्तुमुपक्रमते ।

‡ विदेहाश्च प्रकृतिलयाश्च विदेहप्रकृतिलयाः । तेषां समाधिर्भवप्रत्ययः भवसंसार एव प्रत्ययः कारणं यस्य तादृशो भवतीत्यर्थः ।

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 of 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' *(videha)*, because their body and their self-consciousness are departed [—but they are not *further* advanced towards emancipation]. And those who [going just one step further] are content with the 'egotistic' meditation [§17. *h.*] but do not discern the Supreme Soul, and whose intellect has been resolved into [the *natura naturans* which is] its cause, these are they who are called the 'resolved into nature'† *(prakritilaya)*—[See *Sánkhya Lecture*, §15 and 54].

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* अयमर्थः। आविर्भूतमात्र एव संसारे तथाविधस माधिभाजो भवन्ति। तेषां परतत्त्वादर्शनात् योगाभासो ऽयं। अतः परतत्त्वज्ञाने तद्भावनायाच्च मुक्तिकामेन यत्नो विधेय इति।

† अत्रच ये सानन्दसमाधौ बद्धधृतयस्तत्त्वान्तरं प्रधानपुरुषरूपं न पश्यन्ति ते विगतदेहाहङ्कारत्वाद्विदेहशब्दवाच्याः। येच सास्मितसमाधौ कृतपरितोषाः परं परमात्मानं न पश्यन्ति येषाञ्च चेतस्तत्कारणे लयमुपगतं ते प्रकृतिलया इत्युच्यन्ते॥

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].

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्॥ २० ॥

The genuine order of abstract Meditation.

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

a. "Of others"—i. e. of *Yogís* other than [those called] the 'unembodied' [§ 19. *c.*] and the 'resolved into nature'† [§ 19. *c.*].

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' *(śraddhá)* means a mental approval of Concentration§ [as a worthy and possible aim].

Energy.

d. 'Energy' *(vírya)* means perseverance.‖

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* तदन्येषान्तु ॥

† इतरेषां। विदेहप्रकृतिलयव्यतिरिक्तानां योगिनां॥

‡ श्रद्धादिपूर्वकः। श्रद्धादयः पूर्वं उपाया यस्य स श्रद्धादिपूर्वकस्समाधिरिति शेषः। तेच श्रद्धादय उपायोपेयभावेन प्रवर्त्तमानाः सम्प्रज्ञातस्य समाधेरुपायतां प्रतिपद्यन्ते।

§ तत्र श्रद्धा योगविषये चेतसः प्रसादः।

॥ वीर्यमुत्साहः।

Memory.

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

Meditation.

f. 'Meditation' *(samádhi)* means intentness on a single point.†

Discernment.

g. 'Discernment' *(prajná)* means thorough discrimination of that which is to be known.‡

Reason for this order of statement.

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

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—the] Meditation 'in which distinct recognition is lost' [§ 18.] is arrived at through diligent practice [§ 13.] of this ['in which there *is* distinct recog-

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* स्मृतिर्व्याख्याता।

† समाधिरेकाग्रता।

‡ प्रज्ञा ज्ञातव्यप्रविवेकः।

§ तत्र अश्रद्धावतो वीर्यं जायते योगविषये उत्साहवान् भवति सोत्साहस्यच पाश्चात्यासु भूमिषु स्मृतिरुपजायते तत्स्मरणाच्चेतस्समाधीयते समाहितचित्तश्च भाव्यं सम्यग्विजानाति।

nition' of some object pondered], and through extreme 'Dispassion'* [§ 16].

j. He next mentions the subdivisions of *Yogís*, adopting the abovementioned means, according to the difference of method adopted by them.†

तीव्रसंवेगानामासन्नः ॥ २१ ॥

Ascetics divisible according to their method of procedure.

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

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

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

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* त एते सम्प्रज्ञातसमाधेरुपायाः। तस्याभ्यासात्पराच्च वैराग्याच्चवत्यसम्प्रज्ञातः ॥

† उक्तोपायवतां योगिनामुपायभेदाज्जेदानाह ॥

‡ समाधिलाभ इति शेषः।

§ संवेगः क्रियाहेतुर्दृढतरसंस्कारः स तीव्रो येषामधिमात्रोपायानां तेषामासन्नसमाधिलाभसमाधिफलत्वासन्नं भवति शीघ्रमेव निष्पद्यत इत्यर्थः ॥

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

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥

Aph. 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].

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.'

The nine divisions of ascetics.

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*].

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* के ते तीव्रसंवेगा इत्यत आह ॥

† तेभ्य उपायेभ्यो मृदादिभेदभिन्नेभ्य उपायवतां विशेषो भवति। मृदुर्मध्योऽधिमात्र इत्युपायभेदाः। ते प्रत्येकं मृदु-

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

c. Now he mentions a method which differs from these methods in being an easy one.†

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

The devotional method.

