



THE YOGA-DARSHANA

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COMPRISING
THE SŪTRAS OF PATAÑJALI—WITH
THE BHĀṢYA OF VYĀSA

TRANSLATED INTO ENGLISH
WITH NOTES

BY
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DEDICATED TO THE
SACRED MEMORY OF MY WIFE
INDUMATĪ DEVĪ
WHO WAS INTIMATELY CONNECTED
WITH THE PREPARATION OF
THE EARLIER VERSION

PREFACE

THIS revised and entirely re-written translation is presented before the world of scholars, in liquidation of the fourth, and I hope, the last debt due from me. This is the last of my works which I myself regarded as imperfect; and it was therefore due to the scholarly world that it should be revised. I got the requisite opportunity for fulfilling this obligation when the Theosophical Publishing House asked me to revise the work for its second edition. It was a source of satisfaction to me that imperfect as it was, the first edition had secured enough readers to render it 'out of stock,' though in twenty-five years. In this revised edition, I have made the work as good as it lay in my power to make it. I trust and hope that readers of this work will be more numerous than those of the first edition, and they will also derive greater benefit from it.

The *Yoga-bhāṣya* is an admittedly obscure and difficult text. There may be some people, therefore, who may not have the courage to

read through it. For their benefit a brief *resume* of the teachings is here appended.

'Yoga' has been defined as the *nirodha* 'inhibition' of the *vrtti* 'function' of the *chitta* 'Mind,' brought about by 'Practice' and 'Freedom from Attachment'. In reality, the 'chitta' of the original is something different from 'mind,' and 'nirodha,' by which is meant 'withdrawal' or 'inhibition,' is different from 'control'. But all the accurate renderings of the definition that have been attempted in English have only helped to make the original less intelligible. This 'inhibition' or 'control' of the 'mind' becomes *yoga* only when the 'mind' is so far 'inhibited' that the presiding Spirit becomes free from its shackles and abides in its own pure nature.

The 'functions' or 'operations' of the Mind are fivefold—Right Cognition, Misconception or Wrong Cognition, Fancy, Sleep-cognition, and Remembrance. Right Cognition is of three kinds—Perceptual, Inferential and Verbal. Wrong Cognition is mistaken conviction brought about by some defect either in the cognitive agency or in the cognised object. Fancy is distinguished from Wrong Cognition by the fact that, while the latter is rectified by subsequent Right Cognition, the former is such that it persists

all through wordly existence, just as tenaciously as any ordinary cognition; to this class belong all those popular errors of regarding sentience as a *quality* of the Spirit and so on. Remembrance is cognition brought about by impressions left by previous cognitions. By 'Sleep'-cognition is meant the cognition of pleasure, etc., that we have during sound sleep.

Yoga, 'Communion' is of two kinds—unconscious or *abstract*, and conscious or *concrete*. In *Concrete* Communion, the object meditated upon is distinctly and directly apprehended; that is to say, in this meditation the inhibition of the mind enables the agent to directly apprehend the object on which he is meditating—for instance, some form of personal divinity. In *Abstract* Communion, on the other hand, there is a complete inhibition of all the functions of the mind, wherein the agent loses all consciousness of things outside himself; he is literally self-conscious, not indeed conscious of his self as apart from other *selves*, but of *the* Self, and that alone as One, Absolute, Eternal, Unchanging. The effect of the former is visible or perceptible, consisting of the experiencing of desirable pleasures, and finally actually perceiving the Divinity; this last perception puts a stop to all kinds of pain, and thereby gradually leads to

final Liberation. Abstract Communion also leads to final Liberation; but immediately and directly; and it does not stand in need of any intervening processes.

This raises an interesting question: When the man has reached the stage of concrete Communion, what becomes of the man's past *Karma*—If he obtains final Liberation all at once, is all his past Karma wiped off at one stroke? If not, how can he obtain perfect Liberation? The answer to this lies in the fact that *Karma* is divided into three classes—(1) the *Prārabdha* or *operative*, those whose machinery has been set in motion towards their fruition in the present life; (2) the *Sañchita* or *Accumulated*—those that are lying latent, like seeds stocked up in the granary, for fruition in future lives; and (3) *Kriyamāna* or *Being Done*,—those that are being done in the present life. Now there is nothing that can stop the machinery that has been set going; the tree that has sprouted must grow, to some extent at least,—the effects of the *Prārabdha* or Operative *karma* must be experienced. With regard to the *Accumulated Karma* however, the case is different: the seeds may be deprived of their germinating power under the influence of extreme heat or cold; in the same manner the *accumulated karma*

may be rendered ineffective by the force of wisdom. Lastly, over the *Kriyamāna*, the act *being done*, the agent has full control. Hence, when the man reaches the stage of Concrete Communion, he accelerates the fruition of his 'Operative' *karma*, renders ineffective the *accumulated*, and being entirely free from personal desires, does not acquire any *dharma* (merit) or *adharma* (demerit), and thus has no *kriyamāna*; thus then, the *Operative Karma* being only limited, as soon as that has become exhausted, Liberation is attained. This is what happens in the case of *concrete Communion*. Abstract Communion, on the other hand, is so powerful in its action that it tends to exhaust the Operative karma also, not indeed, by wiping it off, but by making it ineffective by depriving it of such auxiliaries and aids during present life without which it cannot bring about its results. In fact this is what is meant by Karma being *destroyed* or *burnt*. As a matter of fact, in bringing about its results the *Prārabdha* stands in need of the aid of such auxiliaries as Ignorance, Egotism, Attachment and Yearning for Life, on the part of the agent; hence when the agent has by practice of meditation become free from these 'Impediments'—he renders his *Prārabdha*

entirely ineffective; and so attains Final Liberation immediately. In Concrete Communion, there is some personal motive present, however pure, it may be; and so long as this is so, Egotism is there; and hence Prārabdha remaining effective, Liberation is obtained, it is true,—but only after Prārabdha has become exhausted by the actual experiencing of its results.

Of Concrete Communion there are four kinds—which have been regarded as four stages in the advancement towards Communion. All the four are not necessary for all men. If the aspirant has succeeded in reaching the higher stage, he need not revert to the lower; and this for the simple reason that 'the ends of the latter will have been served by the former' (Yoga-Bhāṣya). Then again, all these four stages are to be practised with reference to one and the same 'object of meditation'; for if one wavers from one to the other object, the process will lose much of its force. With regard to the same object, however, the aspirant must proceed from the grosser or more easily perceptible aspects of it to the subtler or imperceptible aspects; and thus by the time he has passed through the four stages, the object becomes present before him in all its aspects.

These four kinds are—(1) the 'Vacillating,' whereby the aspirant is enabled to apprehend all the past, present and future aspects of the ordinary perceptible kind, of the object of his devotion—such, *f.i.*, as the material substances and the sense-organs; (2) the 'Deliberative'—whereby he is enabled to apprehend the ordinarily imperceptible aspects of that object; as for instance, Primordial Matter, Cosmic Mind, I-principle and Rudimentary Elements; (3) the 'Joyous'—whereby meditating on the object of devotion, the aspirant feels a peculiar blissful sensation; and (4) the 'Self conscious'—whereby the aspirant comes to look upon himself as one with the object of devotion.

A distinction is made between what is called the *human* self,—which forms the twenty-fifth 'principle' in the constitution of the Universe, whereof Primordial Matter, Cosmic Mind, I-principle, the eleven organs, the five rudimentary elements and the five material substances are the other twenty-four 'principles'—and the *Supreme Self*,—on the ground that the latter is far more subtle than the former; as the *human* self is directly perceived in the aforesaid fourth stage of *Concrete* Communion, while that of the *Supreme Self* we can have

no direct knowledge ; the only conception that we can have of it is what we may form out of our ideas of such qualities (if 'qualities' they can be called) as Absolute Unchangeability, and the like. The contemplation of the *Self* (human) is possible during the aforesaid 'Self-conscious' Communion ; this is what is spoken of in Sāṅkhya and Yoga works as *Sattvapuruṣānyatākhyāti* (the discernment of the distinction between the Self and the other principles). The meditation of the supreme *Self* however is spoken of only in sūtra I. 23.

It is not very easy to understand what part this 'Supreme Self,' or 'God' plays in the cosmogony of Yoga. He is nowhere spoken of as the 'creator' ; nor even as the 'Consciousness' permeating through all existence. He is spoken of only as an object of devotion, devotion to whom leads to highest results. In this respect the 'god' of the *Yogin* appears to hold the same position, as the 'devatā' of the *Mīmāṃsaka*, who posits the 'devatā,' only as one to whom the prescribed sacrifices can be offered. He has no other function. Later writers on Yoga were conscious of this ; hence when dealing with the *sūtra* defining God simply as 'that Self which is ever untouched by the five kinds of Impediments,

Illusion and the rest, as also by Merit, Demerit and their modifications,' they proceed to supplement this by additional accounts of the Godhead obtainable from other sources, chiefly Vedāntic. For instance, Vijñāna Bhikṣu gives the following description : " His powers and omniscience are equalled or excelled by none ; He is the Lord or Spiritual Chief and father of all deities, Brahmā, Viṣṇu and Rudra ; He is the impartor of spiritual vision to the deities, in his character of the Inner Guide (Conscience ?) and also through the Vedas. Praṇava—'Om'—is His name, Devotion to Him consists in contemplation of Him, beginning with the reciting of the Praṇava, and ending in the direct perception of His Effulgence." (*Yogasārasaṅgraha*, pp. 27-28.)

The 'concrete' *Yogin* also has been classed under four heads, in accordance, it would seem, with the above-mentioned four stages of Concrete Communion : viz., (1) The *Prathamakalpika*, one who is at the first stage, still practising the 'vacillating' form of meditation, wherein he looks upon all ordinary things of the world as true under ordinary conditions, and so forth ; (2) the *Madhubhūmika*—one occupying the 'honeyed' or sweet stage—is one who has come to realise that the character that

he is generally accustomed to attribute to things is not real, but merely imposed upon them by usage; he looks upon the very essence of things, as free from all such impositions; for this reason he is called *Rtambharaprajña* (of truth-supporting wisdom); and this stage is called 'Madhumati' (Honeyed) because it makes the aspirant feel extremely happy;—(3) the *Prajñajyotis*—of 'Effulgent Wisdom'—who has won complete control over all subtle entities from Primordial Matter downwards; it is into this stage that the aforesaid 'Joyous' meditation enters;—(4) the *Atikrāntabhavantiya*—one who has passed beyond all that has to be experienced—is one who has reached the aforesaid 'self-conscious' meditation. The highest stage of this has been called *Dharmamegha-Samādhi* 'Cloud of Virtue'—which is thus described: 'All desire for powers having been renounced, there immediately follows the discernment of the Spirit from Matter; and thus all Illusion and consequent evils having disappeared, there appears in the mind of the aspirant a feeling of satiety, a sense of 'enough,' with regard to all external things, gross and subtle alike; this is the step that leads to the highest abstract Communion and hence has been called *Dharmamegha*—that

which showers *dharma*, i.e., such virtue as omniscience and the like: when arrived at this stage the aspirant becomes a *Jivanmukta*, 'Liberated while living' a Living Adept.

'Abstract' Communion is of two kinds—the *Upāyapratyaya* and the *Bhavapratyaya*. (1) The *Upāyapratyaya* Communion is that which is accomplished by practice, *during present life*, of the various 'modes' prescribed in the *Shāstras*. Such 'modes' are *Earnestness, Zeal, Reflection, Composure, Understanding, Meditation* and *Discernment* born of Concrete Meditation. These five lead to Abstract Communion through Absolute Dispassion; and when all this is employed with great zeal there follows Abstract Communion. But even though the agent is not sufficiently zealous, if he is devoted to God, he obtains the same results. 'Devotion to God' is a very potent factor in this, in as much as it puts an effective end to all evils that impede the progress of Communion.—(2) The *Bhavapratyaya* Communion is that which is accomplished during present life, but as a result of practices carried on during preceding lives. This belongs to such persons as are either *Videhas*,—i.e., Incorporeal Beings, such as *Hiraṇyagarbha* and the like, who carry on all their functions by means of the subtle body,

and do not need the gross body,—or *Prakṛti-layas*, *i.e.*, those who have become 'absorbed in Nature' and have attained to the position of the godhead after having worked up their way through the several 'obstacles' to their upward progress, in the shape of Primordial Matter and its modifications. As this passage upward cannot be completed in only one life, it is not possible in the case of Concrete Communion, which must come about as soon as its details have been fulfilled,—after which there is nothing to delay the accomplishment of the Communion; all this therefore is finished in a single life.

Though Abstract Communion is of the form of 'inhibition' (of Mind), yet, while being practised, it develops in due course fresh powers and faculties at each step; and through these, the Communion develops itself in due time; as each faculty appears, it reduces the force of opposing faculties tending to retard the required 'Inhibition of Mind,' until Right Discernment is finally attained. Thus it is that in the final stage of Abstract Communion all contending forces and faculties are laid at rest, and all evils having ceased, there remains no force in the opposing Prārabdha Karma of the aspirant. The Mind, thus having all its

functions duly performed and inhibited, melts away along with all its products, into its source. This absolute 'sleep' of the Mind constitutes the 'Isolation' (Liberation) of the Spirit.

The reader who is interested in tracing unity among the diverse philosophical systems will be interested to find that writers on Yoga have tried to reconcile the view that Liberation is attained by means of Meditation, with the theory that it can be obtained by 'true knowledge' alone. Both views are correct; both Yoga and Jñāna lead to Liberation, each in its own way, and independently of the other. But one who would seek to obtain it by means of *true knowledge*, would also have to practise that much of Concrete Meditation which leads to the discernment of the Spirit from other things.—Even the Vedāntin acknowledges this.

This closes our study of the first section. The second section deals with the *means*—Sādhana—of Yoga.

Aspirants to Yoga are divided into three classes—(1) 'Aruruṣu'—one aspiring to climb, (2) 'Yuñjana'—one actually engaged in the practice, and (3) 'Yogārūḍha'—one who has attained Yoga or Communion; and for each of these distinct means or methods are laid down. We may recall here the description of the last

given in the Bhagavadgīta, VI. 4: "One is said to be *Yogārūḍha* when he ceases to become attached to any action or to any objects of sense, and when he has given up all desire for fruits of actions."

Those who belong to this highest class have passed through all the preliminary stages during their previous lives, and at once attain the highest Communion; all that is needed for such people is constant Practice and Dispassion; they do not need the external Yogic Discipline. The 'Practice' meant here is the 'endeavour to fix the mind in unflinching concentration'; and 'Dispassion' is the feeling of 'enough' that one has with regard to objects of enjoyment; it is not mere *absence of passion or attachment*. It is of two kinds, the *inferior* kind having its origin in our knowledge of defects in the objects, and the *superior* kind, consisting in our disregard for all such objects, not because of any undesirable elements in them, but because of these being 'not self'.

As the means tending to the accomplishment of the aforesaid Practice or Exercise, the books lay down six methods called 'Parikarma,' Embellishments.—These are—(1) *Peace of mind*, brought about by friendly feelings towards happy beings, sympathy with the suffering,

joyous regard for the virtuous and sympathetic disregard for the vicious;—(2) *Functioning towards objects*—consisting of the sensing of superphysical objects of sense;—(3) *Joyous Resplendent Function*—tranquillity of mind brought about by the recognition of the Mind, and of the Self as distinct from it;—(4) *Meditation on Dispassioned Minds*—i.e., on such personalities as Nārada and the like;—(5) *Looking upon ordinary cognitions as those of dream or sleep*,—and (6) *Contemplation of the object of worship in the form of some divinity*. Stress has not been laid upon the order in which the last two have to be practised.

Practice and *Dispassion* are means to both *Concrete* and *Abstract* Communion.

For the second-class Yogin, the *Yuñjāna*, has been prescribed what may be called 'Yogic Discipline'. The highest form of this consists of—(1) *Austerity*, the habituating of one's body to the bearing of the 'pairs of opposites,'—(2) *Study of works dealing with Liberation*, and silent repetition of the *Pranava* and such other *Mantras*;—and (3) *Devotion to God*—the offering of one's actions to the Lord, and the renouncing of all desire for fruits of actions.

The direct purpose served by this Discipline is the attenuation of the five *kleshas*, Impediments,

—in the shape of—(1) Illusion—the regarding of the non-eternal as eternal, (2) Egotism—the identifying of the Self with the not-self;—(3) Attachment—(4) Aversion,—and (5) Yearning for life—fear of death. These five have been called ‘Viparyaya’ by the Sāṅkhyas, under the names respectively of—*Tamas*, *Moha*, *Mahāmoha*, *Tāmisra* and *Andhatāmisra*. Among these, Illusion is the root of the other four. All these disturb the Mind, and as such are ‘impediments’ to Communion. The attenuation of these lies in their being rendered incapable of putting obstacles in the way of right discernment of the Spirit from the Not-spirit.

The abovementioned Discipline purifies the Mind, and thereby all chance for vice being removed, the cessation of vice is followed by the cessation of its effects in the form of Illusion, etc. All these—Illusion and the rest—having been attenuated by the force of Disciplinary Yoga, the course of Right Discernment being no longer impeded, the Spirit comes to be rightly discerned; there being no chance for the further operation of Illusion and the other ‘impediments,’ the Agent arrives at the stage known as that of the *Jivanmukta*. He continues, however, to live for a while, in order

to afford opportunity for the working up of his *prārabdha* karma, on the exhaustion of which,—and on all the rest of his *karma* having been rendered unfruitful by the absence of their necessary auxiliaries, in the shape of Illusion, etc.,—there is no more need for the Spirit to be born again; It therefore experiences no more pain—It is in the state of Absolute Bliss, ‘Isolation’.

When we understand the real source of ‘bondage,’ the process of ‘Liberation’ becomes more intelligible. As a matter of fact, all, Virtue and Vice, Merit and Demerit, are the products of Illusion, Egotism, Attachment, Aversion and Yearning for Life; and we know also that it is only Merit and Demerit that are the sources of the fruits of past actions, in the shape of birth, experiences during life and so forth; these experiences giving rise to pleasure and pain, the Spirit becomes bound up in these. When therefore, the root of all this evil, Illusion, is destroyed by the right Discernment of the Spirit from the Not-spirit, all evils attendant upon that root-evil, cease forthwith. Thus there being no cause left, the effects, in the shape of Merit and Demerit, cease to appear; and as these evils are necessary auxiliaries to the fruition of that portion of the past *karma*

which has not become 'operative,' all these latter are rendered ineffective; and those already 'operative' having been exhausted, there is no further occasion for the Spirit to undergo experiences,—whereupon it becomes 'free,' 'released'.

For the aspirant of the lowest class, the man of the ordinary life, there are eight 'means to Yoga'. These are—(1) *Yama*, Restraint, consisting in Benevolence, Truthfulness, Abstinence from Misappropriation, Celibacy, and Freedom from Avarice, (2) *Niyama*, observances consisting of Austerity, Study, Contentment, Purity and Adoration of God. These two have been regarded as purely extrinsic and as such chiefly purifactory in their character. (3) *Asana*, Posture;—much undue importance has been attached to this factor of Yoga by later writers; but Patañjali contents himself by the simple statement, that 'Posture' (for Yoga) is that which is most conducive to steadiness and ease. (4) *Prāṇāyāma*, Regulation of Breath—the effect of this is more or less physiological in character, 'physiology' pertaining also to the inner spiritual centres of energy. (5) *Pratyāhāra*, Abstraction, consists in the withdrawal of the mind and the sense-organs from their respective objects. These five have been regarded

as 'external' factors, exercising a more or less exterior influence, dealing as they do with the controlling of the body, breathing and the senses. The next three have been called 'internal,' as exercising an inner influence, and hence of greater importance, bearing upon the Mind directly. These are—(6) *Dhāraṇā*, fixing of the mind on a definite locus in space occupied by the Divinity that forms the object of meditation,—such for instance as the lotus of the heart, the centre of the brain and so forth. (7) *Dhyāna*, Meditation, consists in the continuous flow of the conception of the object meditated upon; when we have formed this conception, if it continues to occupy our mind, without any break, we are said to be 'meditating'. (8) *Samādhi*, Communion. When the aforesaid Meditation becomes free from all notions of difference (between the Agent himself, and the object of Meditation), and the mind becomes completely merged into the form contemplated, we have what has been called 'Samādhi,' 'Communion'.

The third section deals with the Perfections or Powers. Though these have been described in detail, yet Patañjali definitely asserts that these are to be regarded as 'Powers' or 'Perfections' only so long as the man is in

the ordinary worldly state; they are 'obstacles' in the way of the accomplishment of the higher pure Communion: *Samādhāvupasargā vyutthāne siddhayaḥ*. These have been described with a view chiefly to show to the aspirant that even such sources of pleasure are not things to long for—they are as imperfect in their character as the ordinary pleasures of the world.

The fourth and the last section deals with Kaivalya or Mukti. This we have already explained above.

Dr. Bhagavān Das, my esteemed friend of half a century of our present life, has prepared an important and instructive glossary-index of the terms used in the text of the *Yogabhāṣya*. This is being put into shape and should, beforelong, appear as a companion-volume to this translation.

The exhaustive list of Contents has been supplied by Pandit S. Subrahmanya Sastri, to whom my best thanks are due.

'MITHILA'
Allahabad
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G. J.