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

a. By "the Lord" (*íśwara*) 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 ac-

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संवेगमध्यसंवेगतीव्रसंवेगभेदात्त्रिविधाः। तद्भेदेनच नव योगिनो भवन्ति। मृदूपायः। मृदुसंवेगो मध्यसंवेगः तीव्रसंवेगश्च। मध्योपायः। मृदुसंवेगो मध्यसंवेगः तीव्रसंवेगश्च। अधिमात्रोपायः। मृदुसंवेगो मध्यसंवेगः तीव्रसंवेगश्च। अधिमात्रोपाये तीव्रेच संवेगे महान् यत्नः कर्त्तव्य इति भेदोपदेशः॥

* मृदुत्वमल्पता। मध्यत्वं प्रसिद्धम्। अधिमात्रत्वमतिप्रमाणत्वमतिशयितत्वमिति यावत्॥ इति भावागणेशः॥

† इदानीमेतदुपायविलक्षणं सुगममुपायान्तरमाह॥

tions to Him, the pre-eminent guide. This 'profound devotedness' is a pre-eminent means of abstract Meditation and of the attainment of its fruits.*

The devotional method has reference to the 'Lord.'

b. It has been just stated that abstract 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].

क्लेशकर्मविपाकाशयैरपरामृष्टपुरुषविशेष ईश्वरः ॥ २४ ॥

The term 'Lord' defined.

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 &c., which will be spoken of [in the 2nd section]. 'Works'—i. e. [actions involving] merit or demerit. 'Fruits'—i. e. what ripen out of works, as birth, life, or whatever is experienced [by mortals as the consequences of their actions]. By 'deserts' are

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* ईश्वरो वक्ष्यमाणलक्षणः। प्रणिधानं तत्र भक्तिविशेषो विशिष्टमुपासनं सर्वक्रियाणामपि तत्रार्पणं विषयसुखादिकं फलमनिच्छन् सर्वाः क्रियास्तस्मिन् परमगुरावर्पयति तत्प्रणिधानं समाधेस्तत्फललाभस्यच प्रकृष्ट उपायः॥

† ईश्वरस्य प्रणिधानात्समाधिलाभ इत्युक्तं। तत्रेश्वरस्य स्वरूपं प्रमाणं प्रभावं वाचकमुपासनाक्रमं तत्फलञ्च क्रमेण वक्तुमाह॥

meant those self-continuant conditions, or tendencies [—leading to their inevitable consequences—], which take the name of *áśaya* [—from the root *śí* '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.'†

The Lord upholds all things by His mere will.

c. 'The Lord' (*íśwara*)—i. e. [—from the root *śí* '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].

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* क्लिश्नन्तीति क्लेशा अविद्यादयो वक्ष्यमाणाः। कर्म धर्माधर्मौ। विपाकाः कर्मफलानि जन्मायुर्भोगाः। आफलविपाकात् चित्तभूमौ शेरत इत्याशया वासनाख्याः संस्काराः। तैरपरामृष्टः त्रिष्वपि कालेषु न संस्पृष्टः।

† पुरुषविशेषः। अन्येभ्यः पुरुषेभ्यो विशिष्यत इति विशेषः।

‡ ईश्वरः। ईशनशीलः। इच्छामात्रेण सकलजगदुद्धरणक्षम इति स्वरूपमीश्वरस्येति॥

§ एवमीश्वरस्य स्वरूपमभिधाय प्रमाणमाह॥

तत्र निरतिशयं सर्वज्ञबीजम्॥ २५॥

Proof that there is such a Being as the Lord.

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

a. 'In Him'—i. e. in that divine Being. The germ of omniscience is the less or more of the knowledge of the past, the future, &c. This is the germ, because like a germ it is the root [of what springs from it]. This [knowledge which in others is less or more] in Him, is infinite, or reaches its extreme limit. [And it is held to be a fair inference that Knowledge reaches the limit of Omniscience *somewhere*], for, properties that are capable of degrees, such as Parvitude and Magnitude, are [in particular instances] seen to have reached their extreme limits,—Parvitude, for example, in an Atom, and pre-eminent Magnitude in the Ether. So too Knowledge and the like, properties of the intellect, are seen admitting of degrees. They reach their extreme limit *somewhere*, and He in whom they are infinite is the Lord.*

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

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* तत्र। तस्मिन् भगवति। सर्वज्ञत्वस्य यद्बीजं अतीतानागतादिग्रहणस्याल्पत्वं महत्त्वञ्च मूलत्वात् बीजमिव बीजं। तत्तत्र निरतिशयं काष्ठाप्राप्तं। दृष्टाह्यल्पत्वमहत्त्वादीनां धर्माणां सातिशयानां काष्ठाप्राप्तिर्यथा परमाणावल्पत्वस्य आकाशेच परममहत्त्वस्य। एवं ज्ञानादयोऽपि चित्तधर्मास्तारतम्येन परिदृश्यमानाः क्वचिन्निरतिशयतामासादयन्ति यत्रचैते निरतिशयास्स ईश्वर इति॥

† एवमीश्वरस्य स्वरूपं प्रमाणञ्चाभिधाय प्रभावमाह॥

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात्॥ 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 Brahmá, &c. He [the Lord] is the preceptor, or instructor; for *He* is not bounded by time, since He is without beginning,—and *these*, on the other hand, *are* limited by time because they *had* a beginning.*

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

तस्य वाचकः प्रणवः॥ २७ ॥

The mystical name of the Lord.