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.POWERS OR PERFECTIONS

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'*Absolute discriminative Wisdom*,' which leads to the Communion called 'Cloud of Virtue', comes exclusively to one who loses all interest even in 'right knowledge'—Cessation of 'impediments' and of 'Karmic residuum' follows at this stage—the Mind freed from all covering impurities becomes 'Infinite,' whereupon, there remains little left to be known—succession of the modification of the Attributes (apprehended through the final stages of the modifications) terminates on fulfilment of their purpose—the Attributes reach their Involution, when there is no further purpose of the Spirit to be served by them—this is Isolation, 'the Abidance of the sentient Spirit in its own nature'

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YOGA-DARSHANA

THE SŪTRAS OF PATAÑJALI—WITH
THE BHĀṢYA OF VYĀSA

WITH NOTES FROM

THE TATTVAVAISHĀRADĪ OF VĀCHASPATI-
MISHRA AND OTHER COMMENTARIES

[NOTE: The Text used is the one edited by *Udāsīna Bālarāma*; printed at the Baptist Mission Press, Calcutta, in Sam. 1947.]

SECTION I

NATURE OF 'COMMUNION'

Bhāṣya—May the resplendant Lord of Serpents protect you,—He who, administering Yoga, while himself equipped with it, having an excellent body of pure white, ever delighting in a serpentine body, the fountain-head of all wisdom, having the mass of impediments destroyed, bearing terrific poison,—One who having renounced his original body, is able to confer manifold benefits on the world!

Sūtra—1. Now (begins) the exposition of Yoga.

Bhāṣya—‘*Atha*’ denotes *Adhikāra*, i.e., the commencement of a topic. (The meaning of the *Sūtra* being): The Treatise on the Teaching of Yoga is to be understood to be begun (here).

‘*Yoga*’ here stands for *Samādhi*, Communion; and this Communion stands for that character of the Mind which pervades over all its various states. The states of the Mind are: (1) Fickle (*Kṣipta*), (2) Dull (*Muḍha*), (3) Distracted (*Vikṣipta*), (4) One-pointed (*Ekāgra*), and (5) Inhibited (*Niruddha*). When the Mind is in the ‘distracted’ state, the Communion that may appear becomes subordinated to the Distraction; and such Communion is not what is *Yoga*. That Communion however which appears in the ‘one-pointed’ state of the Mind, illumines the true nature of things, destroys the afflictions, loosens the *Karmic* bonds and brings one face to face with Inhibition proper,—such Communion is called the Concrete (*Samprajñāta*) *Yoga*.

This *Yoga* is attended by Perception, Conception, Joy and Self-Consciousness. This we are going to explain later on (under *Sū.* 17).

The entire subjugation of all the functions (of the Mind, including even these latter) constitutes what is called Abstract (*Asamprajñāta*) *Yoga*.

NOTES

At the outset it may be stated that the translation follows generally the interpretation of Vāchaspati

Mishra, modified in places by that of other commentators.

Yogānushāsana—Dr. Rajendra Lal Mitra has been apparently misled by a wrong reading of the *Bhāṣya*;—having read it as *Yogānushāsanaḥ nāma śāstram*, he makes the commentator explain the word (*Yogānushāsana*) as being the specific name of the work. There is no *nāma* in the *Bhāṣya*, however; hence the meaning of the *Bhāṣya* is as given in the translation. If however we accept Dr. Mitra’s reading (and it is not a bad reading), his interpretation would be the most appropriate. But Vāchaspati Mishra evidently rejects this reading; using, as he does, the root meaning of the word *anushāsana*, to point to the prior authorship of Hiraṇyagarbha, with regard to the science of *Yoga*. It is remarkable that Dr. Mitra should have overlooked this fact when quoting from the *Tattva-vaishāradi*.

‘*Veditavyam*’ (“is to be understood”) by the disciples (*Vijñāna Bhikṣu*). This word is taken by Vāchaspati Mishra to mean that though the object to be explained is *Yoga* (practical) and not the Treatise, yet the pupil is to *understand* the latter as the topic taken in hand, because practical *Yoga* itself can be explained only through the Treatise; and as such, the final aim of the exposition comes to be practical *Yoga* itself.

‘*Sa cha,*’ etc. *Cha*=tu (but). Though etymologically the word *Yoga*=*Samādhi*, yet this latter is only

a part of Yoga (as will be explained later on).

States—The *Madhumati* and the rest, to be explained below.

'Communion' (*Samādhi*) is only the etymological connotation of the word *yoga*, the real connotation is 'the suppression of the functions of the Mind'.

Characteristics of the Mind—this is added in order to set aside the view that the functions belong to the Spirit (Soul).

The *Kṣipta* abounds in *Rajas*, the *Mūḍha* in *Tamas*, and the *Vikṣipta* in *Sattva*. The *One-pointed* or *Concentrated* state is that in which all the functions of the Mind have ceased, and only the after-effects, *Samskara*, are left behind.

Bhā.—With a view to defining the Yoga above mentioned, the next aphorism is introduced—

Sū.—2. Yoga is the inhibition of the functions of the Mind.

Bhā.—In as much as the word 'all' does not appear before 'functions,' *Conscious* or *Concrete Communion* also becomes included in the name 'Yoga'.

The Mind, characterised by Truth, Energy and Inertia, is made up of Three Attributes: the *Sattva*-attribute of the Mind, is in the form of *Truth*; and yet when it becomes mixed up with the *Rajas* and

Tamas-attributes, it becomes attracted by Power and Sense-objects; [this represents the *Distracted* state of the Mind]; similarly when it is affected by the *Tamas*-attribute (alone), it tends towards sin, illusion, attachment and helplessness; [this represents the *Fickle* and *Dull* states of the Mind];—when again, having shaken off the shackles of the *Tamas*-attribute, it becomes all-resplendant—but remains affected by a mere tinge of the *Rajas*-attribute, it tends towards virtue, knowledge, dispassion and power;—lastly, when the Mind has shaken off even the slightest taint of the *Rajas*-attribute, and regains its own pure form (of the *Sattva*-attribute), consisting purely of the *true knowledge of the difference of Spirit from Matter*,—it turns towards the contemplation called 'Cloud of Virtue'. This is what the Contemplators describe as the 'Supreme Communion'.

The Sentient Faculty (Consciousness), by itself, is unchangeable and immobile,—having objects presented to It; it is pure and eternal; quite the reverse of this is the said *Discriminative Knowledge*, which is made up of the *Sattva*-attribute [and as such is changeable, mobile, impure and transient].

For this reason, when the Mind ceases to be attracted by that knowledge, it shuts out this latter also (and hence all its functions); and when in this condition (of Inhibition), it rests upon the mere momentum (imparted by the previous functions). This is what is called the "Seedless Communion";—

and because nothing else is cognised in this state, therefore it is called 'Abstract' (*asamprajñāta*).

Thus both these kinds of Yoga—the Concrete and the Abstract—consist in 'the Inhibition of the Functions of the Mind'.

NOTES

Functions—Pramāṇa and the rest, to be described hereafter (Sū. 5). *All*—If Yoga were defined as the suppression of *all* the functions, etc., then Conscious Communion would be excluded; because such Communion is not totally free from such functions of the Mind as abound in pure Sattva. The definition given however includes this Communion also, in as much as there too we have the suppression of the functions of Rajas and Tamas.

Truth, etc.—representing Sattva, Rajas and Tamas respectively. These characteristics however imply the others also, *viz.*, joyousness and buoyancy (of Sattva), remorse and unhappiness (of Rajas), and sluggishness (of Tamas). This three-fold character of the Mind is mentioned in order to explain the three stages of it mentioned above. (*Kṣipta, etc.*)

Intermixed with Rajas and Tamas—in equal proportion. This represents the Distracted (*Vikṣipta*) stage.

Ignorance—Wrong Cognition, Misconception.

Shaken off, etc.—Representing the fourth stage. Here ends the application of the definition to Conscious Communion.

The Sentient Faculty, etc.—This mention of the superiority of the Sentient Faculty and the inferiority of Discriminative Knowledge serves as an introduction to the supreme suppressive (unconscious) Communion which follows from the rejection of all forms of knowledge, and leads to the abidance of the Sentient Faculty pure and simple within Itself.

Pure—because free from impurities in the shape of pleasure, pain and the like.

Having objects presented to itself—This is added in order to meet the objection that 'the Sentient Faculty (1) cognising the various objects of sense, and (2) accepting and rejecting the various forms of such objects,—cannot be said to be either *pure or endless*'. The objection would have held good if the Sentient Faculty took upon itself the various forms, etc. But such is not the fact; it is the Mind which assumes the various forms of the objects of sense, and presents these as such to the Sentient Faculty, which latter being by its very nature immobile, is not attached to these. The possibility of such cognition by a Faculty itself untouched by the objects, will be explained later on.

For this reason, etc.—From here begins the application of the definition to Unconscious (Abstract) Communion.

Seed-less—devoid of the seeds in the shape of Birth, Life and Experience, etc.

The definition of Yoga then comes to be this: Yoga is that particular state of the Mind in which

its functions (in the form of Pramāṇa and the rest) have become inhibited.

Bhā.—*Question* : “ When the Mind is in the condition just described,—and on that account there is a complete absence of objects,—what is the character of the Spirit (Puruṣa)—whose very nature consists in cognitions through the Mind ? ”

Answer :—

Sū.—3. Then there is an abiding of the spectator (Spirit) in its own pristine form.

Bhā.—Under the said Inhibition of Mind-functions, the Sentient Being *abides in its own pristine form*,—just as at ‘Isolation’; when the Mind-functions are active, however, the Sentient Being, though still of the same form, does not appear to be so (being beset with the limitations of the Mind-functions).

NOTES

The present Sūtra is introduced in order—(1) to show the motive for the said Yoga, (2) to complete the definition of Yoga, and (3) to show the unchanging character of the Spirit.

The sense of the question may be thus rendered, in the words of Vijñāna Bhikṣu : “ When the Mind is in the condition of unconscious Communion, in what form does the Spirit stand—being as it is

of the nature of cognition, *i.e.*, its Spectator? Does it even then, as in the ordinary waking state, stand in the form of illumination (*prakāsha*),—its non-perception being due to the absence of objects? or does it then become, like a log of wood, non-illuminating?”—The aphorism answers this question by admitting the former of these two alternatives.

Then—during Unconscious Communion,—and not during the ordinary state.

As at Isolation—This is added in order to show that the motive is no other than the removal of pain in the form of the functions.

When the Mind-functions are active, etc.—This is added in anticipation of the following objection : “ The Sentient Being, abiding in its form during Communion, brings about absence of pain, and not-abiding in it in the ordinary state, it brings about pain; in this way, it would be changeable; and if such a difference were denied, there would be an identity between Communion and the ordinary state.” The sense of the reply is that the unchanging Sentient Being never swerves from its nature, but continues the same in all the states—active or under Communion. The only difference however is, that in the active state, the Consciousness does not shine so well as it does during Communion or Isolation.

Abiding, etc.—The unconditioned and pure form of the Spirit is simply Consciousness;—the active

stages are due to the preponderance of the one or the other of the attributes, like the redness of the crystal due to its proximity to a red flower; as the crystal regains its pure whiteness on the removal of the red object, so on the cessation of the functions of the Mind, does the Spirit regain its unalloyed abidance in its pristine form. The unchanging Spirit itself remains of the nature of pure light, during communion, as well as during the active state.

Bhā.—*Question:* “How then does the Spirit appear in the active state?”

Answer: On account of the objects having been presented (to It),—

Sū.—4. There is conformity to the functions in the other state.

Bhā.—In the active state the Spirit has its functions identical with those of the Mind. In this same sense there is the Sūtra (of Pañchashikha)—“There is only one Perception, and Cognition itself is Perception.”

The Mind is like the magnet, helping (the Spirit) by mere proximity, through its ‘perceptibility,’—and thereby it becomes the ‘*Sva,*’ the ‘property,’ of the Spirit, which thus becomes the ‘owner.’ Thus it is this beginningless relationship (between

the Mind and the Spirit) that is the root-cause of the cognition of the Mind-functions.

NOTES

In the other state—in the active state.

Identical, etc.—That is to say—as in the case of the crystal and the red flower, so in that of the Spirit and the Mind, close proximity leads to a notion of identity; and this leads to the imposition of the functions of the Mind on the Spirit. Though this imposition also is only a function of the Mind, and as such does not affect the true nature of the Spirit, yet the presentation of the Spirit in the colours of the Mind leads to the Spirit being regarded as ‘misinformed,’ as the ‘actor,’ as having ‘discriminative wisdom,’ etc., while by Its very nature, It is free from all these. This point is dealt with at length in IV-22 and III-34.

The Sūtra, etc.—This Sūtra is attributed by Vāchaspati Mishra and by Vijñāna Bhikṣu, to Pañchashikha Āchārya, the great master of Sāṅkhya.

The question started by the first part of this Sūtra (by Pañchashikha) is—How can the perception be *one* and the same, in the case of the Mind and that of the Spirit? The perception by the Mind is no other than the functions with regard to the various objects of sense and to discriminative knowledge,—these functions being inferred to be insentient on account of their owing their origin to insentient Nature; whereas the perception by the Spirit must be other

than this—being simple cognition in the form of pure Consciousness.

To this the second part replies—“Cognition is perception.” The Sameness or oneness spoken of is with regard to the fleeting (appearing and disappearing) cognition to which the term is ordinarily applied. Consciousness is the Spirit's ‘nature,’ not its cognition (as the question presupposes), amenable as it is to inference from sacred texts, and not to ordinary perception. By this it is shown that in the active state the root cause is Illusion, which also leads to the connecting of the Spirit with the Mind, which in its turn leads to the idea (in the Spirit) of *ownership*, and thence of experience (pleasure and pain).

The Mind is like the magnet, etc.—This is added in anticipation of the objection that the fact of the connection of the Mind with the Spirit, helping towards the experience of the latter, would indicate that the Spirit is changeable. The sense of the Bhāṣya is that the Mind is not in actual contact with the Spirit; it is only in *proximity* with it; and this *proximity* too is neither in space nor in time (because Spirit is unconnected with these, being eternal and omnipresent), but only in the form of *Capability*. And the Spirit's faculty of experience and the Mind's faculty of being the object of experience cannot be denied; with this last point in view it is added—*through perceptibility; i.e.*, having developed into the form of the various objects of

sense, Sound, etc.—and as such becoming objects of experience.

Of the Spirit—Though experience, dealing with the objects of sense, is really a function of the Mind, yet it is spoken of here as belonging to the Spirit, on account of the identity of the functions of the two (in the active state).

Thus it is established that though there is no real contact of the Spirit with the Mind, yet it participates in the benefits offered by the Mind, and also remains unchanged.

Thus it is, etc.—This is added in anticipation of the following objection: “The idea of *ownership*, leading to experience, has been said to be due to Illusion,—but to which cause do you attribute the action of this Illusion? There must be some cause for this.” The sense of the reply is that this cause is no other than an (hypothetical) eternal connection (between the eternal Spirit and the eternal Illusion), which is like the relation of the seed and the sprout.

Bhā.—The ‘functions of the Mind’ to be inhibited are many; yet in reality, of the Mind,—

Sū.—5. The functions are five-fold; and they are ‘painful’ and ‘not painful’.

Bhā.—The “painful” functions have their source in the ‘Afflictions’ (Self-consciousness and the rest); they are the fruitful ground for the aggregate of

Karmic residua. The "non-painful" have true knowledge for their object, and are opposed to the activity of the Attributes. When the 'non-painful' Functions appear amidst a flow of the 'painful' ones, they remain 'non-painful' during the intervening lapses of the 'painful' ones; just as the 'painful' ones (occurring among 'non-painful' ones), remain "painful" during the intervening lapses of the 'non-painful' ones.

Tendencies of one kind are brought about by the Functions of the same kind; and Functions also are brought about by the Tendencies;—this wheel of 'functions' and 'tendencies' keeps on revolving incessantly—(until the attainment of Communion). When the Mind thus circumstanced comes to the end of its activity, it either remains like the Spirit or becomes dissolved.

These functions, painful and non-painful, are five-fold (as described in the next Sū.)

NOTES

Knowledge—Knowledge discriminative of the Spirit and the Attributes; hence "opposed to the action of the Attributes".

When the painful ones appear, etc.—This is added, in order to meet the following objection: "All individuals being born with passions and attachments, they are all possessed only of the painful functions; and no non-painful ones are possible among a host of the other kind; consequently, to

assert that the painful functions are suppressed by the non-painful ones, and these latter again by the higher Dispassion, is a mere waste of words." Vijñāna Bhikṣu however explains it as anticipating the following objection—"The author of the aphorisms has laid down the admissibility only of the Dark (the painful) and the Good (the non-painful) functions, and he has altogether ignored those of a mixed character." The reply serves to include these latter in the two mentioned in the aphorism.

Tendencies, etc.—With a view to describe the effects of the functions of the Mind, the commentator begins here with the mention of the Cause of the troubles of Re-birth.

Of one kind, etc.—The two kinds here spoken of are the 'painful' and the 'non-painful'.

The Mind, etc.—Thus, i.e., being of the nature of the cycle.

Thus circumstanced—Having been suppressed, i.e., during Communion.

Revolving—Till the completion of the suppression.

Remains like the Spirit—This in the case of a 'living free' person—the *Jīvanmukta*.

Becomes dissolved—This is the normal course; the former being rare.

Sū.—6. Right Cognition, Misconception, Fancy, Sleep-cognition and Remembrance [are the Functions of the Mind].

Bhā.—Among these (*i.e.*, the five-fold functions of the Mind just named)—

Sū.—7. Perception, Inference, and Verbal Cognition are the Right Cognitions.

Bhā.—When the Mind is affected by the external object through the sense-organs, there appears a 'function' thereof, which has the said external thing for its objective, and has, as its principal factor, the definite cognition of a certain particular aspect of the said object which has universal as well as particular aspects. It is this 'function' which constitutes the *means of cognition* called 'Perception'. What is brought about by this Perception is the cognition by the Spirit of the said Function of the Mind,—this cognition being identical with the Function. In fact, the Spirit becomes the counter-image of the cognitive Mind (wherein the Spirit has become reflected) as we shall explain later on (under *Sū.* 4-22).

There is a certain relationship which is present in all those things that are of the same kind as the *object to be inferred* (Probandum), and which is absent in all those that are of a different kind; that 'Function of the mind'—which is based upon this relationship, and has as its principal factor the definite cognition of the universal aspect—is that means of cognition which is called 'Inference' (the inferential Premise). For example—'The Moon and the Stars have movement, because they go

from place to place,—like the man *Chaitra* (who has movement and goes from place to place).—while the Vindhya Hill, not going from place to place, has no movement.'

When a trusted person has perceived or inferred something, and for the purpose of conveying that knowledge to another person, speaks of it to him by means of words,—those words produce in the hearer's mind a 'function' having the said thing for its objective; this 'Function' is what is called 'Verbal Cognition'. If the person speaking of the thing is not trustworthy,—not having actually seen or inferred the thing in question,—then the Verbal Cognition resulting therefrom is fallible (unreliable); if however the person who spoke of it for the first time were one who had actually seen or inferred the thing (*e.g.*, God, in the case of things spoken of in the Veda),—then the Cognition derived from it would be infallible (and reliable).

NOTES

Cognition of the function of the Mind—The form of the function is—*This is a jar*; whereas that of the cognition is—*I perceive the jar*.

Identical, etc.—This is added in anticipation of the following objection: 'The cognition being in the Spirit, it cannot be the effect of a function of the Mind.' The sense of the reply is that the cognition of the Spirit is not *produced*; what happens is that the Consciousness of the Spirit, being

reflected in the mirror of the Mind, is stamped with the character of the objective form then predominating in the Mind-function. Thus then, this Consciousness being identified with the Mind, with which again the function is identical,—both come to have a common substrate; and as such the cognition of the Spirit is quite rightly said to be the effect of the *function* (*Vide* Aph. I-4).

Having as its principal factor, etc.—This serves to differentiate Perception from Inference. Though the universal character of things also appears in Perception, yet this is always subordinated to the Particular.

This definition of Perception implies direct cognition of all kinds, thus applying also to discriminative knowledge.

Later on—i.e., in Sūtra, IV-22.

Common, etc.—This differentiates the definition from all kinds of Contradictory Inference.

Absent, etc.—This sets aside the *Too wide* and *Partial* Inferences.

Relationship—This relationship is constituted by the Middle Term. This sets aside the Incomplete Inference.

Principal factor, etc.—This differentiates the given definition from *Perception*.

A trustworthy person—The trustworthiness here implies the possession of the knowledge of truth, compassion, and the extreme subtle-sensitiveness of the sense-organs.

If the original speaker, etc.—This is added in order to validate the authority of the *Smṛtis*, where the original speaker is said to be God Himself.

Sū.—8. Misconception is false notion, abiding in a form which is not that of the object.

Bha.—Question: “Why is not this *right* cognition?”—*Answer*—Because it is set aside by a (subsequent) *right* cognition; as that alone is *Right Cognition* which has for its object something really existing in the external world. It has been found that a *Right Cognition* always sets aside a *wrong* one; *e.g.*, the notion of ‘two moons’ is set aside by the subsequent *Right* notion of the single moon.