Aph. 27. His name is Glory.

a. 'His,'—i. e. of the Lord as thus defined [§24], the name, or appellation, is 'Glory' *(praṇava)*, [which is the technical term employed in speaking of the mystical name] '*Om.*'‡

b. And of the two [—i. e. of the Lord and this name—] the relation, as 'denoted and denoter,' is eternal. It is convention-

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* पूर्वेषां। आद्यानां ब्रह्मादीनामपि स गुरुरुपदेष्टा यतस्स कालेनानवच्छिद्यते अनादित्वात्। तेषां पुनरादिमत्त्वादस्ति कालेनावच्छेदः॥

† एवं प्रभावमुक्तोपासनोपयोगाय वाचकमाह॥

‡ इत्थमुक्तस्वरूपस्य तस्येश्वरस्य वाचकोऽभिधायकः प्रणव ओङ्कारः।

ally *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.*]

तज्जपस्तदर्थभावनम्॥ २८ ॥

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.§

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* तयोश्च वाच्यवाचकभावलक्षणस्सम्बन्धो नित्यः। सङ्केतेन प्रकाश्यते नतु केनचित्क्रियते। यथा पितृपुत्रयोर्विद्यमानस्सम्बन्धो ऽस्यायं पितास्यायं पुत्र इति केनचित्प्रकाश्यते॥

† उपासनामाह॥

‡ तस्य सार्द्धत्रिमात्रस्य प्रणवस्य जपो यथावदुच्चारणं तद्वाच्यस्येश्वरस्य भावनं पुनःपुनश्चेतसि निवेशनं एकाग्रताया उपायो ऽतस्समाधिसिद्धये योगिना प्रणवो जप्यस्तदर्थश्च भावनीय इत्युक्तं भवति॥

§ उपासनायाः फलमाह॥

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २९ ॥

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 possessed 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.‡

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* प्रतीपं विपरीतं अञ्चति विजानातीति प्रत्यक्। स चासौ चेतनश्चेति प्रत्यक्चेतनो विद्वान् पुरुषः। तस्य अधिगमो ज्ञानं स्वरूपतोऽस्य भवति।

† अन्तराया वक्ष्यमाणास्तेषामभावः शक्तिप्रतिबन्धो भवति ॥

‡ अथ के ते ऽन्तराया इत्याशङ्कायामाह ॥

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

The obstacles of the ascetic.

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.*

Sickness.

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

Languor.

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

Doubt.

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

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* नवैते रजस्तमोवशात् प्रवर्त्तमानाश्चित्तस्य विक्षेपा भवन्ति। तैरेकाग्रताविरोधिभिश्चित्तं विक्षिप्यत इत्यर्थः ॥

† तत्र व्याधिर्धातुवैषम्यनिमित्तो ज्वरादिः ॥

‡ स्त्यानमकर्मण्यता चित्तस्य ॥

§ उभयकोट्यालम्बनं विज्ञानं संशयः। योगस्साध्यस्याद्वा नवेति ॥

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

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

Addiction to objects. *g.* 'Addiction to objects' *(avirati)* is a greediness consisting in attachment of the mind to objects of sense.‡

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

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

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

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* प्रमादोऽननुष्ठानशीलता समाधिसाधने औदासीन्यम्॥

† आलस्यं कायचित्तयोर्गुरुत्वं योगविषये प्रवृत्त्यभावहेतुः॥

‡ अविरतिश्चित्तस्य विषयसम्प्रयोगात्मा गर्द्धः॥

§ भ्रान्तिदर्शनं शुक्तिकायां रजतत्ववद्विपर्ययज्ञानम्॥

‖ अलब्धभूमिकत्वं कुतश्चिन्निमित्तात्समाधिभूमेरलाभ असम्प्राप्तिः॥

¶ अनवस्थितत्वं लब्धायामपि समाधिभूमौ चित्तस्यतु तत्राप्रतिष्ठा॥

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† :—

दुःखदौर्मनस्याङ्गमेजयत्वश्वासविक्षेपसहभुवः ॥ ३१ ॥

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.‖

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* एते समाधेरेकाग्रताया यथायोगं प्रतिपक्षत्वादन्तराया इत्युच्यन्ते ॥

† चित्तविक्षेपकारकानन्यानप्यन्तरायान् प्रतिपादयितुमाह ॥

‡ कुतश्चिन्निमित्तादुत्पन्नेषु विक्षेपेषु एते दुःखादयः प्रवर्त्तन्ते ॥

§ तत्र दुःखं चित्तस्य रागजः परिणामो बाधनालक्षणो यद्बाधात् प्राणिनस्तदपघाताय प्रवर्त्तन्ते ॥

॥ दौर्मनस्यं बाह्याभ्यन्तरैः कारणैर्मनसश्चाञ्चल्यम् ॥

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

Sighing. *e.* 'Sighing' *(śwása)* is an excessive entrance of air into the body. An excessive expiration of air from the body, is what is meant by *praśwása.*†

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

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

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

Means of combating distractions. *Aph.* 32.—For the prevention thereof let one truth be dwelt upon.

a. For the prevention, or hindrance, of these distractions, one should dwell upon, or again and again confine the attention, to

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* अङ्गमेजयत्वं सर्वाङ्गीणो वेपथुरासनमनस्स्थैर्ययोर्बाधकः ॥

† श्वासो देहान्तर्वायोरधिकः प्रवेशः । प्रश्वासो देहाद्बायोरधिकनिर्गमः ॥

‡ त एते विक्षेपैस्सह प्रवर्त्तमाना यथोदिताभ्यासवैराग्याभ्यां निरोद्धव्या इत्येषामुपदेशं ॥

§ सोपद्रवविक्षेपप्रतिषेधार्थमुपायान्तरमाह ॥

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.†

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्॥ ३३॥

Amiable habits recommended.