It is this *Misconception* that has been called the ‘*Five-fold Nescience*’; the five aspects of *Nescience* are the five *Impediments*—*Illusion*, *Egoism*, *Attachment*, *Aversion* and *Yearning for Life*. The same five are also known by their respective technical names: (1) *Tamas* (*Darkness*), (2) *Moha* (*Delusion*), (3) *Mahāmoha* (*Great Delusion*), (4) *Tāmisra* (*Gloom*), and (5) *Andhatāmisra* (*Blinding Gloom*). These will be defined in connection with the impurities of the *Mind* (under II. 3 *et. seq.*)

NOTES

Abiding, etc.—This includes “*Doubt*” also.

False notion—Serves to set aside “*Fancy*”; because people ordinarily act professedly in

accordance with "Fancy," but never with "False Notion".

Illusion, etc.—Cf. Sāṅkhya-Kārikā 48.

भेदस्तमसोऽष्टविधो मोहस्य च दशविधो महामोहः ।
तामिस्रौऽष्टादशधा तथा भवत्यन्धतामिस्रः ॥

Sū.—9. *Fancy* is (a notion) founded on an idea conveyed by words, (but) of which there is no (corresponding) object (in reality).

Bha.—This cannot be included in 'Right Cognition,' nor in Misconception; because though it has got no real object corresponding to it (and hence may be regarded as Misconception), yet in 'actual' usage it is found to be based on ideas conveyed by words [and hence cannot be regarded as Misconception]. For example, there is the assertion 'Consciousness is the form of the Spirit'; as a matter of fact, Consciousness itself is the Spirit; under the circumstances (as between Consciousness and Spirit), which could be (named and) qualified by which? Wherever there is *qualification* (it is always between two distinct things), as in the expression 'Chaitra's Cow'; [where the *cow* is something totally distinct from *Chaitra*].—[*Second example* of *Fancy*] When it is intended to deny, in the Spirit, the existence of all properties of things, the expression used is 'The Spirit is *without action*'—[where the

negation of action is predicated of the Spirit, which is qualified by that *negation*; and yet under the Sāṅkhya system *negation* is not the *property of anything*; hence the notion that *the Spirit is without action* can have no corresponding reality.] [*Third example* of baseless *Fancy*]—We have such expressions as 'The Arrow *stays, will stay, has stayed,*' where what is really connoted is only the *cessation (negation) of movement* denoted by the root [and yet what qualifies the Arrow is made to appear as a *positive* character of *stagnation*, and that also in its three *positive* gradual stages of present, future and past; this is pure *Fancy*]—[*Fourth example*]—Similarly, there is the expression 'The Spirit has the quality of being unborn'; where what is actually connoted is only the *negation* of the character of *being born*, and not any *positive* quality actually present in the Spirit; hence the notion of such positive quality must be regarded as a *Fancied* one; and it is on this *Fancy* that the said expression and usage are based.

NOTES

This cannot, etc.—This is added in order to guard against the possibility of *Fancy* being included in Verbal Cognition, (because based on a knowledge of words), or in Misconception (because devoid of an object). The two qualifications in the Sūtra are such that the first precludes *Fancy* from

Misconception, and the second from Right (Verbal) Cognition.

Sū.—10. 'Sleep-Cognition' is a *function* based upon that (Tamas-Attribute) which is the cause of the absence (of ordinary Cognition).

Bhā.—This 'sleep-cognition' has been regarded as a particular kind of (positive) *cognition* (and not mere *absence of cognition*, unconsciousness), because it is actually recalled on waking. "How?"—[Cognition during deep sleep is often *recalled* in the following forms]—(a) 'I have slept comfortably, my mind is happy and it has cleared my intellect'; [this is the form of *recalling* when during the deep sleep the predominating *Tamas*-attribute has been accompanied by a touch of the *Sattva*-attribute];—(b) 'I have slept badly, my mind is dull and wanders listlessly'; [when during the sleep the predominating *Tamas*-attribute has been accompanied by a touch of the *Rajas*-attribute];—(c) 'In sheer stupidity, I have slept heavily, my limbs are heavy and my mind, sad and lazy, feels as if it had been robbed'; [when during the sleep, the *Tamas*-attribute has been functioning entirely by itself, and has not been affected either by *Sattva* or *Rajas*]. All this 'recalling' by a person on waking would not have been there, if there had been no cognition during

sleep; the reminiscences also, connected with sleep, could not have referred to those cognitions. For all these reasons 'sleep' must be regarded as a particular kind of *Cognition*; so that this (Sleep-cognition) also has to be inhibited, like other cognitions, during Communion.

NOTES

Pratyaya—This word occurring in the *Bhāṣya*, stands for 'cognition'; it is different from the same word occurring in the *Sūtra*, where according to Vāchaspati Mishra, it stands for *cause*.

I have slept, etc.—although during deep sleep, the preponderating element is that of the *Tamas*-attribute, the differences are due to the degree of activity of the other two attributes, *Sattva* and *Rajas*. The three kinds of sleep described owe their difference to the preponderance of one or other of the attributes during sleep.

Has to be inhibited—Because abounding in *Tamas*, it hinders both kinds of Communion.

Sū.—11. 'Remembrance' is that function in which there is no trespassing beyond the object that has been cognised.

Bhā.—*Question*: "Does the Mind remember the (previous) *Cognition* or the *object* (of that *Cognition*)?"

Answer: What happens is as follows: The *cognition* is coloured by the form of its *object*, and as such it always appears in the (mixed) form of both *Cognition* and *cognised* (object); the impression also that this cognition creates is of the same mixed character; so that this impression having the same form as its own generator, brings about the *Remembrance* which also bears the same mixed imprint of the (original) *Cognition* and its object.

[The difference between the *Cognition* and its *Remembrance* lies in the fact that] of these two, in the *Cognition*, the form of the *Cognition* itself predominates (over that of the *cognised object*), while in the *Remembrance*, it is the form of the *cognised object* that comes first.

This *Remembrance* is of two kinds—(1) That in which the *remembered object* is *assumed* (unreal), and (2) that in which the *remembered object* is *not assumed* (real). The *remembrance* that we have in *Dreams* is that in which the *remembered object* is *assumed*, while that which we have during the *waking state* is that in which the *remembered object* is *not assumed*.

All *Remembrances* have their source in the apprehension due to *Right Cognition*, *Misconception*, *Fancy*, *Sleep-cognition* and *Remembrance*. All these five functions partake of the nature of *Pleasure*, *Pain* and *Delusion* (as expressions of the three *Attributes of Sattva, Rajas and Tamas*);

and *Pleasure*, *Pain* and *Delusion* are going to be described as included among the *Afflictions*,—the *Affliction* of 'Attachment' being due to *Pleasure*, that of 'Aversion' being due to *Pain* and that of 'Delusion' being *Illusion* itself. All these functions then have to be *inhibited*; and it is only on the *inhibition* of these that the *conscious* as well as *unconscious* *Communion* comes about.

NOTES

Remembrance differs from the preceding functions in this that the aforesaid functions lead to the cognition of things not already known, whereas *Remembrance* can never go beyond the field of past experience.

Remembrance, etc.—This *precedence* of the *cognised object* lies in the fact of its having already been the object of some previous function. Thus the definition of *Remembrance* comes to be that it is the function having for its object something that has already been the object of a previous function. And this is the "not trespassing" mentioned in the aphorism.

This Remembrance is of two kinds—This is added in order to meet the assertion that in *dreams* memory is found to be touching unknown regions. The sense of the reply is that what we find in a *dream* is not real recollection but only a semblance thereof.

Bhā.—*Question*: “What is the means for the inhibition of these ‘functions’?”

Sū.—12. From Practice and Dispassion, (follows) their inhibition.

Bhā.—The Mind riverlike flows both ways; it flows for good, and it flows for evil. That which flows towards the heights of *Isolation* through the valley of *Discrimination* is said to ‘flow for good’; while that which flows towards Birth and Rebirth, through the valley of *Non-discrimination* is said to ‘flow for evil’. Dispassion serves to attenuate the flow through worldly objects and the Practice of Discrimination serves to enliven the flow through Discriminative Wisdom. In this way the ‘Inhibition of the Functions of the Mind’ is dependent upon both Practice and Dispassion.

NOTES

Towards Isolation, etc.—*i.e.* Having its end in Isolation and its current flowing through discrimination of Spirit from Matter.

Attenuate—stop.

Sū.—13. Of these, Practice consists in the effort towards calmness.

Bhā.—*Calmness* stands for the quiet flow of the Mind-river undisturbed by the Functions;—the *effort towards* this ‘calmness’ is in the form of courageous and spirited endeavour to attain it;—and it is the

having recourse to this means of accomplishing it which constitutes *Practice*.

NOTES

Undisturbed by the Functions;—*i.e.*, by those Functions, that abound in the attributes of Rajas and Tamas. This is added by the commentator in consideration of Concrete Communion which abounds in the Attribute of *Sattva*.

Having recourse, etc.—The means are *Restraint* and the rest to be described in Sec. II.

Sū.—14. And that (Practice) becomes firmly grounded when it is followed for a long time and unremittingly, with proper devotion.

Bhā.—Being followed ‘for a long time’ and ‘unremittingly’—and accomplished by means of austerities, celibacy, knowledge and faith,—and as such, being equipped with *proper devotion*,—the said Practice becomes ‘firmly grounded’; that is to say, its objective is not then easily obstructed by the reaction of the distracted (pre-communion) stage.

Sū.—15. When one is free from thirst for ‘visible’ and ‘scriptural’ objects, he attains the (lower) Dispassion named ‘Subjugation’.

Bhā.—When one becomes free from all ‘thirst,’ longing, for all ‘visible’ (temporal) objects—such

as women, food, drink and property,—and also for all 'scriptural' objects—such as the 'attainment of heaven,' 'dis-embodiment,' 'dissolution into Root-Matter,'—after that, even though he may come into contact with celestial and mundane things, his Mind perceives the defects of all these things; whereupon through the force of the true knowledge of things, there follows that condition of the Mind wherein it does not take any notice of things,—either as to be acquired or rejected;—this is what constitutes that (lower) Dispassion which is named 'Subjugation'.

NOTES

The Mind, noticing the discrepancies, becomes indifferent to the various objects of sense, and to this indifference is given the name of *Vashīkāra-sañjñā*. This is the lower 'Dispassion'.

Defects—i.e., the fact of their being beset with the three kinds of pain, being transient and so forth.

Sū.—16. When from the knowledge of the Spirit, there follows 'freedom from thirst' for (indifference towards) the Attributes themselves, it is the higher *Dispassion*.

Bhā.—There are two kinds of Dispassion : (1) when the man recognises the defects in all objects, 'visible' as well as 'scriptural,' he acquires

Dispassion or Disgust for them; and (2) when the man has 'practised' the knowledge of the Spirit, his mind becomes fully contented with the supreme discriminating wisdom brought about by the purity of the said Practice; thereupon he becomes disgusted with the Attributes themselves, in their 'manifested' as well as 'unmanifested' forms. These are the two kinds of Dispassion; the latter of which is in the form of pure effulgence of wisdom; on the appearance of this effulgence, the man, with Wisdom fully dawning, comes to reflect as follows—'what had to be attained, has been obtained,—the *afflictions* that had to be destroyed have been destroyed,—cut off is that thickly interwoven chain of Birth and Rebirth, whose continuance causes the death of the born and the re-birth of the dead.'

In fact, Dispassion is the highest stage of Wisdom; and the invariable concomitant of this is *Isolation* itself.

NOTES

Purity—Freedom from the *Rajas* and *Tamas* Attributes.

Two kinds of Dispassion.—The first form appears when the Mind remains contaminated by particles of the *Rajas* attribute, having all taint of *Tamas* completely washed away by the excess of *Sattva*. This may belong even to the *Tauṣṭikas* (those whose aim ends in the nine forms of

Contentment), who thereby attain to "dissolution into nature". [Cf. *Sāṅkhyakārikā*: "*Vairāgyāt prakṛtilayaḥ*, etc., etc."]

Pure effulgence of wisdom—The epithet "pure" precludes all objectivity from this Dispassion. This second form is free even from the slightest contamination of *Rajas*, and rests glorying in pure *Sattva*. Hence its "Effulgence". Though effulgence forms the very nature of the Mind, yet as this latter abounds in the impurities of *Rajas* and *Tamas*, its pristine effulgence becomes clouded. When however the impurities have been washed off, there is full effulgence, all in all.

What had to be destroyed, etc.—The following assertions state the reasons for the preceding ones. *Vide* II, 12; II, 13; IV, 29 and IV, 31.

Bhā.—*Question*: "How do you describe the Concrete Communion which comes to the man who has inhibited the Functions by the two means (of Practice and Dispassion)?"

Answer:

Sū.—17. The Concrete (Communion) is that which is attended by Perception, Conception, Joy and Self-consciousness.

Bhā.—(1) "Perception" is the gross cognition of the object on which the Mind is fixed;

(2) "Conception" is the subtler cognition of the same; (3) "Joy" is delight; (4) "Self-consciousness" is the cognition of identity.

The *first* Communion, the 'Perceptual,' is attended by all these four; the *second*, the 'Conceptional,' is free from Perception; the *third*, the 'Joyous,' is free from Conception; and the *fourth*, pure Self-consciousness, is free from Joy.

All these kinds of Communion have a *concrete* substratum [hence they are called *Concrete*].

NOTES

Gross cognition—the "perception" is called "gross" because the objects are such. Such objects are the Deities conceived as having four arms, yellow clothing, etc., etc.

Subtle—*i.e.*, Conception has for its objects the subtle primary elements, and the rest.

Joy refers to the Sense-organs. The conception of the Mind with regard to the gross aspect of the sense-organs is "joy". The senses are the products of Self-consciousness in which the attribute of Goodness predominates; and Goodness is pleasant; therefore the senses are also pleasing; consequently the Conception by means of these is "joyous".

Cognition of identity;—this describes meditation in regard to the perceiver.

Bhā.—*Question*: “What then is the nature of *Abstract Communion* and what are the means of attaining it?”

Answer:

Sū.—18. The other (*i.e.*, the *Abstract Communion*) is that in which the *Impression* is all that remains and which is preceded (brought about) by the practice of that (*Dispassion*) which has brought about the cessation (of the *Functions*).

Bhā.—When all the functions have ceased and the *Impressions* alone remain behind, then we have that ‘*Inhibition of the Mind*’ which constitutes *Abstract Communion*; and the means of bringing this about consists in the *Higher Dispassion*.

In as much as *Practice* based upon a concrete substratum is unable to bring about this *Abstract Communion*, it is made to rest upon that ‘cause of cessation of functions’ (*i.e.*, *Dispassion*) which does not rest upon any such substratum; this latter *Dispassion* is devoid of a concrete foundation; hence *practice* of this leads to the *Mind* also becoming so devoid of concrete basis as if it had been reduced to a nullity—[its *Functions* having ceased, it is as good as non-existent]. This *Communion* thus is ‘seedless’ (without a concrete substratum), and hence called ‘*Abstract*’.

NOTES

Inhibition—of the functions.

In as much as, etc.—This is added in order to show why the lower form of *Dispassion* cannot lead to *abstract Communion*. As a rule, the cause is of the same nature as the effect; hence we cannot postulate the *Concrete Dispassion* as a cause of the non-concrete or *Abstract Communion*. Therefore the cause of the *Abstract Communion* must be that meditation which is called “the *Cloud of Virtue*”, which owes its existence to pure *Sattva*, following on the complete destruction of the impurities of *Rajas* and *Tamas*,—and which also is ‘not concrete’ on account of its having transcended all material things, and as such resting within itself.

Nullity—because of the absence of its effects, in the form of the functions.

Seedless—*i.e.*, beyond the range of the ‘seeds’ in the shape of the *Afflictions* and *Karmic Residua*.

Bhā.—This *Communion* is of two kinds—The *Bhavapratyaya* (due to *Illusion*) and the *Upāyapratyaya* (brought about by *Modes*). Of these the latter belongs to the adepts in *Yoga* (who are on the point of being ‘liberated’).

Sū.—19. The *Communion* ‘*Due to Illusion*’ is found among ‘*Incorporeal Beings*’ and ‘*Beings absorbed in Nature*’.

Bhā.—The Communion 'due to Illusion' is found among the 'Incorporeal Beings,' *i.e.*, the Deities; as these Beings have their mind reduced to the state of mere Impression (of the Functions which themselves have ceased), and through this Mind, they experience what appears to be Isolation, and thus go through the connate consequences of the said Impressions [and on the exhaustion of these they return again to the wheel of Metempsychosis]. Similarly the 'Beings absorbed into Nature,' have their Mind still active in the sense of having something to be accomplished, and become absorbed into Nature (Root-matter); whereupon they experience what appears to be Isolation, so long as the Mind does not revert by force of what is still left to be accomplished.

NOTES

Yogins—those who have reached the stage of being on the point of 'Liberation'. This implies that the *Bhavapratyaya* is to be avoided by those seeking Liberation.

Incorporeal—Thus described by Vāchaspati Mishra: "Thinking either one of the elements or one of the senses to be their *Spirit*, contemplating on these, and hence having their Mind coloured by a desire for these, these persons, on death, become absorbed either into the senses or into the subtle Elements, and their Mind consists only of the Impressions and they no longer have the 'six-sheathed' physical body."

Vijñāna Bhikṣu (*Yogasāra*, pp. 40-41, Trans.) defines the *Bhavapratyaya* as 'due to birth,' 'natural' and the *Upāyapratyaya* as 'due to means,' 'artificial';—he makes the former superior to the latter. This is not in keeping with the *Bhāṣya*, which has been rightly interpreted by Vāchaspati Mishra.

Experiencing isolation as it were by means, etc.; the similarity between Isolation and this state of the Mind of the Incorporeal Beings lies in *being devoid of functions*; the dissimilarity consists in the fact of the Mind being active and bearing a balance of the Impressions of past Functions.

Carry over, etc.—i.e., are born again.

Something to be accomplished—what is to be accomplished by the Mind is discriminative knowledge; and until that is accomplished the man with the Mind has to be born *again and again*.

Sū.—20. That preceded (brought about) by Earnestness, Zeal, Retrospection, Composure and Wisdom is found among others (*i.e.*, the adepts in Yoga).

Bhā.—The second kind of *abstract Communion*,—that 'brought about by Modes'—is found among the *Adepts in Yoga*.

Shraddhā here stands for *Earnestness of Mind*; this Earnestness protects the young Adept like his mother. In the man who has this *Earnestness*,—

i.e., longs for discrimination,—there appears *Virya Zeal*. On the appearance of this *Zeal*, there follows *Smṛti*, *Retrospection*. On *Retrospection*, the Mind becomes free from perturbation, hence *calm and composed*. When the mind has become *calm and composed*, there appears *Wisdom*, *i.e.*, *Discrimination*, on account of which the man comes to understand the real state of things. From the 'Practice' of these and 'Dispassion' against the objects presenting themselves to him during each of these stages,—there follows *Abstract Communion*.

NOTES

Protects—*i.e.*, keeps him from erring paths and fixed to the one true path of salvation.

Retrospection is explained by Vāchaspati Mishra as *Dhyāna* (Reflection).

Discrimination—Vāchaspati Mishra has taken the expression *prajñā-viveka* as a copulative compound, explaining it as '*viveka*, excellence, of '*prajñā*, wisdom. It is better to take the two terms as separate words, *viveka* (in its usual sense of *discrimination*) being a paraphrase for *prajñā* (wisdom).

Follows, etc.—Inhibition following on the discriminative knowledge of the Spirit puts a stop to the activity of the Mind, whose ends have been all fulfilled by that time.

Bhā.—There are nine classes of *Yogic Adepts* according as their modes are *mild*, *moderate* or *intense*. For example *first* of all there is (1) one whose 'modes' are *mild*, (2) one whose 'modes' are *moderate*, and (3) one whose 'modes' are *intense*; again, the first of these, 'one whose modes are *mild*' is of three kinds—(1) *with mild Dispassion*, (2) *with moderate Dispassion*, and (3) *with ardent Dispassion*;—'one whose modes are *mild*' is also of these three kinds [*i.e.*, the *mildly dispassionate*, the *moderately dispassionate* and the *ardently dispassionate*]; similarly the third also—'one whose modes are *intense*'—is of these three kinds.

From among these, for 'those whose modes are *intense*,'

Sū.—21. and whose *Dispassion* is *ardent*—[attainment of *Communion* and its ends] is near at hand.

Bhā.—The words *samādhitābhaḥ samādhiphalāḥ ca bhavati* are understood; the meaning being that the attainment of *Communion* and its ends are near at hand.

NOTES

Mild modes, etc.—These "modes" are Earnestness and the rest just described under *Sū. 20*.

Mildly dispassionate—Vāchaspati Mishra explains '*Sahvega*' as *Vairāgya*, '*Dispassion*'; though *Bhojadeva* and *Vijñāna Bhikṣu* both explain it as "energetic exertion" or "impetuosity". The

mildness or the excessiveness of these is due to antenatal causes.

Its ends—The Abstract Communion is the 'end' of concrete Communion and Isolation is the 'end' of Abstract Communion.

Sū.—22. There is a further distinction, on account of the 'mild,' the 'moderate' and the 'intense' character [of the *ardentness* of Dispassion.]

Bhā.—There is a further distinction into—(1) the *mildly-ardent*, (2) the *moderately-ardent*, and (3) the *intensely-ardent*. On account of this distinction, the attainment of Communion and its ends, is 'near at hand' for one whose Dispassion is mildly-ardent; nearer than that it is for him whose Dispassion is moderately-ardent, and it is nearest for one whose Dispassion is intensely-ardent.

Question: "Is the attainment of Communion due to this (above-mentioned) cause alone? or is there any other means to it?"

Answer:

Sū.—23. Or from Devotion to the Supreme Lord.

Bhā.—The Supreme Lord, being drawn to the person by his 'devotion,'—*i.e.*, a particular form of

adoration—favours him simply with His Grace [*i.e.*, wish for his welfare]; and from this Grace also the attainment of Communion and its ends comes 'nearest' to the *Yogin*.

NOTES

Drawn—brought face to face.

Grace—in the form: "May this devotee attain his desired end." Such is the form of the favour of the Lord—as explained by Vāchaspati Mishra.

Simply—That is, by His sheer graceful wish, without any other form of exertion on His part.

[See *Sūtra* 2-1 and *Bhā.* thereupon.]

Bhā.—*Question*: "Who is this 'Supreme Lord' distinct from 'Root-matter' and 'Spirit'?"

Answer:

Sū.—24. The Supreme Lord is an extraordinary Spirit, unaffected by Afflictions, Actions, Fruition and Dispositions.

Bhā.—*Afflictions*, Illusion [and Egoism, Love, Hate and Yearning for Life];—*Actions*, good and bad;—*Fruition*, the result of Actions;—*Dispositions*, tendencies in keeping with the said Fruition.—Though in reality, all these subsist in the Mind, yet they are attributed to the Spirit, because it is the Spirit that experiences the results of all these, (in the shape of Birth, Life and Experiences),—just

as victory or defeat, though really belonging to the actual fighters (soldiers), is yet attributed to their master. That *extraordinary Spirit* which is *unaffected* by the said *experiencing* (of the effects of Illusion, etc.) is the *Supreme Lord*.

Objection: "If that is so, then there are many adepts who have attained Liberation (and thereby become 'unaffected by Afflictions and the rest') [so that there would be no difference between these adepts and the *Supreme Lord*]."

Answer: The said adepts have attained Liberation or Isolation after cutting off the 'three bondages', (of *Matter*, *Sense-organs* and *Sense objects*); while the *Supreme Lord* has never had, nor is ever going to have, any connection with these bonds. In the case of the 'liberated' (isolated) Man, the preceding stage of Bondage is clearly recognised; not so in the case of the Supreme Lord. Similarly, in the case of the man who has become 'absorbed in Matter,' a succeeding stage of Bondage (at Rebirth) is considered probable; not so in the case of the Supreme Lord. In fact, He is always 'isolated' (free), always the 'Supreme Lord'.

Question: "This eternal supremacy of God, due to superior *Sattva-attribute*,—is there any authority or proof for it? or is it without proof or authority?"

Answer: Its proof lies in the Scripture (*i.e.*, *Shruti*, *Smṛti* and *Purāṇa*).

Question: What is the proof for the (validity of) this Scripture?

Answer: The proof for it lies in the Supreme *Sattva-attribute* (manifested in the authorship of *mantras* and the *Āyurveda*). The relationship (of cause and effect) between Scripture and 'Supremacy' both subsisting in the Intelligence of the Lord,—is eternal. From all this therefore it follows that the Lord is always the Supreme and always free.

This 'supremacy' of the Lord is without an equal and without a superior. Firstly, it can never be exceeded by any other *supremacy*; because whatever supremacy would exceed it would itself be the Lord's supremacy; so that that person (Spirit) whose supremacy reaches its highest stage, would himself be the 'Lord'. Secondly, the 'supremacy' of the Lord can have no equal,—why?—because, if in regard to one and the same object, two persons of *equal supremacy* were to express mutually contradictory wishes,—one saying 'may this be new,' and the other 'may this be old,'—only one of these two wishes could be fulfilled; and as this would involve the nonfulfilment of the wish of one of the persons, it would imply his *inferiority*; as a matter of fact, no fulfilment is possible of the wish of both the 'equals' at one and the same time, for the simple reason that the two are mutually contradictory.

From all this it follows that the Supreme Lord is one whose supremacy has no equal and no superior,—and He is an 'extraordinary Spirit'.

NOTES

There are many adepts, etc.—The objection here met is based on the following Sūtras of Kapila,—I, 92, V, 1-12. (*Vide* Rājendralal Mitra's *Yoga Sūtras*.)

Lies in the superior Sattva.—The Lord has recourse to superior Sattva for the following reasons: He has no possessive relation with the Sattva of the Mind which is due to Ignorance; He only desires to save the three-fold-bound spirits from the cycle of Birth and Death, by means of instructions with regard to wisdom and virtue; but such instructions are not possible without the assistance of wisdom and action, which latter is not possible without having recourse to the Sattva-attribute free from all taint of Rajas and Tamas.

This is the purity that is implied by the epithet "superior" (*Prakṛṣṭa*).

One is said to be subject to Ignorance when he does not recognise it as such. One however who recognises Ignorance *as ignorance* and governs his actions accordingly, cannot be said to be *subject to ignorance*.

What is the Sanction behind the scripture?—Perceiving the infallibility of the *Mantra-Sāstra* and the Medical Science, we must acknowledge the force of God's intelligence, clear of all taint of Rajas and Tamas. Similarly the Scripture, consisting of instructions for the highest bliss, and owing its

compilation to God, must be attributed to the excellence of his Sattva. And when Sattva reigns supreme, there is no room for doubt and deception. Thus then the validity of the scripture is based upon the excellence and purity of the Sattva-attribute. (*Cf. Nyāyasūtra—II-i-53 et. seq.*)

Bhā.—Further—

Sū.—25. In Him rests the highest stage of the 'Seed of Omniscience'.

Bhā.—*The seed of omniscience* stands for that cognition, large or small, which people have of things past, present and future,—as also of such present things as are beyond the reach of the senses,—either individually or collectively. This 'seed' is constantly growing, and when, in its growth, it reaches the highest stage, beyond which it cannot go,—the Being to whom such cognition belongs is 'Omniscient'. That there is such evolution in gradual stages of the 'seed of omniscience' follows from the fact that there are varying grades of it,—as in the case of Magnitude [that there is a Highest Magnitude follows from the fact of there being varying grades of it]. The Being in whom Cognition (or knowledge) has reached the highest stage is 'Omniscient'; He is an 'extraordinary Spirit'.

The inferential reasoning just set forth leads up to only a general conclusion (that *there is an*

omniscient Being); it cannot lead any more specific idea; hence specific ideas as to the name (such as 'Shiva' and the like) and other distinctive characteristics (of the said omniscient Being) have to be sought for in the scriptures.

This Supreme Lord has no selfish motive (in creating the world); His only motive lies in compassion for living beings; His idea being, 'By instructing them regarding Knowledge and Action I shall save all those spirits that are being born and reborn during all these periodical (cyclical) and final Dissolutions'. This has been thus declared (by Pañchashikhāchārya)—'The Primeval wise Man, the Blessed Great Sage (Kapila, an incarnation of Viṣṇu), moved by compassion, had recourse to his creative Mind, and expounded the Science to Āsuri who was seeking for knowledge.'

NOTES

Knowledge and Action.—This shows that the view held here is that Isolation is attained by means of the combination of both Knowledge and Action.

Name: Such as Shiva, Shakti, etc.

Bhā.—This Lord—

Sū.—26. is the Greatest (Teacher) of even the earliest great ones, because unconditioned by time.

Bhā.—Even the earliest Great Beings have been such as are conditioned by time; One, for Whom Time does not operate as a condition, is the 'greatest' (Teacher) of even those Beings; and just as the existence of such a Being at the beginning of the present cycle of Creation is proved by the gradual evolution of supremacy, so should it be understood with reference to the past cycles also (through the Scriptures).]

NOTES

The earliest Great Beings: e.g., Brahmā, Viṣṇu, etc. *Guru* may be taken as 'great' and also as 'Teacher'; the Supreme Lord being the Teacher of even the most primeval Teachers.

This aphorism serves to distinguish the Supreme God from His earliest manifestations, Brahmā, Viṣṇu and others.

Sū.—27. The syllable *Om* is His indicator.

Bhā.—The Supreme Lord is 'indicated' by the name *Om*.

Question: "Is this power in the syllable, of *indicating the indicated*, created by *convention* (attaching the name to the Lord)? Or is it always there, like the illuminating power of the lamp?"

Answer: The connection between the *Indicated* (Lord) and the *Indicator* (syllable *Om*) is one that is always there. The Convention also which (in the case of all correct Sanskrit terms) is made

by the Lord serves to make known what is already there; for instance, it is only when the *Son* and the *Father* and the relationship between them are already there that that *relationship* is made known by the words 'This is the Father and that is his Son'. In other cycles also Convention is fixed (by the Lord) on the basis of the indicative potency already there; and on account of there being a continued uniformity of usage (regarding this convention) the masters of Scripture have declared the relation between the *word* (Indicator) and its *meaning* (Indicated) to be *eternal*.

NOTES

In other cycles also, etc.—This is added in anticipation of the following objection: 'Word being a product of Matter becomes dissolved with its power into its cause, on Dissolution; consequently when the Great Principle, etc., would be produced again in due course, there could be no previous power on which the new nomenclature would be based.' The reply is that, though the word with its *power* has become dissolved into its cause, yet when the word is again brought forth, the *power* inherent in it comes along with it. And it is in accordance with the previous relation of the word and its meaning, that God lays down the conventional names for the new cycle.

Uniformity—with regard to long-standing usage.

Bhā.—For the *Yogin* who has understood the said relation of 'Indicator and Indicated' (between the Lord and the syllable 'Om')—

Sū.—28. [there should be] repetition of that (Name) and reflection on what is signified by it.

Bhā.—There should be *repetition* of the syllable *Om* and *reflection on what is signified by it*;—*i.e.*, the Lord. In this manner, when the *Yogin* repeats the syllable *Om*, and reflects upon what is signified by that syllable, his Mind becomes 'one-pointed' (concentrated). This has been thus declared (by Vyāsa)—“After the repetition of 'Om', one should have recourse to meditation; and after meditation, he should again take to repetition; through perfection of repetition and meditation the Supreme Spirit becomes manifested.” (*Viṣṇu-Purāṇa*).

NOTES

Becomes concentrated;—whereupon there follows the direct perception of the Supreme Spirit; and hence the Higher Dispassion, and finally, abstract Communion.

Bhā.—*Question*: “What more is there for him?”

Answer:

Sū.—29. (There follows) the cognition of “the Spirit under Illusion” and absence of obstacles.

Bhā.—All the obstacles—Disease and the rest—cease to exist, by virtue of 'devotion to the Lord,' and then follows for him also the perception of his own real character [as Spirit in Illusion]. That is, he comes to realise that 'just as the Lord is a Spirit, pure, blissful, isolated and free from troubles (in the shape of Birth, etc.),—so also is the (human) Spirit (in Illusion) who functions through the Mind (Intellect)'.

NOTES

Spirit in Illusion, etc.—Vāchaspati Mishra explains the aphorism thus: Thence accrues to him the cognition of the real character of the Spirit under Illusion. And this is quite in keeping with the *Bhāṣya* which explains as *Svarūpadarshanamapyasya bhavati* ("to him accrues the perception of his own real character").

Functions through the intellect.—Though the Supreme Spirit and the Spirit in Illusion are both similar, yet there is some difference in similarity, and this epithet serves to point out that dissimilarity.

The contemplation of one object leads to a cognition of things similar to it. So from the contemplation of one's own (human) Spirit in Illusion, there arises the re-cognition of the Supreme Spirit.

Bhā.—Question: "What are Obstacles?"

Answer: They are those that distract the Mind.

Question: "Which are these (distractors) and how many are they?"

Answer:

Sū.—30. Disease, Langour, Vacillation, Remissness, Sloth, Absence of Non-attachment, Mistaken Notion, Non-attainment of the Stage (of Communion), and Instability;—these are the distractors of the Mind; and these are the 'obstacles'.

Bhā.—There are *nine* 'obstacles,' which are the 'distractors of the Mind'; these appear along with the Functions (of the Mind); and when these are absent, the aforesaid 'Functions of the Mind' also do not appear.—(1) *Disease*—Disturbance of the Humors, the juices and the organs (in the Body); (2) *Langour*—the feeling of helplessness in the Mind;—(3) *Vacillation*—an idea touching both extremes, in the form 'this may be so—this may not be so';—(4) *Remissness*—making no effort towards the means of Communion;—(5) *Sloth*—inactivity of Mind and Body, due to *heaviness* [lethargy, due, in the Body, to excess of Phlegm, and, in the Mind, to the excess of the *Tamas*-attribute];—(6) *Absence of Non-attachment*—the yearning of the Mind, in the form of hankering after contact with objects;—(7) *Mistaken Notion*—wrong ideas;—(8) *Non-attainment of the stage*,—not reaching the stage of Communion;—(9)

Instability,—the Mind not remaining stable, on the attainment of the stage (of Communion); on the actual attainment of Communion itself the mind would certainly remain stable.—These nine lead to the distraction of the Mind, and are called 'Impurities of Communion,' 'Enemies of Communion' and 'Obstacles to Communion'.

Sū.—31. Pain, Irritation, Trembling, In-breathing and Out-breathing are the 'companions of Distraction'.

Bhā.—(1) *Pain*—is (a) due to internal causes, (b) due to external causes and (c) due to supernatural causes. That is called 'Pain' on being struck by which people make an effort to remove it.—(2) *Irritation*—is perturbation of the Mind due to the failure of a cherished wish.—(3) *Trembling*—is that which shakes the body, makes it tremble.—(4) *In-breathing*—is that process by which the vital Breath takes in the outer (without any conscious effort on the part of the person);—(5) *Out-breathing*—is that in which the vital Breath gives out the air in the body (without conscious effort). (Both these are distinct from, and obstacles to, the Inhalation and Exhalation, which are among the means of Communion). These are the *companions of Distraction, i.e.,* they appear only when one's Mind is *distracted*, not when one's Mind is *composed*.

NOTES

Pain—The *pains* due to *internal causes* are the diseases of the body and the Mind; *pains* due to *external causes* are those that are due to such agencies as serpents, tigers etc.; and *pains* due to *super-natural causes* are such as are due to the influences of planets and the like.

Bhā.—In as much as these 'Distractors' are obstacles to Communion, they have to be checked by the same 'Practice and Dispassion' that have been described above (under *Sū.* 12); hence the author adds the following *Sūtra* which serves to clinch the subject of what should be the *objective of Practice*—

Sū.—32. For checking these, (there should be) Practice on the *One Principle*.

Bhā.—For the purpose of checking the *Distractions* (just described) one should practise the fixing of the Mind on the *One Principle* [God, according to Vāchaspati; any single material object, according to Vijñāna Bhikṣu].

A certain philosopher (the Buddhist Idealist) holds the opinion that the Mind is only an idea, and that Idea is momentary and pertaining to one individual object [there being as many momentary Ideas as there are objects cognised]. For such a philosopher, the Mind would be always 'one-pointed' (concentrated), and it would never be

'distracted'. It is only when (as we hold) the Mind is something related to several things that it can be withdrawn from all other objects and fixed upon *one* object and thus become 'one-pointed' (concentrated). Hence it follows that it cannot be right to postulate many Minds, each Mind pertaining to a single object.

There is another philosopher (a scion of the Buddhist Idealist) according to whom the Mind is a (continuous and everlasting) series of like Cognitions, and as such (being liable to be connected with several objects, and hence *distracted*), it can be made 'one-pointed'.—Even, under this view, if 'one-pointedness' is a property of the 'Mind-series,'—there cannot be any one 'Mind-series,'—each member of the series being *momentary* (*ex hypothesi*). If, then, the 'one-pointedness' be held to be a property of the Cognition that forms part of the said *series* [this sensation, according to the Buddhist having illusory existence and hence capable of being 'one-pointed'],—then such a 'series' could consist either of *like cognitions* or *unlike cognitions*; in either case it would be always 'one-pointed,' as *ex hypothesi*, each would be restricted to a single object; so that, in this case also there would be no possibility of the Mind being 'distracted'.

From all this it follows that *the Mind is one, connected with several objects and lasting (not momentary)*.

If Cognitions were to appear as entirely different from one another in nature, and as unconnected with any *one* Mind,—then, how could one 'Cognition' be the *rememberer* of what has been seen by another 'Cognition'? How too could one 'Cognition' be the experiencer of the 'Karmic residua' set up by another 'Cognition'?

Even though this objection might be somehow met,—even so the argument (of the Buddhist) would surpass in its unreasonableness the argument that 'the *cowdung* is *milk-pudding*, because both are products from the cow'!

Further, the doctrine that "the Mind is momentarily changing [so that the Mind at any given moment is different from the Mind at the preceding moment]" involves the denial of one's own notion regarding the 'self' (as the one cogniser of several cognitions);—"How so?"—There are such common notions as 'I am *touching* what I had seen,' 'I am *seeing* what I had touched'; all which involves the notion of 'I' the *cogniser*, as the one factor common among the several varying *cognitions*. In case this common notion of 'I,'—which is of the nature of personal identity,—which has a single object (Self) for its object—subsisted in *several* totally different Minds—how could it rest upon a *single* cognition? As a matter of fact, it is a matter of common perception that the notion of 'I' apprehends *personal identity*; and the validity of Perception cannot be suppressed by any other means of cognition; on the

contrary, it is only on the strength of Perception that every other means of cognition obtains a footing in usage.

From all this it follows that *the Mind is one, connected with several objects and lasting.*

NOTES

Never be distracted;—and in that case there would be no need for all those teachings that the Buddhist has propounded for the steadying and composing of the distracted mind.

Another philosopher;—the opinion of a section of the Nihilists who hold that though no distraction is possible in a single momentary Mind, it would be possible in an everflowing series of minds.

Such a series cannot be one.—That is one, and connected with many cognitions, as they happen to come forth. Such a one cannot be momentary; and any thing other than this the Buddhist denies.

Bhā.—Question: The science lays down the 'Embellishment' of this Mind; what is that?

Answer:

Sū.—33. Peace of Mind (is brought about) by entertaining 'friendliness,' 'compassion,' 'satisfaction' and 'indifference,'—as pertaining respectively to the Happy, the Unhappy, the Righteous and the Unrighteous.

Bhā.—One ought to bear *friendship* towards all the beings that may be enjoying *happiness*,—*compassion* towards those that are *unhappy*,—*satisfaction* in regard to the *righteous*;—and *indifference* towards the *unrighteous*. To one who entertains these feelings, accrues 'white (pure) virtue'; thence the Mind becomes composed, and becoming composed and peaceful, it becomes 'one-pointed' (concentrated) and attains steadiness.

NOTES

Friendliness—removes envy.

Compassion.—The thought of removing another's pain removes the sinful desire of harming others.

Satisfaction—towards the virtuous, removes envy.

Indifference—removes anger.

Pure virtue—i.e., Abounding in the *Sattva-attribute*.

Sū.—34. Or, by expulsion and retention of breath.

Bhā.—The throwing out of the internal air through the nostrils, by special effort, is "Expulsion"; 'Retention' is 'Breath-control'. By these two means also is one to bring about steadiness (composure) of the Mind.

Sū.—35. Or, when the 'objective function' has been produced, it may bring about Steadiness of Mind.

Bhā.—When one fixes his Mind upon the nose-tip, he perceives celestial odours; this is what is called 'odour-function';—when he concentrates his Mind on the tongue-tip, he perceives celestial tastes—[This is called the 'Taste-function'];—when on the palate, he perceives (celestial) colours—[This is called the 'colour-function'];—when on the middle of the tongue he perceives (celestial) contacts—[this is called the 'contact-function'];—when on the base of the tongue, he perceives (celestial) sounds—[this is called the 'sound-function']; these 'objective functions,' on being produced, fix the Mind to Steadiness, (and thereby) set aside Uncertainty, and become the 'gate-way' to Communion. From this it follows that the 'Function' appearing in connection with the Moon, the Sun, the Planets, Crystal, Lamp, Gem and such other (superphysical things), all falls under this category of 'Objective Function'. —[For all this the Scriptures are our sole authority; it cannot be demonstrated by reason—says Vāchaspati]. Though what we learn from the various scriptures, or from inference, or from the instructions of Teachers, is all entirely true,—for the simple reason that every one of these is capable of expounding the real nature of things;—yet so long as even a part of what is learnt from these sources has not become actually cognised by one's own organs (of cognition), the whole of it appears as if it were imperceptible (uncognisable); and hence what is thus learnt fails to produce a firm conviction

relating to such subtle things as Beatitude and the like. Consequently, for purposes of conviction, what is learnt from Scriptures, Inference and instructions of Teachers, has to be rendered directly perceptible to one's own self. When a part of what has been learnt from those sources has been confirmed by one's own direct experience, one becomes fully convinced of the reality of the subtlest things, right up to Beatitude. It is for this reason that this *objective Function* is described as the 'Embellishment of the Mind'. Because the 'Functions of the Mind' being uncertain and indefinite, it is only when, in regard to those Functions, one has acquired the Dispassion called *Vashīkāra-sañjñā*—that the Mind becomes capable of directly perceiving the several (supersensuous) things; and it is then that 'Earnestness,' 'Zeal,' 'Retrospection' and 'Composure' (described above, under Sū. 20) come to him untrammelled.

Sū.—36. Or, the painless luminous,—

Bhā.—*function, when produced, brings about steadiness of Mind*—these words (occurring in the preceding *Sūtra*) have to be brought up here.