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

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

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* तेषां विक्षेपाणां प्रतिषेधार्थं निषेधार्थमेकस्मिन् कस्मिंश्चिदभिमते तत्त्वे अभ्यासश्चेतसः पुनःपुनर्निवेशनं कुर्य्यात् यद्बलात् प्रत्युदितायामेकाग्रतायां विक्षेपाः प्रशममुपयान्ति।

† इदानीं चित्तसंस्कारापादकपरिकर्मकथनपूर्वकमुपायान्तरमाह॥

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 benevo-

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* मैत्री सौहार्दं। करुणा कृपा। मुदिता हर्षः। उपेक्षा औदासीन्यं। एता यथाक्रमं सुखितेषु दुःखितेषु पुण्यवत्सु अपुण्यवत्सु च विभावयेत्। तथाहि। सुखितेषु साध्वेषां सुखित्वमिति मैत्रीं कुर्य्यान्नत्वीर्ष्याम्। दुःखितेषु कथन्नु नामैषां दुःखविमुक्तिः स्यादिति कृपामेव कुर्य्यान्न तटस्थ्यं। पुण्यवत्सु च पुण्यानुमोदनेन हर्षं कुर्य्यान्नतु किमेते पुण्यवन्त इति द्वेषं। अपुण्यवत्सुचौदासीन्यमेव भावयेन्नानुमोदनं न द्वेषम्॥

† सूत्रे सुखदुःखादिशब्दैस्तद्वन्तः प्रतिपादिताः। तदेवं मैत्र्यादिपरिकर्मणा चित्ते प्रसीदति सुखेन समाधेराविर्भावो भवति॥

lence, &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, through its composure [and freedom from distraction], the mind [the more readily] becomes concentrated on one point.*

d. He mentions another expedient.†

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

Another expedient for combating distraction.

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

Regulation of 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 men-

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* परिकर्मचैतद्वाह्यं कर्म। यथा गणिते मिश्रकादिव्यवहारगणितनिष्पत्तये सङ्कलितादिकर्मोपकारकत्वेन प्रधानकर्मनिष्पत्तये प्रभवति एवं द्वेषरागादिप्रतिपक्षभूतमैत्र्यादिभावनया समुत्पादितप्रसादं चित्तं सम्प्रज्ञातादिसमाधियोग्यं सम्पद्यते। रागद्वेषावेव मुख्यतया विक्षेपमुत्पादयतः। तौ चेन्मूलमुन्मूलितौ स्यातां तदा प्रसन्नत्वान्मनसो भवत्येवैकाग्रता॥

† उपायान्तरमाह॥

tioned 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 [*práṇáyáma*], being of three descriptions according to the distinction of 'expiration' *(rechaka)*, 'inspiration' *(púraka)*, and 'restraining' *(kumbhaka)*, causes steadiness of the mind, and its concentration in a single direction.*

b. He states another means of steadiness.†

विषयवती वा प्रवृत्तिरुत्पन्ना स्थितिनिबन्धिनी ॥ ३५ ॥

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.§

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* प्राणस्य प्रच्छर्दनं वमनं रेचनमिति यावत्। विधारणं कुम्भकं। तच्चार्थात् पूरकानन्तरं। रेचकोत्तरं पूरकं विना विधारणासम्भवात्। तदेवं रेचकपूरककुम्भकभेदेन त्रिविधः प्राणायामश्चित्तस्य स्थितिमेकाग्रतां निबध्नाति ॥

† स्थितिनिबन्धान्तरमाह ॥

‡ मनस इति वाक्यशेषः ॥

§ विषया गन्धरसरूपस्पर्शशब्दास्ते विद्यन्ते फलत्वेन यस्यां

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 the 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.†

विशोका वा ज्योतिष्मती ॥ ३६ ॥

Another expedient.

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

a. To complete the aphorism, we must supply 'an immediate

सा विषयवतो प्रवृत्तिः प्रकृष्टा साक्षात्काररूपा वृत्तिः। सा चोत्पन्ना मनसस्स्थैर्यं करोति ॥

* तथाहि। नासाग्रे चित्तं धारयतो दिव्यगन्धसंविदुपजायते। तादृश्येव जिह्वाग्रे रससंवित्। तालुवग्रे रूपसंवित्। जिह्वामध्ये स्पर्शसंवित्। जिह्वामूले शब्दसंवित्। तदेवं तत्तदिन्द्रियद्वारेण तस्मिन् तस्मिन् दिव्ये विषये जायमाना संवित्चित्तस्यैकाग्रताया हेतुर्भवति ॥

† एवंविधमेवोपायान्तरमाह ॥

cognition, being produced, may serve as a cause of the steadiness of the mind.'*

b. 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 *Sánkhya 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].