[There are two kinds of 'Function' meant here, to both of which the appellation 'painless luminous' is applied]:—(A) [The first one is brought about in the following manner]—When the man concentrates on the *lotus in the heart* (at the centre

of which lies the *Suṣumṇā* artery, which is the seat of the Mind), he comes to perceive the Mind; the Mind which (in this condition) abounds in the *Sattva-attribute*, is bright like the *Ākāśha* (all-pervading);—from the clarity of this concentration proceeds a 'function' of the Mind which appears in various luminous forms, such as the Sun, the Moon, the Planets, the Crystal.—(B) [The second is as follows]—When the Mind comes to rest in Self-consciousness, it appears in the form of pure Self-consciousness, calm and infinite, like the calm ocean; in connection with this there is the following declaration (of Pañchashikhāchārya)—'Having, recognised the Self as atomic, one comes to have the notion *I am*'.—The 'function' in both these forms—of which the former (A) is *objective* and the latter (B) (*subjective*), in the form of pure Self-consciousness,—is *painless* and is called *luminous*; and by means of this the Mind of the *Yogin* attains Steadiness.

NOTES

Buddhi here stands for *Chitta*, Mind.

Calm—*i.e.*, devoid of the waves of *Rajas* and *Tamas*.

Pure Self-consciousness—Not like many bright things, Sun and the rest spoken of with reference to the preceding.

Sū.—37. Or, the Mind fixed upon those who have subdued all Attachment.

Bhā.—When the Mind of the *Yogin* comes to rest upon, and coloured by, the Minds of those persons (like *Vyāsa* and others) who are free from all attachment, it attains steadiness.

Sū.—38. Or, when it rests upon cognitions during dream or deep sleep.

Bhā.—When the Mind of the *Yogin* rests upon a cognition during a dream, or upon a cognition during deep sleep,—it takes that form and attains Steadiness.

NOTES

Deep sleep—*i.e.*, one abounding in the *Sattva-attribute*, not the ordinary sleep during which *Tamas* is the predominating factor.

The knowledge referred to in the *Sūtra* is such as the vision in a dream of the particular form of a particular Deity and so on.

Sū.—39. Or, by meditation according to one's predilection.

Bhā.—One should meditate upon that (Deity) which happens to be most to his liking. When the

Mind has been steadied on that form, it attains it elsewhere also.

Sū.—40. His mastery extends from the minutest atom to the highest magnitude.

Bhā.—When one applies his Mind to minute things, it attains steadiness in regard to all minute things, down to the *minutest atom*. When he applies it to larger things, it attains steadiness in regard to all large things, right up to the *highest magnitude*. In this manner, when the man has his mind reaching up to both extremes, he attains a stage where there is no obstruction (to his cognition); this is what constitutes his *Supreme mastery*. When this 'mastery' has been attained, the Mind of the *Yogin* no longer needs the embellishment due to Practice.

Question: "When the Mind has attained Steadiness,—what is the nature, and what the object, of the condition reached by it?"

Answer:

Sū.—41. The Functions having become attenuated,—when the Mind comes to be applied to the *Cogniser*, or the *Instrument of Cognition*, or the *Object of Cognition*, it is reduced to that state of 'coalescence' in which it assumes the

form of that to which it is applied; just like the clear crystal.

Bhā.—The functions having become attenuated,—*i.e.*, when the cognitions (due to the *Rajas* and *Tamas*-attributes) have been suppressed.

Like the clear crystal;—this cites an example.

The sense is that—just as the crystal placed near an object becomes affected by the form of that object and hence appears itself to have that same form—in the same manner, (a) when the Mind is applied to the *cognised object*, it becomes affected by it and assumes the character of that *object*, whereupon, it appears itself in the form of that *object*; that is, when it is applied to subtle things, it assumes the character of the *subtle thing* and appears in the form of that same thing; so also when it is applied to a *gross object*, it assumes the character of that object and appears in the form of that same *gross object*; so also when it is applied to the diverse things of the world, it assumes the character of those diverse things and appears in the form of those things.—[So far as regards the *Objects of Cognition*]. (b) Similar should be understood to be the case with the *Instruments of Cognition*, *i.e.*, the *sense-organs*; that is, when the Mind is applied to a *Sense-organ*, it assumes the character of that organ and appears in the form of that organ.—(c) Lastly, when the Mind is applied to the *Cogniser*, it assumes the

character of that Cogniser and appears in the form of the cognising Person;—when it is applied to the *Liberated Person*, it assumes the character of that person and appears in the form of that person.

Thus it is that *when the Mind, which is like the clear crystal, comes to be applied to the Cogniser, the Instruments of Cognition and the Object of cognition—i.e., to the Person, the Sense-organs and the things of the world,—it assumes the form of these; and this is what is called the state of coalescence (Samāpatti).*

Sū.—42. Among these ‘coalescences,’ that ‘Coalescence’ (*Samāpatti*) which is intermingled with ‘fancies’ (confused notions) relating to the *Word*, the *object denoted* and the *Cognition* (Idea),—is called ‘Vacillating’ (*Savitarka*).

*Bhā.—*For example, (when the term ‘cow’ is pronounced) though the three functions of (1) the *word* ‘cow,’ (2) the *denoted object*, the animal, and (3) the *cognition* (or Idea) of it, are distinct from one another, yet in the *notion* that we have, they are all apprehended together, as if they were not distinct;—and yet, when they are analysed, it is found that the properties of the *word* are entirely distinct from those of the *object denoted*, as also from the properties of the *Cognition*; so that in this analysis, they appear distinct from one another.—

[This is the compound or *fanciful* notion that we have of things.] When the *Yogin* having his mind in the ‘coalescent stage’ happens to have objects like the Cow entering into the ken of his consciousness during the state of Communion,—if it is found to be mixed up with the said ‘fancied or confused notions’ relatively to *word, object denoted* and *Cognition*—it is that ‘intermingled’ (jumbled up) ‘state of coalescence’ which is called *Savitarka*, ‘Vacillating’.

NOTES

(a) When we have the notion that ‘this animal is the *cow*, we jumble up the *word* with the *animal* and its *cognition*; (b) when we have the notion ‘this animal is called the *cow*,’ we jumble up the *animal* with the *word* and the *cognition*; (c) lastly, when we have the notion “I see the *cow*,” we jumble up the *cognition* with the *word* and the *animal*; and yet, on analysis, the *word* has the properties of loudness and accents, while the *object* denoted by it has a material form and other properties, and the *Cognition* has the character of ‘illumination’ and of being without a material form.

*Bhā.—*On the other hand, when the consciousness of the *Yogin* during Communion is free from all ‘fancies’ (confused notions) of *verbal* and

inferential cognitions,—on account of the setting aside of ideas (remembrances) of verbal conventions [on which the connotation of words is based, and upon which all verbal and inferential cognitions are based],—the object (of Cognition) appears in its own pure form, and as such becomes cognised in that form alone; and this 'state of Coalescence' (*Samāpatti*) is called 'non-vacillating' (*Nirvitarika*).—This is the 'higher perception' [being entirely free from all taint of erroneous imposition]; this is the 'seed' (root, basis) of Verbal and Inferential cognitions; both these latter proceed from that perception. This perception however is not accompanied by (mixed up with) verbal and inferential cognitions. From all this it follows that this Higher Perception of the *Yogin*, proceeding from the 'non-vacillating' Communion, is not mixed up with any other forms of cognition.

Of this 'non-vacillating Coalescence,' the definition is indicated by the following *Sūtra*:

Sū.—43. When, on the disappearance of memory, the 'coalescence' becomes as if devoid of its own character and appears in the form of the *thing* alone, it is called 'Non-vacillating'.

Bhā.—When there is *disappearance of that Memory* which arises from the 'fancies' of cognitions based upon verbal conventions, oral testimony and inference,—the Consciousness becomes tinged with the form of the cognised object, and *becomes as if,*

devoid of its own character, of 'Consciousness,'— which is that of *cognition*,—and *appears in the form of the thing alone*, as if it had assumed the form of the *cognised object*;—then we have the 'state of coalescence' called 'non-vacillating'. This has already been explained (in the preface to this *Sūtra*). The sphere of this 'coalescence' consists of such things as the *cow* and the like (animate), or the *jar* and the like (inanimate),—all which are of the nature of the 'object,' being particular aggregates of atoms and forming the basis of unitary *cognition* (of single composites).

This particular *aggregation* (of an object) is the common property of all the minute particles (that constitute that particular (object), and is of the very essence of these particles; it is inferred from its manifest effects [in the shape of our cognition and actual use of the aggregates]; and when it is produced, it is produced as manifested by its own manifesting agencies. This composite object disappears from existence on the appearance therein of properties other than that of *aggregation* or *composition* [i.e., on its being reduced to the state of its component particles]. It is the 'common property' abovementioned which is called the 'composite'.—This is the 'composite' which is *one*, of large magnitude as well as of the smallest magnitude, is touchable, capable of action (and use), and transient; and all business is carried on by means of such *composites*.

There are certain philosophers for whom such an *aggregate* (of atoms) is a non-entity (unreal, having no real existence), for whom no minute or subtle basis can be found for the 'indeterminate cognition' (which alone the Buddhist admits). For such a philosopher, as there would be no *composite*, all the ordinary notions that people have (which all appertain to gross composites) would come to be such as would have 'a form which is not that of its objects,' and hence they would all practically become 'false notions' [*Mis-conceptions*, acc. to Sū. 8]. Such being the case, there being no real *object*, where would there be any *Right Cognition*? As a matter of fact, whatever is apprehended is always something partaking of the nature of a *composite*.

From all this it follows that there does exist the *Composite* which, becoming regarded as 'large,' 'small' and so forth, forms the object of the *non-vacillating* (state of coalescence).

NOTES

Forming the basis, etc.—i.e., the notion of the perceived object as one complete whole in itself.

*This particular aggregate, etc.—*The object as a whole is the common property of each and every one of the particles constituting it and not of any one set of them. That is to say, each constituting atom has in itself the miniature, so to say, of the object as a whole.

Inferred from the manifested effects.—It may be here noted that the Bhaṣya is driving at the "Effect-an-Entity" theory of the Sāṅkhya philosophy; in as much as the atom is said to carry in itself the miniature of its effect, the object constituted by it.

On the appearance of other properties;—i.e., when the particles have the property of the 'jar' then there is the *jar*; when however any foreign cause produces in the same particles the property of 'Kapāla' (a piece of the jar) then the former object, the *jar*, disappears.

Sū.—44. By this same account, the 'deliberate' and the 'non-deliberate,' ('coalescences') also, which appertain to subtile objects, have been described.

Bhā.—(A) When the said 'Coalescence' appertains to subtile (minute) objects, in which their characteristic features have become manifested [*i.e.*, when they are cognised as forming part of such things as the jar and the like], and which are characterised by particular notions of Place, Time and Cause (constituent of the subtile object),—it is called the 'Deliberate Coalescence' (*Savichāra-samāpatti*). In this state also what appears as the basis of consciousness during Communion is the subtile object itself, qualified by actually present

characteristic features, and apprehended by *unitary cognition* (of the object as a single entity).

(B) On the other hand, when the said 'Coalescence' appertains to the subtile things (atoms) by themselves, entirely independently of all specialising features, past, present and future,—and yet present in, and forming the essence of, all the characteristics (in the sense of the *jar* and other things composed of the atoms),—it is called the 'non-deliberate Coalescence' (*Nirvichāra-Samāpatti*). Being of such character, the subtile object, in this same said form, becomes the basis for, and thereby colours (affects), the Consciousness during Communion. When this Consciousness also loses its own identity (form) and exists solely in the form of the object, it comes to be called "non-deliberate".

The upshot of all this is that the 'vacillating' and 'non-vacillating' 'Coalescences' appertain to *gross (extended) objects*, whereas the 'deliberate' and the 'non-deliberate' ones appertain to subtile objects.

The account given (in the preceding Sutra) of the 'non-vacillating' Coalescence also serves to explain the 'absence of Fancies' in both [*i.e.*, in the 'non-vacillating' itself, and also in the 'non-deliberate'].

NOTES

Notion of place, time and cause.—The causal series is thus described: The Earth-atom from the five

Rudimentary Elements abounding in the Odoriferous Element, and so on, the *water-atom* from four atoms with the water-element predominating and so on.

Sū.—45. The scale of 'subtility' culminates in the 'indissoluble'.

Bhā.—(a) The 'Odour-element' is the subtile element in the Earth-atom; (b) the 'Taste-element' is the subtile element in the Water-atom; (c) the 'Colour-element' is the subtile element in the Fire-atom; (d) the 'Touch-element' is the subtile element in the Air-atom; (e) the 'Sound-element' is the subtile element in *Ākāśha*;—(f) the 'I-principle' is the subtile element in all these 'elements';—(g) of the 'I-principle,' the Dissoluble element (the Great Principle) is the subtile element;—(h) of this last Dissoluble element, the 'Indissoluble' (Nature) is the subtile element; beyond this Indissoluble Nature, there is no further subtile element.

Objection: "But there is the Spirit which is also subtile (beyond Nature)."

Answer: Certainly; but the 'Subtility' of the Spirit is not beyond or higher (than the subtility of Nature), in the same way as that of Nature is beyond that of the Dissoluble (Great Principle); for the simple reason that even though the Spirit is some sort of *cause* of Nature and the rest, it is not their *constituent* cause [and in the

present context, we are dealing only with *constituents* of things]. Thus then, this 'subtility' must be regarded as reaching its culminating (highest) point in Nature.

Sū.—46. All these constitute the 'seeded' Communion.

Bhā.—The aforesaid four 'coalescences' have the external object for their 'seed'; hence the Communion also (that is based upon them) is 'seeded'; and (as in the case of *coalescence*), that (Communion) which appertains to the gross object is 'vacillating' and 'non-vacillating,'—and that which appertains to the subtle object is 'deliberate' and 'non-deliberate'. These are the four kinds of Communion here described.

Sū.—47. On the purity of the 'non-deliberate' (Communion), there follows clarity of spiritual Consciousness.

Bhā.—*Purity*;—the Mind is said to be 'pure' when it has become free from the enveloping dirt of 'impurity' (due to the excess of the *Rajas* and *Tamas* attributes), and it has settled down in its clear current; when this 'purity' appears in the 'non-deliberate' Communion, then the *Yogin* attains

the *clarity of spiritual perception*,—*i.e.*, 'Consciousness' in the form of simultaneous *clear perception* of things as they really exist. This has been thus described—'Ascending the heights of wisdom, the wise man, himself free from suffering, looks (with compassion) upon all suffering persons,—just like a man on the high mountains who looks upon persons on the ground down below'.]

Sū.—48. Therein Consciousness is 'truth-bearing' (*Rtambharā*).

Bhā.—During the aforesaid condition, the *Consciousness* of the person whose Mind is in Communion, comes to be called 'Truth-bearing' *Rtambharā*; and this name is applicable literally; because such *Consciousness* 'bears,' upholds, *truth* alone, and there is not the slightest trace of untruth or misconception; this has been thus described—'Regulating his Consciousness by revelation, reflection and by watchful and continued contemplation, the *Yogin* attains the highest Communion.'

Bhā.—This same Consciousness—

Sū.—49 has for its object something different from those of Verbal and Inferential cognitions; because it appertains to *particulars*.

Bhā.—*Verbal cognition* is cognition derived from words;—this appertains to *universals*; it is not

possible for words to speak of *particulars*;—why?—because the convention regarding the connotation of words is not fixed in relation to any *particulars*. Similarly with *inferential cognition*; that too pertains to *universals* alone; the inferential premises are always stated in the generalised form—‘wherever there is approach, there is movement,—where there is no movement, there is no approach’; thus Inference always ends in a generalisation.—Thus there is no *particular* that can form the object of either *verbal* or the *inferential* cognition.—As regards Sense-perception, no ordinary Sense-perception can apprehend what is subtle, hidden or remote.—Nor will it be right to assert that “such a thing, not being amenable to any means of cognition, must be regarded as non-existent”; because such a *particular* is actually perceived by *Consciousness under Communion*,—this *particular* subsisting either in the *Subtile Element* or in the *Spirit*.

From all this it follows that *the Consciousness in question has for its object something different from those of verbal and inferential cognitions, because it appertains to particulars.*

Bhā.—On the attainment of ‘Communion-consciousness,’ that Consciousness produces in the Yogin fresh and fresh impressions (aptitudes); and—

Sū.—50 the impression produced by this Consciousness is destructive of other impressions.

Bhā.—The Impression produced by ‘Consciousness under Communion’ sets aside the residuum of all the impressions left by the cognitions occurring in the ordinary active state; the impressions of the active state having been thus set aside, they do not give rise to any further cognitions arising out of them; these cognitions having been inhibited, *Communion* presents itself; then follows the ‘Communion-consciousness’;—thence proceed the Impressions brought about by this Consciousness;—in this way at each step, fresh impressions and their residua go on cropping up;—from these, further *Consciousness*;—thence again, more impressions, and so on.

Question: “Why should not these excellent Impressions render the Mind more and more active?”

Answer: As a matter of fact, the Impressions brought about by the said Consciousness destroy the ‘Afflictions,’ and for that reason they do not render the Mind *active*; in fact, they tend to withdraw (incapacitate) the Mind from its activity; as the activity of the Mind can continue only till the appearance of Discriminative Wisdom.

Bhā.—*Question:* “What happens to the Mind?”

Answer:

Sū.—51. When this also has become suppressed, all becomes suppressed; thence follows “Seedless Communion”.

Bhā.—The 'seedless communion' (here described) is destructive, not only of the 'Consciousness during communion,' but also of the Impressions due to that Consciousness;—why?—for the simple reason that the Impression born of 'inhibition' (Suppression) sets aside the Impressions due to the (*seeded*) Communion.

The fact that we are cognisant of a certain sequence during the pendency of the *Inhibition* itself leads us to infer that there are impressions produced by the *Inhibited Mind* also. At this stage what happens is that along with all the three kinds of Impressions—(1) those due to the cognitions of the ordinary *active* state, (2) those due to the cognitions in the Inhibition-stage of Concrete Communion, and (3) those (born of total Inhibition) which immediately precede Liberation,—become absorbed in their own everlasting source, (*Prakṛti*, Nature). So that those impressions, while destroying the activity of the Mind, do not tend towards the continuity of the Mind itself; for the simple reason that the Mind, having its activity stopped, has disappeared along with the Impressions immediately preceding *Liberation*. On this disappearance of the Mind, the Spirit comes to abide in its own form, and hence becomes *pure and free*.

THUS ENDS SECTION I

Dealing with *Communion* (Samādhi)

SECTION II

THE MEANS OF ATTAINING 'COMMUNION'

Bhā.—'Communion' (of the third or Highest degree) as attained by the person with the composed mind [*i.e.*, the person who has reached the *Yogārūḍha* stage] has been described (in the preceding section).—Now begins the exposition of the method whereby 'Communion' may be attained by the person whose Mind is still active and disturbed, [*i.e.*, Communion of the second or Middle Degree, for the person in the *Yuñjāna* stage]. [The first stage, that of the *Aspirant*, *Āruruḥṣu*, is dealt with later on under Su. 29 *et. seq.*]

Sū.—1. (1) 'Asceticism,' (2) 'Self-instruction' and (3) 'Devotion to the Supreme Lord' constitute the 'Yogic Discipline'.

Bhā.—'Communion' cannot be attained by one who has not practised *Asceticism*; as a matter of fact, without *Asceticism*, there can be no cessation of that 'impurity' which is intermingled with a beginningless 'Karmic residua' and the effects of

the 'impediments,' and also beset with the meshes of sense-objects; that is the reason why *Asceticism* has to be practised; and the idea is that only that form of *Asceticism* has to be practised which does not disturb the composure of the Mind.

Self-instruction,—stands here either for the *repetition of such mantras* as the syllable *Om* and the like, or for *the study* of the scriptures bearing upon *Liberation*.

Devotion to the Supreme Lord,—the surrendering or offering up of all one's activities to the Supreme Preceptor,—or the renunciation of the fruits of one's activities. (See Su. 1, 23-28.)

NOTES

Asceticism, etc.—The commentator here distinctly denies the theory of penance and the like religious austerities being the means to Yoga. In his opinion a peaceful equilibrium of Mind alone can lead to Yoga, and austerities are likely to disturb this equilibrium by the physical effort involved.

Bhā.—This Yoga-Discipline—

Sū.—2 serves the purpose—(a) of bringing about 'Communion,' and also (b) of attenuating the Impediments.

Bhā.—When duly practised, this 'Yoga-Discipline' brings into existence 'Communion,' and also

attenuates the Impediments; and when the Impediments have been thus attenuated, the Yogin shall be able to scorch them by the fire of Reflection, and make them unproductive, like scorched seeds. The effect of this attenuation of the Impediments is that the knowledge of the difference between Spirit and Matter can appear; and being no longer affected by the attenuated Impediments, that fine subtly Supreme Wisdom having put an end to the functioning (of the Attributes, towards further productivity), tends to *dissolution* (and consequent *Liberation* of the Spirit).

Bhā.—*Question*: "What are these Impediments and how many?"

Answer:

Sū.—3. (1) Illusion, (2) Self-consciousness, (3) Attachment, (4) Aversion, and (5) Yearning for Life are the *five Impediments*.

Bhā.—That is to say, these are the five aspects of 'Misconception'. (See I, 8.) When these flow out (become active), they accentuate the activity of the Attributes and thereby set up evolution and let flow the current of causes and effects; and depending upon mutual aid, they bring about the fruition of 'Karmic residua' (in the form of Birth, Life and Experiences).