Dwelling on the inner light of the heart.

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

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* प्रवृत्तिरुत्पन्ना चित्तस्य स्थितिनिबन्धिनीति वाक्यशेषः ॥

† अत्र ज्योतिःशब्देन सात्त्विकः प्रकाश उच्यते। स प्रशस्तो भूयानतिशयवांश्च विद्यते यस्यां सा ज्योतिष्मती प्रवृत्तिः ॥

‡ विशोका विगतसुखमयसत्त्वाभ्यासबलात् शोको रजः-परिणामरूपो यस्याः सा चेतसः स्थितिनिबन्धिनी ॥

§ अयमर्थः। हृत्पद्मपुटमध्ये प्रशान्तकल्लोलक्षीरोदधि-

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].

वीतरागविषयं वा चित्तम्॥ ३७॥

Dwelling on admirable examples.

Aph. 37.—Or the thought, taking as its object some one devoid of passion, [may find what will serve as a cause of the steadiness of the mind].

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

b. 'Devoid of passion,' i. e., who has abandoned all desire for objects of sense,—like Sanaka and others. [The mind, we repeat, may be steadied by the expedients previously mentioned,] or the thoughts of the Yogí, 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.‡

प्रथं चित्तसत्त्वं भावयतः प्रज्ञालोकात् सर्ववृत्तिक्षये चेतसः स्थैर्यमुत्पद्यत इति॥

* उपायान्तरप्रदर्शनद्वारेण सम्प्रज्ञातसमाधेर्विषयं दर्शयति॥

† मनसः स्थितिनिबन्धनम्भवतीति वाक्यशेषः॥

‡ वीतरागः परित्यक्तविषयाभिलाषसनकादिः। तद्विषयकं वा योगिचित्तं निबद्धं भवति विरक्तचित्तस्य भावनया विरक्तं चित्तं दृढस्थितये भवतीत्यर्थः॥

c. He mentions another expedient of this description.*

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥

Recourse had to dreaming and sleeping.

Aph. 38.—Or the dwelling on knowledge [that presents itself] in dream, or in sleep, [may serve as a cause of the steadiness of the mind].

Dreaming defined.

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

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

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

d. Since [different] men have different tastes, on whatever thing the Yogí places his faith, by meditating on that same thing he may attain what he wants [—viz. steadiness of mind]:—in order to declare this, he states as follows.‖

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* एवंविधमुपायान्तरमाह ।

† प्रत्यस्तमितबाह्येन्द्रियवृत्तेः मनोमात्रेणैव यत्र भोक्तृत्वमात्मनः स स्वप्नः ॥

‡ निद्रा उक्तलक्षणा ॥

§ स्वप्नालम्बनं निद्रालम्बनं वा ज्ञानमालम्ब्यमानं चेतसः स्थितिं करोति ॥

‖ नानारुचित्वात्प्राणिनां यस्मिन् कस्मिंश्चिद्वस्तुनि यो

यथाभिमतध्यानाद्वा ॥ ३९ ॥

Anything you please may be dwelt upon to steady the mind.

Aph. 39.—Or [the steadying of the mind may be effected] by pondering anything that one approves.

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

The fruit of meditation.

b. Having thus exhibited the means [of accomplishing meditation], in order to exhibit the fruits, he proceeds to remark.†

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४० ॥

To apprehend the infinitely small or 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 subtile objects, unresisted mastery as far as the Atoms;—that is to say, his mind, in [dealing with] subtile objects, even as far as the Atoms [which elude the cognizance of ordinary perspicacity], is nowhere baffled. In like

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गिनः श्रद्धा भवति तस्य ध्यानेनापि भवतीष्टसिद्धिरिति प्रतिपादयितुमाह ॥

* यथाभिमते वस्तुनि बाह्ये चन्द्रादावाभ्यन्तरे नाडीचक्रादौ वा भाव्यमाने चेतः स्थिरीभवति ॥

† एवमुपायान् प्रदर्श्य फलप्रदर्शनार्थमाह ॥

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.*

b. Of the mind thus by these methods rectified, what is the aspect [or actual condition]? To this he replies.†

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनतापत्तिः ॥ ४१ ॥

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

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

a. That is to say—to that [mind] whose 'modifications' [§ 5.]

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* एभिरुपायैश्चित्तस्थैर्यमावयतो योगिनः सूक्ष्मविषयभावनाद्वारेण परमाणवन्तो वशीकारोऽप्रतिघातरूपो जायते क्वचित् परमाणुपर्यन्ते सूक्ष्मे विषये अस्य मनो न प्रतिहन्यत इत्यर्थः। एवं स्थूलमाकाशादिपरममहत्त्वपर्यन्तमावयतो न क्वचिच्चेतःप्रतिघात उत्पद्यते किन्तु सर्वत्र स्वातन्त्र्यमवतीत्यर्थः ॥

† एवमेभिरुपायैस्कृतस्य चेतसः कीदृशं रूपमवतीत्याह ॥

have disappeared, which has repelled all modifications *except* that which has to be pondered,—which has accomplished that concentration 'in which there is distinct recognition'* [of a single object to the exclusion of all others,—§ 17.].