NOTES

Mutual aid—Vāchaspati Mishra explains this as being the mutual dependence of actions and Impediments, the one giving rise to the other, by turns. Vijñāna Bhikṣu and others explain it as that among the five Impediments themselves—Illusion producing Attachment; Illusion, Ignorance and so on.

Sū.—4. Illusion is the breeding ground for those that follow,—these being dormant, attenuated, intercepted and operative.

Bhā.—Of these, 'Illusion' is the 'breeding ground,' *i.e.*, soil productive, of the following: [*i.e.*, of Self-consciousness and the rest] which are held to be of four kinds—*viz.*, (a) *dormant*, (b) *attenuated*, (c) *intercepted* and (d) *operative*.

Question: (a) "Of these, what is 'dormancy'?"

Answer: It is the germ-state (of the Impediments), which are lying merely *latent* in the mind (*i.e.* not yet active). The *awakening* of these consists in their coming face to face with their respective substrates (objects). For one, however, who has attained discriminative wisdom, and the seed of Impediments has been burnt up, this 'awakening' does not take place, even on the object coming face to face (in close contact); for how could there be any *sprouting* of the seed that has been

burnt? This is the reason why the wise man whose Impediments have been destroyed, is called *Charamadeha* (the Man with the Final Body, who is not born again in a physical body). It is only in this condition, and nowhere else, that the Impediments lay in their 'fifth' state, wherein their germinating potency has become scorched; so that, even though they be there, yet, in as much as their germinating power has become scorched, they do not have their 'awakening,' even when their objects are in close proximity to them. Thus has been explained the *dormancy* (of the Impediments), as also the *non-germination of the scorched seeds*.

(b) *Attenuation* is next described: The Impediments are said to become 'attenuated' when they are put down by the practice of their 'opposites' [*i.e.*, of the 'Yoga-discipline'].

(c) [*Interception* is next described]—When the Impediments have their activity interrupted (among themselves, or by addition of particular objects) again and again, and yet they become active again—they are said to be *intercepted*. "How does this happen?"—At the time that *Attachment* is active, *Anger* does not appear; at a time when *Attachment* is there, *Anger* does not become active; further, the fact of there being *Attachment* to one object does not mean that it would not appear in regard to another object; for instance, the fact that Chaitra *loves* one woman, it does not necessarily follow that he *hates* (has no love for) another woman; the only

difference is that in regard to that one woman, his Attachment (Love) is already active, while in regard to the other woman it is 'latent' (*i.e.*, in the future, likely to become active); and this 'latent' (or likely) Attachment also may be either 'dormant' or 'attenuated' or 'intercepted'.

(d) [*Operativeness* is next described].—That Impediment which has begun to function in regard to a particular object, is said to be *operative*.

All these (Impediments in the 'dormant' and other conditions) cannot cease to be regarded as 'Impediments'.

Question: "Under the circumstances (when all are equally Impediments), what is it that can be called 'intercepted,' or 'dormant' or 'attenuated' or 'operative'?"

Answer: What you urge is quite true; (though generally speaking all are equally 'Impediments,' yet), it is to the particular forms (states) of the Impediments that the names 'intercepted' and the rest are applied.

These Impediments appear (and become operative) through their cause (in the shape of brooding over the objects of sense), in the same way as they are suppressed by the practice of their opposites (in the shape of 'Yoga-discipline').

All these Impediments are so many phases of *Illusion*.—"How so?" Because *Illusion* pervades through all of them. The form that *Illusion* imposes upon an object, through that form alone

do all the other Impediments operate. That is why they are found only during the time that Misconception (or Illusion) is there, and they disappear on the disappearance of that Illusion.

NOTES

All these, etc.—This is said in anticipation of the objection that as the "operative" ones alone are real Impediments, why should the others be called "Impediments" at all?

The reply is that as the others too have a latent potency of becoming operative in time, on the presentation of suitable objects, they are also included in the denotation of the word "Impediment".

May be either dormant, etc.—When a certain Impediment is operating, the Impediment equipped with a latent potency becomes *dormant* with regard to a certain object, *attenuated* with regard to another, and *intercepted* with regard to a third. It cannot be said to be *non-existing*; as in that case its appearance at any future time would be impossible.

Intercepted—"Those afflictions (*i.e.*, *Impediments*) are said to be 'intercepted' which remain with their powers overcome by a particularly potent passion, as desire when the prevailing passion is aversion, or aversion when the prevailing passion is desire, being opposed to each other, they cannot

dominate at the same time, (one must for the time intercept the other)”—*Bhoja (Mitra)*.

Bhā.—The nature of *Illusion* is next described—

Sū.—5. *Illusion* consists in regarding (1) the *non-eternal* as *eternal*, (2) the *impure* as *pure*, (3) *Pain* as *Pleasure*, (4) the *Not-self* as the *Self*.

Bhā.—(1) *Regarding the non-eternal as eternal*; for example, such notions as—‘The earth is lasting’; ‘the Heaven with its moon and stars is lasting,’ ‘the denizens of Heaven are immortal’.

(2) Similarly, in reality, the Body is impure, most disgusting, as described in the following assertion (of Vyāsa)—‘Wise men have regarded the Body as impure, on account of its place (in the womb), its seed (consisting of the man’s semen and the woman’s ovule); its changes, exudations and death, also because cleanliness can be only imposed upon it from without’; yet in regard to this impure body, people are found to have the idea of *purity*; as evidence of this, we meet with such notions (in regard to the body of a woman) as—‘This girl is lovely like the rising Moon, appears to have been made up of portions of honey and netcar—as if she had come out of the Moon,—having large eyes resembling the blue lotus,—she is enlivening the world of living beings by her lovely Eyes’. In all this what real connection

is there among the things here described? And yet there are such illusory notions of *purity* regarding *impure* things.—This also involves such notions as of *right* regarding *wrong*, and of *good* regarding *evil*.

(3) Similarly there is notion of *Pain* as *Pleasure*; this is going to be explained under II, 15, where it is asserted that ‘by reason of the adverse functioning of the Attributes,—all is pain, for the wise,’ and when people regard all this pain as *Pleasure*, it is *Illusion*.

(4) Similarly there is the notion of *Self* with regard to what is *Not-self*;—that is, when such things as—(a) the external animate and inanimate accessories, (in the shape of child, cattle, beds, etc.), (b) the Body, which is the receptacle of experiences, (c) the Mind, which is an instrument for the Spirit,—which are *not-self*,—come to be regarded as ‘Self’ [it is a case of *Illusion*]. This is what has been thus described (by Pañchāshikha): ‘Coming to regard the animate and inanimate things as his *Self*, the man rejoices at their prosperity, regarding it as his own prosperity, and he grieves at their adversity, regarding it as his own adversity,—all such men are *deluded*.’

This is the four-footed ‘*Illusion*,’—the root of all the series of Impediments, as also of the Kamie Residuum along with its fruition.

This *Illusion* (though the name has the negative form *A-vidyā*, *Not-right Cognition*) should be regarded

as a *positive entity*; just as in the case of the terms *amitra* and *agoṣpada*; the name *amitra* does not stand for the *not-mitra* (a negative entity), nor mere *mitra* (a totally distinct entity), it stands for the *Enemy*, something contrary to the *mitra* (friend); similarly the term *Agospada* is not a mere *negation of the goṣpada* (cow's foot-print), nor the mere *goṣpada*; it stands for a particular place, totally different from both (the *not-goṣpada* and the mere *goṣpada*). Similarly, *Illusion* is neither *Right Cognition (Vidyā)* nor *negation of Right Cognition*; it is a distinct kind of *cognition* different from *Right Cognition*.

NOTES

External accessories.—Accessories related to the body—such as father, mother, child, bed, clothes, etc.

Animate and the inanimate, etc. 'Vyakta' and 'avyakta' here have been explained by Vāchaspati as 'animate' and 'inanimate'. The 'animate' accessories are parents, sons, brothers, etc.; and the 'inanimate' ones are the bed, clothes, etc.

The sense of the last paragraph is that though formed of the two particles *a* (=not) and *Vidyā* (=true knowledge, right cognition), the word *Avidyā* does not mean simple *absence of knowledge*, but a positive conception quite distinct therefrom. Just as the word *Amitra* formed by *a* (=not) and *mitra* (=friend) does not mean either *absence of friend*, or a *single friend* (the compound

in this being broken up as *Na Mitro yasmāt*), but simply something opposed to both of these, an *enemy*; and similarly the word *Agospada* formed by *a* (=not) and *goṣpada* (=foot-print of a cow) does not mean what the constituent particles directly denote, but it forms the name of a country.

Sū.—6. 'Self-consciousness' is the apparent identification of the Perceiver-Faculty and the Perception-Faculty.

Bhā.—The *Spirit* is the 'Perceiver-Faculty' and the *Cognition* is the 'Perception-Faculty'; and when there comes what appears to be an 'identification' of them—that is, both are cognised as to be of one and the same form—it is the Impediment called 'Self-consciousness'. As a matter of fact, ordinary worldly 'Experience' becomes possible only when there comes about what appears to be non-differentiation (coalescence) of the 'Faculty of the Experiencer' and the 'Faculty of the Experienced,'—though in reality, these two are absolutely unmergeable and entirely distinct from one another. On the other hand, when both these Faculties are apprehended in their own respective forms, *Liberation* immediately follows; whence then could there be any *Experience*? This is what has been thus described by Pañchashikha—'When one does not perceive the

Spirit to be distinct from the Cognition, through its (1) *form*, (2) *nature*, (3) *consciousness* and other properties (that cannot belong to the Mind), and he regards the *Mind* itself as the *Spirit*—this is due to delusion.'

NOTES

Perceiver-Faculty and Perception-Faculty;—what are meant are the *Cogniser* (Spirit) and the *Cognition*; the term 'faculty' has been added in order to indicate their mutual relationship—one being the *Experiencer* and the other (the latter) being the *Experienced*.

Entirely distinct—the Spirit is unchangeable, the Cognition (and the Mind) is constantly changing.

Sū.—7. 'Attachment' is that which dwells upon Pleasure

Bhā.—When a man has experienced Pleasure and recalls it afterwards, and this remembrance is followed by the yearning, longing, or desire for that same pleasure, or what had brought that pleasure;—it is this yearning that is called 'Attachment'.

Sū.—8. 'Aversion' is that which dwells upon Pain.

Bhā.—When a man has experienced Pain and recalls it afterwards, this Remembrance is followed

by a loathing or hatred or antipathy or resentment against that Pain, or against what had brought that Pain; this loathing is what is called 'aversion'.

Sū.—9. That (Impediment) which flows by itself and is as well known to the wise (as to the unwise) is called 'Yearning for Life'.

Bhā.—In the mind of every living being there is always present the hope or longing for Self-preservation in the form 'may I not cease to exist; may I continue to live'.—This longing for Self-preservation cannot appear in one who has not gone through the experience of death; and this longing also indicates the experiences of previous lives. This longing is the Impediment called 'Yearning for Life'.

It flows by itself [*i.e.*, it appears by the force of its own momentum, and is not due to any extraneous cause];—as even in the worm just born there is a *fear of death*—partaking of the notion of 'destruction'—which is not due to any means of cognition,—Perception, Inference or Words (during its present life); and this *fear of death* leads to the inference that the being concerned has suffered the pain of death in a past life.

Just as the Impediment is found among absolutely dull beings (like worms),—so it is *well-known to the wise also*—*i.e.*, the person who knows the first

as well as the last extremes of his Existence [*Birth and Rebirth* being the 'first Extreme,' and *Liberation* the 'last extreme'].—"Why is it so?"—Because the Longing in question, due, as it is, to the experiencing of the pangs of death, is common to both, the *Wise* as well as the *Unwise*.

NOTES

The wise,—are those that have studied the Shāstras *theoretically*, not those that have arrived at the truth; for as far as the latter are concerned, all trace of Illusion is burnt up by the fire of wisdom, and as such there can be no Impediment for him, which is only an effect of Illusion.

The meaning of the Bhāṣya is thus put by Dr. Mitra: "It (*abhinivesha*) proceeds from the memory of former experiences; and since none has in this life experienced the pain of death, it must follow that the fear of death is the result of the unconscious memory of the experience of a former state of life—and this fear is the cause of attachment to life."

Sū.—10. These (Impediments), reduced to their subtler form, are got rid of through absorption.

Bhā.—When these Impediments have been reduced to the condition of scorched seeds, they become absorbed in (their cause, in the shape of) the

Yogin's Mind whose functioning has come to an end,—and then disappear along with this Mind.

NOTES

Absorption—of the mind into its immediate cause, the I-principle. This absorption of the effect in its cause, is only another name for Absolute meditation.

Bhā.—As regards those that still continue, and retain the sprouting power,—

Sū.—11. their functions are got rid of by means of reflection.

Bhā.—There may be some Impediments that still retain their gross forms (not having been reduced to their subtle forms);—when these have been attenuated by 'Yoga-discipline,' they have to be got rid of by means of discrimination and *reflection*,—until they become reduced to their subtle forms, that is, until they become like scorched seeds.—When one comes to clean a piece of cloth, it is the grosser particles of dust that are first shaken off, and the finer particles are removed by greater efforts and special methods;—in the same manner, the grosser functions of the Impediments are repressed by simpler methods, while the subtler functions are repressed by more elaborate methods.

NOTES

That still continue—that are not yet burnt.

Gross functions—those that are in active operation.

“*Repressed*”—The gross functions are to—(1) be attenuated by Yoga-discipline, (2) have their sprouting power burnt up by discrimination and reflection (and thus reduced to subtle form) and then lastly, (3) suppressed by absorption—*i.e.*, by Abstract Communion.

Sū.—12. ‘Karmic Residuum’ (Merit-Demerit) has its root in the ‘Impediments’ and is experienced in ‘seen’ and ‘unseen’ lives.

Bhā.—*The residuum of good and evil deeds* (in the shape of *Merit-Demerit*) has its origin in desire, avarice, stupefaction and anger; and it is *experienced* in the *seen life* and also in the *unseen life*. When the said Residuum is brought about by ardent practice of *Mantra-repetition, Austerity and Communion*,—or by the devoted service of God, Deities, Great Sages, and other Great Beings,—it brings forth its fruit (reward) immediately; this is the ‘Residuum of good deeds’ (*Dharma*, ‘Merit’). On the other hand, when a man, with great labour, inflicts injury upon frightened, diseased and other poor people, or upon great Beings who have reposed confidence in him,—this also brings forth its fruit

(reward) immediately; this is the ‘Residuum of evil deeds’ (*Adharma*,—‘Demerit’). As an instance (of the immediate fruition of *Dharma*) we have the case of Nandishvara-Kumāra, who gave up his human body and became transformed into a celestial being (immediately on the completion of his austerities);—and as an instance (of the immediate fruition of *Adharma*) we have the case of Nahuṣa who became the Indra of Celestial Beings, but relinquishing his own celestial body became transformed into a beast (snake, immediately upon his ill-treating Agastya).

For those ‘hellish persons’ (who commit acts leading to the terrible hells), the ‘Karmic residuum’ has no fruition during the ‘seen’ (present) life [the terrible consequences accrue only upon death]; similarly for the one whose ‘Impediments’ have been destroyed, the ‘Karmic residuum’ has no fruition in the ‘unseen’ (future) life [the results follow immediately on the cessation of the Impediments].

Sū.—13. It is only when the root is there that, there is its fruition, in the form of Birth, Life and Experience.

Bhā.—It is only when the Impediments (which are the root of Karmic Residua) are there that the Karmic Residuum operates towards fruition,—not when its root in the stage of the Impediments has

been destroyed. Just as rice-grains are productive only while they are covered by the husks and while their sprouting power has not been scorched,—and not when their husks have been removed, or when their sprouting power has been scorched,—so in the same manner, it is only when the Karmic Residuum is enveloped by the Impediments that it is productive of its fruition,—and not when the Impediments have been removed, nor when its sprouting power has been scorched by Discriminative Wisdom.

There are three forms of this 'Fruition'—*viz.*: (1) *Birth*, (2) *Life*, and (3) *Experience*.

In this connection, we *first* proceed to consider the questions—(a) Is *one act* the cause of *one birth*? or (b) does *one act* bring about *several births*? and *secondly*, the question—(c) Do *several acts* bring about *several births*? or (d) do *several acts* bring about *one birth*?

(a) *One act* cannot be the cause of *one birth*;—why?—because, if that were so, then, people would cease to have any confidence (in the fruitfulness of good deeds); as there can be no certainty regarding the order of the appearance of the results of the innumerable acts accumulated from beginningless time—in the shape of the remnants of those whose results have already accrued to the Man,—as also those of the acts that he is doing in his present life; and such want of confidence would be highly undesirable.

(b) Nor can a *single act* be the cause of *several births*;—why?—because, in that case from among the past innumerable acts, if each one were to be the cause of several births, then we would be faced with the contingency that there would be no time for the fruition of the remaining acts; and this also would be an undesirable contingency.

(c) Nor again can *several acts* be the cause of *several births*;—why?—because, as it is not possible for the *several births* to occur at one and the same time, it would be necessary to postulate that they occur one after the other, in some order of sequence; and this would be open to the same objection as stated before [in connection with the *first* alternative (a)].

From all this the conclusion is that what actually happens is as follows: Between one birth and death [during which the man is experiencing the effects of that portion of his *Karmic Residuum* which has become 'operative,' *prārabdha*, for that life], there remains (dormant) the entire store of the residua of the man's good and evil deeds (in the form of his *Sañchita*, *stored up, Karma*), which is of multifarious character, and wherein some (residua) are more important (potent) than others; and when the time of death arrives, all this store becomes manifested (*i.e.*, more active) and the entire store, as one whole, brings about the man's death, and becoming operative (active) brings about his *one birth* (the one immediately

following the said death). This Birth has its span of *life* also determined by the same set of acts, and the *experience* that the man undergoes during that *life* are also determined by that same set of acts. The *Karmic Residua* (which form part of the aforesaid *store*) being the cause of the man's *Birth, Life* and *Experience*, is called 'three-fruited' [and this is called *Prārabdha*, that portion of the man's *store of Karmic Residua* which is *operative* during this one life; the rest of the *store* lying dormant, as explained above, during this life]. It is for this reason that the *Karmic Residuum* (the *Prārabdha* part of it) has been called *Eka-bhavika*, 'operative during one Life'.

[That *Karmic Residuum* whose effects are experienced in 'unseen,' *i.e.*, *future* lives has been described.]—That *Residuum*, on the other hand, whose effects are experienced during the 'seen,' *i.e.*, *present*, life is (a) productive of *one* effect, bringing about only *experience*,—as in the case of *Nahuṣa*,—or (b) productive of *two* effects, bringing about *Life* and *Experience*,—as in the case of *Nandishvara Kumāra*.

The *Impediments*, as also the *experiences of the fruition of Karmic Residua*, produce certain *Dispositions* in the Mind; the Mind, being beset with these *Dispositions* since beginningless time, becomes multi-coloured, resembling the fishing net with its endless knots, spread out. Thus it is that the *Dispositions* are called *Anekabhavika*; 'operative

during several Lives'; and it is only the *Karmic Residuum* that has been called *Eka-bhavika*, 'operative during one Life'. Those impressions which serve to bring about Remembrances are called 'Dispositions' [as distinguished from Merit-Demerit, and these have continued from beginningless time].

That *Karmic Residuum* which is 'operative during one Life' (and thus differs from *Dispositions*) is of two kinds—(1) *one whose fruition is certain* and (2) *one whose fruition is uncertain*; the restriction (of being *operative during one Life*) applies only to that *Residuum* whose effects are experienced during the *seen (present) life*, and whose *fruition is certain*; it does not apply to that *Residuum* whose effects are experienced during *unseen (future) lives*, and whose *fruition is uncertain*.—Why so?—Because, for that *Residuum* whose effects are experienced during *unseen (future) lives*, and whose *fruition is uncertain*,—there are three possible causes: (1) though produced, it may be destroyed before it brings about its effects; (2) it may become merged in the residuum of another more important act to which it is subsidiary; (3) or it may continue for a long time, suppressed by some more important act whose *fruition is certain*.

(1) As an example of the destruction of what has been produced but not borne fruit, we have the destruction of the 'black' (evil) *Residuum* during

the present life, by the appearance of the 'white' (good) Residuum; it is with reference to this that we have the following declaration—"For the man of evil deeds there are two kinds of Residuum [pure 'black,' and mixed 'black-white'], and this is destroyed by the one Residuum due to good deeds; therefore resolve to do good deeds; this is what the wise ones declare to be your *Karma*."

(2) In reference to the *Residuum of one act merging into that of another more important act*,—we have the following declaration (by Pañchashikha)—"The *Demerit* (involved in the *killing of animals* at a sacrifice) is *slight*, being mixed up (with the *merit* due to the sacrificial performance), remediable (capable of expiation) and bearable with patience; it is not capable of setting aside the (larger) *Merit*;—Why?—because the man has the condoling idea 'I have much *merit* to my credit, this slight *Demerit* must become merged in it, and all that it can do is to bring about some little deterioration in the pleasures of Heaven'."

(3) *Question*: "How is there a *continuance for a long time, suppressed by some more important act whose fruition is certain*?"

Answer: It has been explained above that (impending) death is the cause of the manifestation (becoming active) of 'that Residuum whose effects are to be experienced in unseen (future) life' and 'whose fruition is *certain*'; the said death

does not bring about the manifestation of that 'Residuum whose effects are to be experienced during unseen (future lives)' but 'whose fruition is *uncertain*'. It is possible for this last kind of Residuum (which is to bring its fruits in future lives, and whose fruition is, even so, *uncertain*) either (1) to be *destroyed*, or (2) to become *merged*, or (3) to continue suppressed for a long time, until such time as there appears that (Death) which would be the common cause of its manifestation, and which would render it capable of bringing about its fruits (effects). And it is because the exact place, time and other causes of this *fruition* is uncertain (and undeterminable) that the 'Karmic Process' is curious and difficult to understand.

Even with all this, in as much as one exception does not entirely set aside a General Law, it is an accepted truth that 'Karmic Residuum is *operative during one Life*'.

Sū.—14. According as they are due to *Merit* or *Demerit*, they bring about Happiness or Unhappiness.

Bhā.—'They'—*i.e.*, the 'Birth, Life and Experience';—when these are *due to Merit*, they bring *Happiness*,—and when they are *due to Demerit*, they bring *Unhappiness*.

Just as what is ordinarily known as *Unhappiness* (or 'Pain') is found to be *disagreeable* to oneself,—so also at the time when he is enjoying *Happiness* (or *Pleasure*) derived from sense-enjoyment, there is an undercurrent of *Unhappiness* (or *Pain*) actually present in the *Yogin*, which is disagreeable to him [as all Sense-enjoyment is an obstacle in the path of *Communion* and *Liberation*].

Question: "How is this possible [that what is *Pleasure* should be regarded as *Pain*]?"

Answer:

Sū.—15. Because of the pains of (A) 'consequence,' (B) 'annoyance,' and (C) 'impressions,'—and also by reason of the adverse functioning of the Attributes,—all is 'Pain' for the wise Man.

Bhā.—(A) [*Pain of Consequence*].—For all men, the feeling of *Pleasure* is mingled with *Attachment* and due to animate and inanimate causes; so that (with every feeling of *Pleasure*) there is a 'Karmic Residuum' due to the said *Attachment*;—then, the man has an *Aversion* for (*i.e.*, hates) those things that cause him *Pain* (during the inevitable interruptions in the said *Pleasure*) and also becomes stupefied (at the interruption); so that there is a further 'Karmic Residuum' due to *Aversion* and *Stupefaction*. It has also been explained that no enjoyment

is possible without destroying living things; so that this *slaughter* also brings about *physical* 'Karmic Residuum' (the aforesaid ones being *moral* and *immoral*).—Further, it has been already explained that all sense-enjoyment is 'Illusion'. In the case of these Enjoyments, when the senses are satisfied, and there is *calmness* and *Pleasure*; but when on account of the fickleness of the senses, there is (no satisfaction and hence) *no calmness*, there is *Pain*; nor is it possible to make the senses absolutely free from desires, by repeating the enjoyment;—why?—because as a matter of fact, Attachments (and Desires) always multiply in proportion to enjoyments; and so also to the efficiency of the senses concerned. Thus the repeating of enjoyment cannot be a means of bringing *Pleasure*. In fact, if a man seeking pleasure allows himself to be beset with objects and their enjoyments, he becomes entangled in a deep mire of *Pain*; and his case is analogous to that of the man who, being afraid of being stung by a scorpion (and trying to avoid it, touched a serpent and) was bitten by the serpent.—This is the *Pain of consequence* [*i.e.*, *Pain* as the ultimate effect], which is *disagreeable* and causes pain (unhappiness) to the *Yogin* even when he is enjoying *Pleasure*. [This is so for the *Yogin* only, as he alone, in his wisdom, realises what the ultimate consequence will be].

(B) *Question*: "What is the *Pain of Annoyance*?"

Answer: All men have an experience of 'annoyance,' which is mingled with *Aversion* due to animate and inanimate causes.—So that here also there is a 'Karmic Residuum' due to *Aversion*;—further, when seeking for things that bring pleasure, the man acts through his body, speech and mind; and in so doing, he helps some persons and injures others; and by this *helping* and *injuring*, he acquires Merit and Demerit; and this 'Karmic Residuum' has its source in Avarice and Stupefaction;—this is what is called the *Pain of Annoyance*.

(C) *Question*: "What is the *Pain of Impression*?"

Answer: The experiencing of *Pleasure* leads to the 'Karmic Residuum' of the *impression* of the *Pleasure*, [this *Impression* leads to its *remembrance*, which leads to *Attachment*, which leads to the activity of Mind, Body and Speech, and from those activities follow *Merit and Demerit*]; similarly the experiencing of *Pain* leads to the 'Karmic Residuum' of the Impressions of *Pain* [as in the case of *Pleasure*]; so that when the fruits of *Action (Karma)* come to be experienced in the form of *Pleasure* or *Pain*, there is a further aggregation of 'Karmic Residuum'.

This beginningless 'stream of Pains' is disagreeable to, and annoys, the *Yogin* alone (who alone is able to understand the real nature of *Pleasure* and *Pain*);—*why?*—because the wise man (*Yogin*) is

somewhat like the Eye-ball; the minute spider's web when put in the eye causes *Pain* by its touch, but it does not cause any sensation when put upon other limbs of the body; in the same manner, the said *pains* (specially those involved in *pleasure*) cause pain to the *Yogin* alone, who is somewhat like the eye-ball (in sensitiveness), and not to any other person.—As for other persons, what happens in their case is as follows: A certain pain comes to the man as the result of his own deeds,—he shakes it off,—another pain comes and is again shaken off, and again it returns to him;—he is hemmed in all round by the *Functioning of his Mind* which is of a mixed character due to the beginningless dispositions (due to his acts and their effects and impressions);—he comes to have notions of 'I' and 'mine' with regard to things which really deserve to be avoided;—so that whenever he comes to be born again and again, he is beset by three-fold 'annoyances' due to external (*physical*), internal (*spiritual*) and *physico-spiritual* causes.

Thus it is that the *Yogin*, finding himself and all other living beings being carried away by this beginningless 'Stream of Pain,' comes to seek refuge in *Right Knowledge* which alone is capable of putting an end to all *Pain*.

By reason of the adverse functioning of the Attributes also, all is Pain for the wise man (Sūtra). The three Attributes of the Mind (Sattva, Rajas

and *Tamas*) which figure in it in the forms of Illumination, Energy and Inertia,—through a natural interplay among themselves,—bring about a cognition, which may be either *calm* (as predominating in the illuminative *Sattva*), or *terrific* (as predominating in the energetic *Rajas*) or *Dull* (as predominating in the inert *Tamas*);—each of these partakes of all the three Attributes (though each has one of the three as the predominating factor);—and in as much as the functioning of the Attributes is always fickle, the Mind has been spoken of as ‘quick-changing’. [The reason why a single cognition may become *calm*, as well as *terrific* and *dull* lies in the fact that] what are mutually incompatible in the case of the Attributes are their *particular forms* [such as, Merit and Demerit, Knowledge and Ignorance and so forth] and *particular functions* [such as Pleasure and Pain]; and [there being no such incompatibility between *Universals* and *Particulars*] the *Universals* do operate along with *Particulars*; that is how these Attributes, by mutual interplay among themselves, bring about the cognitions of Pleasure, Pain and Dullness; so that all of them come to partake of the nature of all, the *particulars* of which are due to the relative predominance or subserviency of one or the other of the Attributes.

It is in this way that *for the wise man, all is Pain (Sūtra)*.

Illusion (Ignorance) is the seed that produces all this huge heap of *Pains*; what brings about the destruction of this Illusion is *Right Knowledge*. Just as the Medical Science has four sections—dealing with (1) Diseases, (2) cause of Diseases, (3) Cure, and (4) Medicines,—so also has this science (of Philosophy) its four sections, dealing with (1) Birth and Rebirth, (2) Cause of Birth and Rebirth, (3) Liberation, and (4) Means of Liberation.—Of these, *Birth and Rebirth* preponderating in Pain is a thing ‘to be warded off’;—the cause of this ‘thing to be warded off’ (Birth and Rebirth) consists in the contact between Nature (Matter) and Spirit;—the absolute cessation of this contact is the ‘warding off’ (of Birth and Rebirth) [*viz.*, Liberation]; and the means of this *warding off* (Liberation) consists in *Right Knowledge*. As regards the Agent who does this *abandoning*, his own nature cannot be either *something to be acquired* or *something to be abandoned*; because, if there were an *abandoning* of it, it would imply the Doctrine of the destructibility of the Self (which is absurd); and if it were *to be effected*, it would imply the theory that the Self has a cause (and is as such ephemeral, which also is absurd); consequently, it is only when its *warding off* and *acquiring* are both denied that the Self comes to be *Eternal*; and this is the *Right-knowledge* or *True Philosophy*—(which brings about Liberation).

NOTES

(a) *Animate*, and (b) *inanimate*—(a) wife and children, and (b) beds and clothes, etc.

Stupefied—on account of not being able to discard them.

No experience without killing, etc.—Cf. “पञ्चसूता गृहस्थस्य” such as the death of insects, etc., caused in cooking and so on.

Pleasure consists, etc.—Wise people do not wish for that which gives only temporary pleasure; what they strive after is permanent pleasure in the end, and not after the temporary pleasure which ends in pain—Cf. the *Bhagavad-Gita*—विषयेन्द्रिय-संयोगात् etc. Pleasure consists in contentment, and it is continued dissatisfaction alone which renders even pleasures painful. Cf. Bhartṛhari—

स भवति धनहीनो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः ।

The pain of annoyance—Vāchaspati Mishra remarks that the commentator does not go into the details of this because it is too well known to need any detailed expounding; and more so because the ‘pain of annoyance’ is similar to that of “Consequence” mentioned before;—the reason for mentioning it separately is that the ‘pain of annoyance’ differs from that of ‘consequence’ in as much as the former is painful all along, in the

beginning, in the middle and in the end, whereas the latter is painful only at the end.

Attachments multiply—Cf. Manu—

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

The forms and functions, etc.—The “forms” are the eight forms of Buddhi—*viz.*,—Merit, wisdom, dispassion, power, demerit, ignorance, passion and imbecility; and the functions are three—*viz.*, *pleasure, pain* and *illusion*. The sense is that it is only when all of these are in the height of their efficiency and equally ready for functioning, that they contradict one another;—*e.g.*, when both Merit and Demerit are in power, then they contradict each other; if however one of them is in its ordinary form and the other excessive, then the former co-operates with the stronger one. This has been added in anticipation of the objection that a single entity cannot be pleasurable and painful as well as stupefying. The meaning is—“There is hardly any one thing which is not made of these three qualities, as obviously there is nothing which is free from being the source of pleasure, pain and delusion to different parties, and (at times) by turns to the same party.” (*M. N. Dvivedi*.) All objects are made up of the three attributes; the only difference being that the object that is pleasurable at first sight is abounding in the Sattva attribute and so on. [In this connection,

the reader should look up the *Samkhya-Tattva-Kaumudī*, under Kārikās: XII and XIII.]

The form of the agent, etc.: If the form of the agent—i.e., the Self,—were avoided or suppressed, there would result the annihilation of Self, and certainly no sane person would strive after such Self-annihilation. Secondly, if it were acquired (effected); then it would follow that being a caused entity, it must have a cause, and be an effect, and thus transient and destructible; and this theory would do away with Liberation which implies Immortality; and certainly no Immortality would be possible for the *caused* Self. Thirdly, if both the above alternatives were denied, then would Self come to be eternal.

“The object of this aphorism is to establish that everything connected with worldly life is painful, and the Yogins should therefore shun them all. To prove this it is first shown that all joyous actions are followed by pain. There must be a change after the enjoyment of pleasures; and as there is an increase of desire from enjoyment, there must be frequent disappointments, and they inflict pain even in the act of enjoyment; there is always a dread of something that may disturb it, and so it is not unalloyed. Then all actions and all impressions leave behind residua in the field of the thinking principle, and they revive sensations of pleasure and pain. And lastly the three qualities are adverse to each other, and

therefore they create disturbances and cause pain. The conclusion is a state of pessimism, from which the only relief is to be had by totally cutting himself off from all worldly affairs. This pessimism forms the basis of all the leading systems of Indian Philosophy, and is not unknown to Europe.” (*Mitra.*)

It is now going to be explained what the four sections of the Science are:

Sū.—16. Pain not yet come is the *avoidable* (what is to be warded off)—(A).

Bhā.—The pain that is *past* has been already spent up by experience, hence it can no longer be included under the category of ‘what is to be warded off’. The pain that is *present* is, at the moment of its existence, already on the wheel of experience, and as such at the next moment, it cannot become ‘something to be warded off’. Hence it follows that it is only the Pain that is *not yet come*; this troubles the *Yogin* alone who is like the Eye-ball, not any other ordinary person; and it is this Pain that is ‘what is to be warded off’.

For the above reason, the next *Sūtra* points out the ‘cause’ of that *Pain* only which is regarded as ‘something to be warded off’:

Sū.—17. (B). The contact between the 'Seer' and the 'Seen' is the *cause of what is to be warded off*—(B).

Bhā.—*Seer*—*i.e.*, the Spirit reflected in *Buddhi* (Mind).

Seen—*i.e.*, all those things that are evolved out of the *Buddhi* (Mind, and become the *objects of cognition*). This, *what is seen*, like the magnet, helps the Spirit (reflected in the Mind) by mere proximity and thereby becomes the 'property' (belonging) of the Spirit, the 'owner' (proprietor), who is of the nature of pure *consciousness*; because it becomes the *object* of his experience and action. Though in reality this 'seen' has an independent existence of its own, [and as such it is self-luminous], yet when it assumes the form of something else [which is not self-luminous], it becomes the object of the Spirit's experience and action; and as such coming to serve the purposes of another entity (the Spirit), it becomes 'sub-servient to another (the Spirit)'.

Between these two elements, the 'Seer' and the 'Seen', there is beginningless *contact* brought about for a definite purpose (of the Spirit); and this contact is the *cause*, the source, of 'what is to be warded off,' *i.e.*, the *Pain (not yet come)*. This has been thus explained (by Pañchashikha)—"In avoiding the causes of that *contact* lies the most effective preventive of pain;—'How is that so?'—Because

that is actually found to be the preventive of the Pain that has to be warded off." For example—the sole of the foot is *prickable*, the thorn is *capable of pricking* and the preventive for this consists either in not putting the foot on the thorn, or putting it on the thorn only after putting on shoes; it is only when a man knows all these three that he adopts the preventive measures and hence does not suffer the pain due to the thorn-prick;—and what is the reason for this?—the reason lies in the fact of his knowing the said three factors. Similarly in the case in question, the *Rajas-attribute* is *what causes pain*, and the *Sattva-attribute* is *what is pained*;—how is that so?—because the action of *causing pain* must fall upon an *object* (a material substance), hence it must fall upon the *Sattva-attribute* as its object; it cannot fall upon the Conscious Being who is *unchanging* and *inactive*. But, in as much as the object is actually presented before the Spirit, when the pain is inflicted upon the *Sattva-attribute*, the Spirit also, on account of its being reflected in that attribute, is found to be *pained*.

NOTES

"*The Sattva-attribute is pained, etc.*"—This is in anticipation of the following objection: "In the example cited we have three members—(1) the pierced foot, (2) the piercing thorn, and (3) the

remedy, the wearing of shoes. But in the case in question, we do not find three members, because it is the Buddhi alone which is both the afflictor and the afflicted (as the pain is caused by the Rajas-attribute of the Buddhi and is experienced also by the Buddhi in its Sattva-aspect, whose afflictions the Spirit takes upon himself); and so there is no parallelism between the instance and the point at issue." The sense of the reply is that here also we have three members—(1) the *afflictor* in the shape of the Rajas-attribute, (2) the *afflicted* in that of the Sattva-attribute, and (3) the remedy, the Discrimination between Buddhi and the Spirit.—That is to say, though Buddhi is one, yet it is threefold, being made up of the three Attributes. The reasons for not making the Spirit, the *afflicted*, are next given; the chief of which is that, being *unmodifiable*, the Spirit can never be the substrate of any action; and as such the action of 'pain' falls not upon Him, but on the modifying Buddhi; but in as much as the Spirit depends, for his experience, on the form of Buddhi wherein his intelligence is reflected,—*He* appears as if *He* himself were the *afflicted*.

That which is seen is next described—

Sū.—18. *That which is Seen* is of the nature of 'illumination,' 'activity' and 'inertia'; it consists of *material substances* and *sense-organs*;

and it serves the purpose of *Experience* and *Liberation*.

Bhā.—The *Sattva-attribute* is of the nature of 'illumination';—the *Rajas-attribute* is of the nature of 'activity' and the *Tamas-attribute* is of the nature of 'inertia'; these three Attributes, constituents of *Matter*, are so inter-related that they are coloured (affected) by one another; they are capable of contact with, and disjunction from (Spirit); they take shape (in the form of Earth, Water, etc.) under one another's influence; even though they are mixed up in a manner in which one is predominant and the other two subservient, yet their own respective powers and functions never get mixed up (*i.e.*, these remain distinct); they have the capacity to apply their potencies to homogeneous as well as heterogeneous products; at the time that any one of them becomes predominant (over the other two), they are so constituted that each of them is found to be operative (towards bringing about its product) only at the time that it happens to preponderate over the other two; even though they are Attributes (subordinate functions, not *perceptible* by themselves), yet their existence as included in Primordial Matter is *inferred* from their operation (leading to the bringing about of the Products); they have their faculties employed in the accomplishing of the Spirit's purposes (of Experience and Liberation); they help

things by mere proximity, thus resembling the magnet; they follow the trend of one another's operations (the subservient *two* following the trend of the operation of the predominating *one*), even without the presence of such predisposing cause (as Merit-Demerit);—it is these *three Attributes*, so constituted, that come to be spoken of as *Pradhāna*, ['Primordial Matter,' or *Prakṛti*, 'Nature'].—This is *what is to be seen* (by the *Seer*, the Spirit).

This '*what is seen*' consists of the material substances and sense-organs; that is, it evolves in the form of the 'material substances'—*Earth* and the rest,—in their *subtle* as well as *gross* states; similarly it evolves in the form of the 'sense-organs,' the Auditory organ and the rest, in their *subtle* as well as *gross* states.

This ('what is seen') is not useless; in fact, it functions for a definite purpose in view; this 'what is seen' serves the purpose of the Spirit's *Experience and Liberation*. Of these two, 'Experience' consists in such *cognition of the agreeable and disagreeable products of the Attributes* as is not duly differentiated (from the real nature of the Spirit);—and 'Liberation' consists in the experimenter's due cognition (discernment) of his own nature, (as something distinct from Matter). Apart from these two (Experience and Liberation) there is no other 'Seeing' (Cognition). This is what has been thus declared (by Pañchashikha)—"These are the three Attributes, which are active

(towards Evolution); the fourth is the Spirit which is not active, which is similar as well as dissimilar to the Attributes ['similar' because both are eternal, and 'dissimilar' because the Spirit is entirely distinct from the Attributes] and which is the *seer* of the activities of the Attributes; when a man perceives all the various products of the Attributes presented to the Spirit, he does not suspect that there is anything more *to be seen*."

Question: "These two,—*Experience* and *Liberation*—are brought about by the *Cosmic Mind*, and also subsist in the *Cosmic Mind*. Why are they attributed to the *Spirit*?"

Answer: Just as victory or defeat, really pertaining to the *soldiers*, is attributed to their *master* (the King),—on the ground that it is he who bears the fruit of the victory or defeat; in the same manner *Bondage* and *Liberation*, really subsisting in the Mind, are attributed to the *Spirit*, because it is the latter who experiences the effects of these. As a matter of fact, 'Bondage' is nothing more than that state of the Cosmic Mind wherein the Spirit's purposes have not been fulfilled;—and *Liberation* is nothing more than that state in which the said purposes have been fulfilled.

It is in this same manner that all such functions as *Apprehension*, *Retention* (in mind), *Supposition*, *Refutation*, *Knowledge of Truth*, and *Attention*,—though really subsisting in the Cosmic Mind have

their existence imposed upon (*supposed as belonging to*) the Spirit, on the ground that it is the Spirit that experiences the effects of all these.

NOTES

Inter-related, etc.—Though on the occasion of a product abounding in calmness and harmony (hence an effect of the Sattva attribute) Rajas and Tamas have subordinate places, yet this does not give rise to an admixture of their functions.

Homogeneous, etc.—Though the principal material cause is necessarily homogeneous, yet, the auxiliary and the secondary causes may be heterogeneous.

'At the time of their respective predominance.'—If the effect to be produced be a divine body, then the predominating attribute is that of Sattva; in the case of a human body, it is Rajas, and in the case of a bestial body, it is Tamas; in each case the secondary causes being the other two attributes. *Pradhāna = Pradhānatva.*

"And though subservient, etc."—This is said in anticipation of the following objection: "The predominating attribute, having become achieved, may be accepted as efficient, but how does that prove the existence of its auxiliaries in the shape of the other Attributes?" The sense of the reply is that, though the auxiliaries have not yet become active, yet their existence as included in Primordial Matter is inferred on account of the nature of the attributes being such that they are

never separate from each other, and always act conjointly with one another.

He is the experiencer.—Spirit, as the experiencer, has been described in Aph. 4, Sec. I, and is going to be further described in Aph. 34, Sec. III.

The next topic is introduced for the purpose of ascertaining the nature of the *Three Attributes* which constitute *What is Seen*.