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

c. 'To it [—the thought—] intent on any one [of these §41, *b.*—]there occurs a tingeing thereby.' By 'being intent thereon' we mean attending to that alone. 'A tingeing 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 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.*]

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* क्षीणा वृत्तयो यस्य तस्य निरुद्ध्येयातिरिक्तवृत्तेः सम्पन्नसम्प्रज्ञातयोगस्येत्यर्थः ॥

† ग्रहीत्रग्रहणग्राह्येषु पुरुषेन्द्रियभूतेषु ॥

‡ तत्स्थतदञ्जनतापत्तिः। तत्स्थत्वं तदेकाग्रता। तदञ्जनता तन्मयत्वं। तथाविधा समापत्तिः तद्रूपपरिणामो भवतीत्यर्थः ॥

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].

शब्दार्थज्ञानविकल्पैस्संकीर्णा सवितर्का ॥ ४२ ॥

The first stage of the mind properly intent.

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

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

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* दृष्टान्तमाह । अभिजातस्य निर्मलस्य मणेः स्फटिकादिमणेः तत्तद्रूपाश्रयवशात् तत्तद्रूपापत्तिः । एवं निर्मलस्य चित्तसत्त्वस्य तत्तद्भावनीयवस्तूपरागात् तत्तद्रूपापत्तिः ।

† ग्राह्यग्रहणग्रहीतृष्विति व्यत्यासेन योजनीयं यतः प्रथमं ग्राह्यनिष्ठ एव समाधिरिति ॥

‡ इदानीमुक्ताया एव समापत्तेश्चतुर्विधभेदमाह ॥

§ श्रोत्रेन्द्रियग्राह्यः स्फोटो वा शब्दः ।

b. The 'Meaning' i. e. the thing meant by a sound or word] is a genus [—such as 'cow,' 'horse,'—] &c.,* [see *Sáhitya Darpaṇa* §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 §17. *g*].

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].

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* अर्थो जात्यादिः ।

† ज्ञानं सत्त्वप्रधाना बुद्धिवृत्तिः ।

‡ विकल्प उक्तलक्षणः ।

§ तैरसङ्कीर्णा । यस्यामेते शब्दादयः परस्पराध्यासेन विकल्परूपेण त्रयः प्रतिभासन्ते गौरिति शब्दो गौरित्यर्थो गौरिति ज्ञानमित्यनेनाकारेण सा सवितर्का समापत्तिरित्युच्यते ।

‖ उक्तलक्षणविपरीतां निर्वितर्कामाह ।

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४३ ॥

The second stage of the mind properly intent.

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 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:†—

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* स्मृतेः। शब्दार्थसङ्केतस्मृतेः। परिशुद्धिरपगमस्तस्यां सत्यां स्वरूपशून्येव अर्थमात्रनिर्भासा ध्येयार्थमात्रावगाहिनी विकल्पशून्या समापत्तिर्निर्वितर्कसंज्ञेत्यर्थः।

† भेदान्तरं प्रतिपादयितुमाह ॥

एतयैव सविचारानिर्विचाराच सूक्ष्मविषया व्याख्याता ॥ ४४ ॥

The third and fourth stages of the mind properly intent.

Aph. 44.—Just by this [mental affection under the two aspects explained in Aphorisms 42 and 43], that which is [technically termed] 'deliberative' *(sa-vichára)*, and [that termed] 'non-deliberative' *(nir-vichára)*, 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 apart from any such question, but yet as qualified by the characters of space and time, &c. That [on the

* एतयैव सवितर्कनिर्वितर्करूपया स्थूलविषयकसमापत्त्या सूक्ष्मविषयापि सविचारनिर्विचाररूपसमापत्तिद्वयी व्याख्याता।

other hand] is [called] the 'non-deliberative' [§44], in which the 'subtile object,' in the shape of the Subtile Elements or the Organs, independently of the properties of space and time, &c., is presented simply as the thing itself. It is of this [pair of mental modifications] alone that the objects are 'subtile'* [—and not of the other pair,—see §44. *a*].

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

सूक्ष्मविषयत्वञ्चालिङ्गपर्यवसानम्॥ ४५॥

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

a. This fact that has been mentioned of the 'deliberative' and the 'non-deliberative' mental affections [§44], that their object is a 'subtile' one [§44. *b.*], ends with the Indissoluble,—meaning, by the 'Indissoluble,' Nature, [that primordial principle—see Sánkhya Lecture §7—] which is nowhere resolved [into any thing underlying it],—or which [to take another etymological

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* कीदृशी सूक्ष्मविषया। सूक्ष्मस्तन्मात्रेन्द्रियादिर्विषयो यस्यासा तथोक्ता। एतेन पूर्वस्यां स्थूलविषयत्वं प्रतिपादितम्भवति सा हि महाभूतालम्बना। शब्दार्थज्ञानविकल्पविषयत्वेन तद्रहितत्वेनच देशकालधर्माद्यवच्छिन्नः सूक्ष्मोऽर्थः प्रतिभाति यस्यां सा सविचारा। देशकालधर्मादिरहितो धर्मिमात्रतया सूक्ष्मोऽर्थस्तन्मात्रेन्द्रियरूपः प्रतिभाति यस्यां सा निर्विचारेत्यर्थः। अस्या एव सूक्ष्मविषयाः।

† किम्पर्यन्तसूक्ष्मविषय इत्याह।

explanation] declares or suggests nothing. It is at this point that 'the having a subtile object' ceases* [—seeing that, beyond this, there exists nothing more subtile lying further back].

b. To explain:—in the modification of the Qualities there arise four divisions—(1) that which has a diversified character, (2) that which has an undiversified character, (3) that which merely has a character, and (4) that which has not a character. [By] 'that which has a diversified character' *(viśishṭa-linga)* [is meant] the [gross] elements [Sánkhya Lecture §33]. [By] 'that which has an undiversified character' *(aviśishṭa-linga)* is meant the subtile elements and the organs [S. L. §25]. [By] 'that which merely has a character' *(linga-mátra)* is meant Intellect [S. L. §8]. [By] 'that which has not a characteristic attribute' *(alinga)* 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 एव सबीजस्समाधिः॥ ४६ ॥

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* सविचारनिर्विचारयोस्सूक्ष्मापत्त्योर्यत्सूक्ष्मविषयत्वमुक्तं तदलिङ्गपर्यवसानं। न क्वचिल्लीयते न वा किञ्चिल्लिङ्गयति गमयतीत्यलिङ्गं प्रधानं। तत्पर्यन्तं सूक्ष्मविषयत्वमिति।

† तथाहि। गुणानां परिणामे चत्वारि पर्वाणि विशिष्टलिङ्गमविशिष्टलिङ्गं लिङ्गमात्रमलिङ्गञ्चेति। विशिष्टलिङ्गं भूतानि। अविशिष्टलिङ्गं तन्मात्रेन्द्रियाणि। लिङ्गमात्रं बुद्धिः। अलिङ्गं प्रधानमिति नातः परं सूक्ष्ममस्तीत्युक्तं भवति।

‡ एतासां समापत्तीनां प्रकृते प्रयोजनमाह॥

What the aforesaid mental affections constitute.

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

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

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

निर्विचारवैशारद्ये ऽध्यात्मप्रसादः ॥ ४७ ॥

The fruit of this.

Aph. 47.—When wisdom has come, through the 'non-deliberative' [mental affection], there is spiritual clearness.

a. What we mean by 'non-deliberative' has been already explained‡ [—§44].

b. 'Wisdom' here stands for 'purity'.§

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* ता एवोक्तलक्षणास्समापत्तयः । सह बीजेन आलम्बनेन वर्त्तत इति सबीजः सम्प्रज्ञातः समाधिरुच्यते सर्वासां सालम्बनत्वात् ॥

† अथेतरासां समापत्तीनां निर्विचारफलकत्वान्निर्विचारायाः फलमाह ॥

‡ व्याख्यातं निर्विचारत्वम् ॥

§ वैशारद्यं नैर्मल्यम् ॥

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 subtile one, [is the superior]. In respect of this again the 'non-deliberative' [where the object is subtile, 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 subtile 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.†

ऋतम्भरा तत्र प्रज्ञा ॥ ४८ ॥

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

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* सवितर्कां स्थूलविषयामपेक्ष्य निर्वितर्कायाः प्राधान्यं। ततोऽपि सूक्ष्मविषयायाः सविचारायाः। ततोऽपि निर्विचारायाः। तस्यास्तु प्रकृष्टाभ्यासवशाद्वैशारद्ये नैर्मल्ये सति अध्यात्मप्रसादः। आत्मनि बुद्धौ वर्त्तत इत्यध्यात्मं। तादृशः प्रसादस्समुपजायते। एतदेव चित्तस्य वैशारद्यं यत् स्थितौ दार्ढ्यमिति ॥

† तस्मिन् सति किम्भवतीत्याह ॥

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 c'earness* has been attained, this [true knowledge] takes place.†

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

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

श्रौतानुमानप्रज्ञाभ्यां सामान्यविषयाविशेषार्थत्वात्॥ ४७॥

This knowledge differs from ordinary knowledge.

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 [*τεκμηρίον*] 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].

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* ऋतं सत्यं बिभर्त्ति कदाचिदपि न विपर्ययेणाक्रान्तं भवति सा ऋतम्भरा प्रज्ञा॥

† तत्र। अध्यात्मप्रसादे सति भवतीत्यर्थः।

‡ तस्माच्च प्रज्ञालोकात्सर्वं यथावत्पश्यन् योगी प्रकृष्टं योगं प्राप्नोति॥

§ अस्याः प्रज्ञान्तराद्वैलक्षण्यमाह॥

‖ श्रौतमागमज्ञानम्। अनुमानमुक्तलक्षणं। ताभ्यां या

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 objects;—that is to say, [it differs from them] because its object is the individual 'subtile element' or the individual Soul itself.* [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. The states the [especial] fruit of this correct knowledge.‡

तज्जस्संस्कारो ऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥

One train of thought with one object, is to put an end to all other trains.

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

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जायते प्रज्ञा सा सामान्यविषया। नहि शब्दलिङ्गयोरिन्द्रियवद्विशेषप्रतिपत्तौ सामर्थ्यं ॥

* इयं पुनर्निर्विचारवैशारद्यसमुपेता समाधिप्रज्ञा ताभ्यां प्रज्ञाभ्यां विलक्षणा विशेषविषयत्वात्। विशेषः भूतसूक्ष्मगतः पुरुषगतो वा विषयो यस्य तत्त्वादित्यर्थः ॥

† किञ्चास्यां सूक्ष्मव्यवहितविप्रकृष्टस्य वस्तुनो लोकप्रत्यक्षेण ग्रहणमस्तीति ॥

‡ अस्याः प्रज्ञायाः फलमाह ॥

trains, whether they arise during relaxation or concentration;—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:—†

तस्यापि निरोधे सर्वनिरोधान्निर्बीजस्समाधिः ॥ ५१ ॥

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

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

a. On the removal, i. e. on the dissolution, of this also,—i. e. of the meditation where there is distinct recognition of an object [§17],—when all the modifications of the mind [§5] have been resolved into their causes [or sources—as a jar, when broken, is resolved into the earth which it was made of—], so that there arises merely a continuous train [of thought self-reproductive], thereupon, as there is nothing but the 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.‡

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* तया प्रज्ञया जनितो यस्संस्कारस्सोऽन्यान्व्युत्थानजान् समाधिजांश्च संस्कारान्प्रतिबध्नाति स्वकार्यकरणाच्छमान्करोतीत्यर्थः। अतस्तामेव प्रज्ञामभ्यसेदित्युक्तं भवति ॥

† एवं सम्प्रज्ञातसमाधिमभिधायासम्प्रज्ञातं वक्तुमाह ॥

‡ तस्यापि सम्प्रज्ञातस्यापि निरोधे प्रविलये सति सर्वासां चित्तवृत्तीनां स्वकारणे प्रविलयाद्या या संस्कारमात्रा वृत्ति-

Recapitulation.

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

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रुदेति तस्यां नेति नेति केवलं पर्युदसनान्निर्बीजस्समाधिरा-
विर्भवति यस्मिन् सति पुरुषः स्वरूपनिष्ठश्शुद्धः केवलो मुक्त
इत्युच्यत इति ॥

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 Bhojarájá, on the Aphorisms of Patanjali's System of the Yoga.†

Remarks. *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 Náchiketa

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* तदत्राधिक्षतस्य योगस्य लक्षणं चित्तवृत्तिनिरोधपदानां व्याख्यानं अभ्यासवैराग्यलक्षणं तस्योपायद्वयस्य स्वरूपं भेदञ्चाभिधाय सम्प्रज्ञातासम्प्रज्ञातभेदेन योगस्य मुख्यामुख्यभेदमुक्त्वा योगाभासप्रदर्शनपूर्वकान् विस्तरेणोपायान् प्रदर्श्य सुगमोपायप्रदर्शनपरतयेश्वरस्य स्वरूपप्रमाणप्रभाववाचकोपासनाक्रमतत्फलानि निर्णीय चित्तस्य विक्षेपान् तत्सहभुवश्च दुःखादीन् विस्तरेण च तत्प्रतिषेधोपायानेकतत्त्वाभ्यासमैत्र्यादीन् प्राणायामादीन् सम्प्रज्ञातासम्प्रज्ञातपूर्वरङ्गभूतविषयवतीप्रवृत्तिरित्यादीनाख्यायोपसंहारद्वारेण समापत्तीस्सलक्षणाः सफलाः स्वस्वविषयसहिताश्चोक्त्वा सम्प्रज्ञातासम्प्रज्ञातयोरुपसंहारमभिधाय सबीजपूर्वको निर्बीजस्समाधिरिति व्याख्यातो योगपादः ॥

† इति श्रीमहाराजाधिराजश्रीभोजराजदेवविरचितायां पातञ्जलयोगशास्त्रस्सूत्रवृत्तौ प्रथमः समाधिपादः समाप्तः ॥

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 are told [§2], implies the hindering of the modifications of the thinking principle. All the six Hindú 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 differ, at least in appearance, more widely than in their treatment of the Subjective. The Vedánta denies reality—or most grudgingly allows any thing of reality—to the Objective. The Nyáya accords to it a reality co-ordinate with that of the Subject, giving impartially the name of Substance to both. The Sánkhya 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 Sánkhya comes even nearer than the Vedánta to Bishop Berkeley. The Yoga, as far as we have seen, concurs with the Sánkhya 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 *(átman)*—call it Soul, or Spirit,—as a self-dependant reality. The only dispute here is, whether Soul, or Spirit, is one or manifold. The Vedánta 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 Vedánta, 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 Sánkhya urges the objection that if Soul were but one, then all would be happy when one is happy, all would die, when one died, and so on, which is contrary to experience, [Sánkhya Lecture §48 and 45]. But, whether Soul be one or manifold, every one of the systems holds it to be self-dependant. Soul is the

substance—beneath which there stands nothing;—and the pity, in the estimation of Hindú 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 *(íśwara)* in whom the good qualities belonging to man reach their limit, the Yoga, hence named the *seśwara sánkhya,* differs from the Sánkhya of Kapila, which is known as the *niríśwara.*

h. As the ascetic is exposed to obstacles, these are discussed by Patanjalí [§ 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.