Sū.—19. The stages of the Attributes are—(1) the 'Differentiated,' (2) the 'Undifferentiated,' (3) the 'Solely Mergent' and (4) the 'Non-mergent'.

Bhā.—1. Among these the *five Rudimentary Elements of Sound, Touch, Colour, Taste, and Odour* are the 'undifferentiated' (Products of the *I-Principle*); and the *differentiated* products of these ('undifferentiated products') are the *five Material Substances, Ākāsha, Air, Fire, Water and Earth* (respectively);—similarly the 'I-Principle' (Egoism) is the 'Undifferentiated' (product of the Great Principle, *i.e.*, the Cosmic Mind), and the 'differentiated' products of this (I-Principle) are (a) the *five Organs of Sensation*—Auditory, Tactile, Visual, Gestatory and Olfactory,—(b) the *five Organs of Action*,—the Vocal organ, the Hands, the Feet, the Excretory organ and the Generative organ,—and (c) the Mind (human) as the eleventh, which

serves all the other organs;—these sixteen (the five Material organs, the Ten organs and the Mind)—constitute the sixteen-fold 'differentiated stage' of the three Attributes.

2. The *Undifferentiated* Products are *six*.—The Rudimentary Elements of (1) Sound, (2) Touch, (3) Colour, (4) Taste and (5) Odour, having respectively *one, two, three, four* and *five* characteristics [the Rudimentary element of *Sound* having Sound alone as its characteristic feature, the Rudimentary element of *Touch* has Sound and Touch as its characteristic features, the Rudimentary element of *Colour* has Sound, Touch and Colour for its characteristics, the Rudimentary element of *Taste* has Sound, Touch, Colour and Taste for its characteristics and the Rudimentary element of *Odour* has all the five Sound and the rest for its characteristics]. These are the 'undifferentiated' products (of the Great Principle), and the *sixth* 'undifferentiated' product (of the Great Principle) is only one, the 'I-principle' (Egoism).—All these six are the 'undifferentiated' products of the 'Great Principle, whose sole character consists in its *efficiency* (to accomplish the Spirit's purpose).

3. Beyond these 'undifferentiated' Products lies the *Great Principle*, which is *Solely Mergent*; all the above-mentioned Products reach their highest stage of Evolution while subsisting in the *Great Principle* 'whose character consists in its *efficiency*';—when the process of *Involution* sets in,

those products, while still subsisting in the Great Principle 'whose character consists in its *efficiency*,' become absorbed in *Primordial Matter*, which is neither an 'entity' (in the sense of being efficient for accomplishing the Spirit's purpose) nor a 'non-entity,' and is beyond the *existing* as well as the *non-existing* (product),—it is *unmanifest* and *non-mergent*.—This represents that stage of the Attributes which is called *Solely-mergent*.

4. That which has been just described as neither an *entity* nor a *non-entity* is the *Non-mergent* stage of the Attributes. This 'non-mergent' state is not due to any purpose of the Spirit; in the beginning the purpose of the Spirit is not the propelling cause of the 'non-mergent' state, hence the 'purpose of the Spirit' is not regarded as its cause; and in as much as it is not brought about by the 'purpose of the Spirit,' it is said to be 'eternal'. Of the first three stages (the 'Differentiated,' the 'Undifferentiated' and the 'Solely mergent'), on the other hand, in the very beginning the cause lies in the 'Spirit's purpose'; so that this *purpose* becomes its incentive, excitant, cause; and on this account, all those three stages are said to be 'non-eternal'.

As regards the *Attributes* themselves, they include within themselves all the possible characteristics (and properties of all the stages), and they never disappear (become absorbed), nor are they ever produced; they only *appear* to have

the character of being *produced* and *absorbed* by reason of their individual particular products having such characters as 'past' and 'future,' 'disappearance' and 'appearance,' due to their connection with the Attributes. This is analogous to the case where Devadatta is said to have become 'poor' on the ground of the death of his cows; so that his 'poverty' is due to the death of the cows, not to any deterioration in Devadatta himself. The explanation of this instance is the same as that in the case of the Attributes (which appear to be *produced* or *absorbed* on the *production* or *absorption* of their particular products).

[What happens at the initial stage of evolution is as follows]—The Attributes in the 'solely mergent' state appear in closest proximity to, and merge in, the 'non-mergent' (Primordial Matter) [as the first product of this latter] and come to be distinguished from it; as there can be no deviation from this sequence (whereby the 'Solely Mergent' is the *first* to be produced); next the six 'undifferentiated' stages, which were lying latent in the 'Solely Mergent,' come to be distinguished; such being the fixed order of sequence among Products. Next come the *material substances* and the *sense-organs*, which had been lying latent in the said 'undifferentiated stages,' and which now come to be distinguished. This has been already explained above. Beyond

the 'differentiated' stages, there are no lower entities; hence no other entities are evolved out of the said 'differentiated' ones.—Those 'differentiated' entities have another kind of 'modification' (or Evolution) in the shape of 'Merit' (Virtue) and the rest, which are going to be described later on.

NOTES

Differentiated—*i.e.*, perceptibly marked out by the distinguishing features of the three attributes.

Beyond existence, etc.: The meaning is that the three attributes in equilibrium (which is Prakṛiti) are not capable of fulfilling the Spirit's ends, and as such Prakṛiti is said to be "beyond existence"—*i.e.*, without the capacity spoken of above; nor is it merely a hypothetical assumption, not really existing; hence it is said to be "beyond non-existence".

Devadatta, etc.—Just as the improvement or otherwise of the cattle is attributed to the owner (who is not directly connected with the improvement or otherwise),—so the origin and dissolution of the various products appear as if belonging to their cause, the Attributes.

The order of sequence—The order is thus laid down in the Sāṅkhya-Kārika: 'प्रकृतेर्महांस्ततोऽहंकारस्तस्माद्गणंश्च षोडशकः' (From Prakṛiti, the Great Principle, from the 'Great Principle,' the 'I-Principle'; and from this last the Group of sixteen); and

since this order can never be broken, the "solely-mergent," is always the immediate product of Primordial Matter.

What is Seen has been described; now the next topic is introduced for the purpose of ascertaining the real nature of the *Seer*.

Sū.—20. The 'Seer' is absolute Consciousness, and though pure, he is cognisant of cognitions.

Bhā.—*Absolute Consciousness*,—that is, the sheer Faculty of Consciousness, untouched by any properties. This is the *Spirit*, reflected in *Buddhi* (Cosmic Mind). He is neither *like* nor *unlike* the Cosmic Mind.

He is not *like* the Cosmic Mind—why?—because the Cosmic Mind, having objects known as well as unknown to itself, is liable to modifications; the 'object' of the Cosmic Mind consists of such things as the *cow* and other (animate) things, as also the *jar* and other (inanimate) things; and as these may (at different times) be *known* and *unknown*, it shows that the Cosmic Mind is *modifiable* [at one moment bearing the form of the object *known* at the time, and at the next moment, dropping that form and bearing the form of another object which happens to be *known* at that moment, the former object having ceased to be *known*]. As regards the Spirit, on the other hand, things are *known* to him

at all times, which shows that he is not *modifiable*.—"How so?"—Because, if the Cosmic Mind is an 'object of cognition' for the Spirit, it could not be both 'known' and 'unknown' [it should be always *known*, as it is eternal and so is also the Spirit]; hence it follows that the Spirit has his object always *known* to him; which, in its turn, proves that he is *unmodifiable*.—*Secondly*, the Cosmic Mind, operating corporately (through 'impediments,' 'Karmic Residua,' 'Dispositions,' Objects, Sense-organs and so forth), works only for the purposes of another (*i.e.*, the Spirit), while the Spirit acts only for his own purpose [*i.e.*, he does not act for the purpose of anything else].—*Thirdly*, the Cosmic Mind 'determines' all things, and it must consist of the three Attributes,—and because it consists of the three Attributes, it must be *insentient*; while the Spirit is only the *onlooker* of the Attributes [hence *sentient*].—From all this it follows that the Spirit is not *like* the Cosmic Mind.

"Then the Spirit may be *unlike* the Cosmic Mind."

Nor is the Spirit entirely unlike the Cosmic Mind.—"Why?"—Because *even though pure*, he is *cognisant of cognitions*. That is, he cognises (perceives) the cognition which really subsists in the Cosmic Mind [as explained under Sūtra 1-4]; and when he perceives that, he *appears* to be of the same nature as that Mind, even though in reality

he is not of the same nature. This is what has been thus asserted (by Pañchashikhāchārya)—“The experiencing Faculty (Spirit) is *unmodifiable*, though not really reflected in the *modifying entity* (Cosmic Mind); it *appears* to be reflected therein and thereby assumes the functions of that entity; thus it is that the Cosmic Mind (itself *insentient*) acquires the character of *Sentience* (derived from the reflected Spirit); so that the Experiencing Faculty (Spirit), assuming the mere semblance of the function of the Cosmic Mind, comes to be *undifferentiated* from the functions of that Mind, and hence spoken of as *having the function of Cognising*. [This is what is meant by the *Spirit* being *cognisant of cognitions*.]”

Sū.—21. The very essence of the ‘Seen’ is for the purposes of that (‘Seer,’ Spirit).

Bhā.—It has been shown that the ‘Seen’ comes to be the ‘objective’ of the ‘Experiencing Faculty,’ the Spirit; and this means that *the very Essence, —i.e., form—of the ‘Seen’ is for the purposes of that Spirit*. As a matter of fact, the form of the ‘Seen’ (which is *insentient*) assumes (when cognised) the form of another entity (the Spirit); and when the Spirit’s ‘purpose,’ in the form of *Experience* and *Liberation*, has been accomplished, it ceases to be perceived (cognised) by the Spirit; and in this way, its (acquired) form (*i.e., cognition* by the Spirit) having ceased, it would appear as

if the ‘Seen’ itself *ceased to exist*; but it does not entirely cease to exist.

NOTES

The destruction, etc.—The objection means that “the ‘Seen’ being one and the same for all Spirits (on account of Nature being one), if it is destroyed in the case of one, it must be so in the case of all, and this would create the anomaly of the emancipation of a single spirit bringing about that of all others”. The reply is that the ‘Seen’ is *not destroyed*; only the emancipated Spirit ceases to perceive it; and his sentience thus not being reflected in the Cosmic Mind, he ceases to feel any pleasure or pain, etc., the results of his connection with the Attributes of the Cosmic Mind. Cf. *Sāṅkhya-Kārikā*.—‘दृष्टा मयेत्युपेक्षक एको दृष्टाऽहमित्युपरमत्यन्या’ इति ॥

Question: “Why is it so?”

Answer:

Sū.—22. Though it has ceased to exist as regards the Spirit whose purposes have been accomplished, it has not ceased to exist entirely, because it is common to other Spirits.

Bhā.—In regard to the one Spirit whose purposes have been accomplished, the ‘Seen’ has *ceased to exist, i.e.,* has been reduced to destruction; but even so *it has not ceased to exist, because it is*

common to other Spirits. The 'Seen' has been reduced to destruction, so far as the discriminating Spirit is concerned; and yet it has not accomplished the purposes of other Spirits who continue to be *undiscriminating*; and hence the 'Seen' still becomes the objective of the 'sentient' Faculty of those Spirits, and thus, through the form of those, it continues to acquire its form.

In this way, it becomes explained how the Faculties of the 'Seer' and the 'Seen' being eternal, their *contact* also is eternal. This has been thus asserted—"The contact of the *entities* being eternal, the contact of the mere *properties* also must be eternal".

The next Sūtra has been introduced with a view to describing the precise nature of the 'contact':

Sū.—23. The 'contact' of the potencies of the 'owned' and the 'owner' is the cause of the apprehension of their respective characters.

Bhā.—The *Spirit* is the 'owner,' and 'what is seen' is the 'owned'; [in as much as the 'Seen' functions only for accomplishing the purposes of the *Spirit*, the latter is regarded as the 'owner' of the former, which thus becomes the 'owned']; the *Spirit* comes into *contact* with 'what is to be seen';—from this *contact* follows the *apprehension* (cognition) of 'what is to be seen,' and this apprehension constitutes 'Experience'; and the *apprehension*

of the character of the 'Seer' (Spirit) is what constitutes 'Liberation'.

When the 'seeing' (Knowledge, Right Discernment) is said to be the cause of the 'disjunction' (*i.e.*, discrimination, between Spirit and Matter,—which is Liberation), what is meant is that the *contact* ends with the coming about of the effect of the said 'seeing' (Right Discernment) [and it is not meant that this Right Discernment, Liberation, is actually *produced* by the *contact*; as in this latter case Liberation would be a *product*, and as such lose the very character of *Liberation*, which must be absolute and lasting]. In fact, 'seeing' (Right Discernment) is contrary to 'not-seeing' (Ignorance, Illusion); and hence this latter 'Illusion' has been spoken of as produced by the *Contact*. The 'seeing' (Right Discernment) however is not really the *cause* of Liberation; because from the cessation (absence) of 'not-seeing' (Illusion) follows the *cessation of bondage*, and this is 'Liberation' [so that Liberation being a negative entity, *negation of bondage*, it can be eternal and absolute]. What happens is that when *Right Discernment* appears (is present), *Illusion*, which is the cause of bondage, is destroyed; and it is in this sense that Right Discernment has been spoken of as the 'cause' of Liberation.

[The question that arises now is] what is this *not-seeing*?—(1) Is it the function of the Attributes?—or (2) is it the non-appearance (in

consciousness) of the 'owner' (Spirit) who is of the nature of sentience, and of the Cosmic Mind which has exhibited its objects (in the shape of Experience and Right Discernment)? That is, is it the non-discernment (of the 'owner,' Spirit) in 'what is to be seen,' which is the 'owned' and is present?—or, (3) is it the latent efficiency of the Attributes?—or (4) is it that *Illusion* (Ignorance) which (during Dissolution) lies suppressed along with the individual mind in the Cosmic Mind, and acts as the seed out of which grows the individual Mind, which is the substratum of the Illusion? [In this sense, *non-seeing* would stand for the *Impression of wrong notions*, and would have nothing to do with *seeing* or *knowledge*.]—(5) Or does it stand for the manifestation of the forces of movement (activity) following upon the cessation of the forces of Equilibrium (Inertia)? In connection with this we have the following declaration (by Pañchashikha)—“If the *Pradhāna* (Primordial Matter) always remained in the state of equilibrium, it would bring about no products and would therefore cease to be *Pradhāna* [which term literally means 'that which brings about products']; similarly if it were to be constantly in the *active* state, its products would be eternal, and so also it would cease to be *Pradhāna* (in the sense of 'that wherein the products become dissolved'); it is only when it operates in both these states that it secures the title of *Pradhāna*, not otherwise; the same reasoning is applicable to the case of other Causes

also that have been postulated (in the shape of 'Brahman,' 'Māyā,' 'Atom' and the like)”—(6) Or does 'not-seeing' consist in the latent potency of 'Seeing' itself (in the same way as the *absence of the jar* consists in the *liklihood of the coming of the jar*),—as held by some people, on the basis of the vedic text—'The activity of Primordial Matter is for the purpose of the information of the Spirit'? What this means is that the Spirit, though capable of perceiving all that can be perceived, does not actually perceive things before the activity (of Primordial Matter), and the 'seen' (Primordial Matter) also does not become perceived till then.—(7) Or, is 'not-seeing' the property (belonging to) both (Spirit and Primordial Matter)—as some people have held? In this case, even though the 'seeing' (Perception) enters into the very constitution of the nature of Primordial Matter, yet (for its actual appearance) it stands in need of the reflection of the Spirit before it can actually belong to Primordial Matter; and similarly, though the Perception is not in the nature of the Spirit, yet aided by his reflection in Primordial Matter, it *appears* as if belonging to the Spirit.—Or, (8) is it, as some people hold, that the cognition itself of Primordial Matter is what is meant by 'not-seeing'?

All these several alternatives appear in scientific treatises; but even though these are so many, yet the *contact of the Spirit with the Attributes* is the factor common to all.

[According to Vāchaspati Misra, the *fourth* alternative is the one favoured by the author himself.]

As for the *contact* of the 'out-going' Spirit (*i.e.*, the Spirit under Illusion), with his individual Mind,—

Sū.—24. The cause of that is Illusion (Ignorance).

Bhā.—That is, the Impression (Disposition) left by wrong notions. So long as the Mind remains coloured by the impression of wrong notions, it cannot reach the highest point of its activity, in the shape of the discernment of the Spirit; in fact, having its work still to be done, it reverts again (to activity); it reaches the highest point of its work only when it rises up to the discernment of the Spirit, and then having its allotted task completed, it ceases from activity and is no longer 'perceived,' and there being no further cause for bondage, it does not again revert to activity.

A certain (Nihilist) criticises this view by relating the story of an impotent man—"The impotent man is thus addressed by his young wife—"My love, my sister has got children, how is it that I have none?"—and the man replies—"I shall beget children for thee when I am dead";—similarly when Cognition does not bring about the *cessation of the Mind-functions* (*i.e.*, Liberation)

while it is itself present, what hope can there be that it will bring it about when it has itself disappeared?"

In answer to this, one who is as good as a Great Teacher says as follows: As a matter of fact, the cessation of the Mind itself is *Liberation*; the 'cessation of the mind' follows when there is nothing to bring about 'non-seeing' (Illusion); this 'non-seeing' is the sole cause of Bondage, and hence it ceases on the appearance of 'seeing' (Right Discernment); so that the 'Cessation of the Mind' itself being *Liberation*,—wherefore is all this mental aberration on the part of the Nihilist?

NOTES

Outgoing Spirit—*Pratyakchetana* has been explained by Vāchaspati Mishra under *Sū.* 1—29 as 'Spirit under Illusion'.

'What is to be warded off' has been described under (*Sū.* 16); and the cause of it in the shape of 'Contact' has also been described along with what brings about that contact (under *Sūtras* 17—24). Now the 'warding off' has got to be described. [This is done in the following *Sūtra*.]—

Sū.—25. On its cessation follows the cessation of the 'Contact,' and this is the 'warding off'; and it constitutes the *Isolation* (Liberation) of the sentient Being.

Bhā.—On the *cessation* of 'non-seeing' (Ignorance) follows the *cessation of the contact* between Mind and Spirit, that is, the absolute dropping off of Bondage. This is the 'warding off'; and this is what constitutes the 'Isolation' of the sentient Being,—i.e., the Spirit's freedom from being mixed up (with the Attributes); which means that there is no more 'contact' between the Spirit and the Attributes. Thus then, the 'warding off' of Pain consists in the *Cessation of Pain* brought about by the disappearance of the causes of Pain. And when this stage is reached, the Spirit abides in its own pristine form,—as already explained (under *Sūtra* 1-3).

(D) *Question*: What is the means of bringing about this 'warding off' (of Pain)?

Answer:

Sū.—26. Unflinching Discriminative Knowledge is the means of the 'warding off' (of Pain).

Bhā.—'Discriminative Knowledge' consists in the right discernment of distinction between the Spirit and the Attributes. So long as all Misconception has not entirely ceased, the said Discernment continues to 'flinch'; but when Misconception has its sprouting power completely scorched and its productivity has stopped, then the Person, shakes off the impurities of the Impediments and comes to

occupy the highest point of effulgence and becomes firm in the 'Vashikāra' Dispassion;—so that the flow of Discriminative Knowledge becomes clear; and it is this *unflinching Discriminative knowledge* which is the *means of warding off Pain*. By this means Misconception is deprived of its sprouting power, hence there are no more *products of Misconception* (in the shape of the Impediments and consequent Pain). This *means of warding off Pain* constitutes the *Path to Liberation*.

Sū.—27. For him, there is *understanding* with seven terminuses.

Bhā.—*For him*,—this phrase refers to the Person who has attained Right Discernment.

Seven terminuses: On the removal of the enveloping impurities of the Mind, there do not appear any more cognitions (abounding in the *Rajas* and *Tamas* Attributes); thereupon to the discriminating (wise) man, there accrues *understanding*, of which there are seven terminuses. These *seven terminuses* are—(1) all 'what is to be warded off' has been recognised, there is nothing more to be known on that account;—(2) the causes bringing about 'what is to be warded off' have been extirpated, there is nothing else to be extirpated on that account;—(3) the 'warding off' has been directly perceived by means of Suppressive

(concrete) Communion, [there is nothing more to be learnt on that account];—(4) the 'means of warding off,' in the shape of *Discriminative Discernment*, has been accomplished.—These four terminuses or stages represent that consummation-point of the Understanding which is *effected* (brought about by the man's effort). The following three represent the Consummation-point of the Mind itself [which follows without conscious effort on the part of the man]—(1) The mind's functioning has been completed; (2) the Attributes, like stone pieces fallen from the mountain-peak, have no *locus standi*, and turning towards their source (Primordial Matter), become dissolved and disappear along with that source; and when they have once disappeared they do not appear again, as there is no further need for it;—(3) when this condition has been reached, the Spirit has passed beyond all connection with the Attributes, shines with his own effulgence and becomes pure and *isolated* (free).

When the Spirit has visualised the understanding with these seven terminuses, he comes to be spoken of as 'wise' (adept). Even on the dissolution of the Mind, the Spirit is 'emancipated' (free) and remains an 'adept,' having passed beyond the *attributes*.

It is only when Discriminative Discernment has been accomplished that it becomes the 'means of warding off (Pain)'; this 'accomplishment' is not

possible without a method (or means); hence the *Sūtra* proceeds now to deal with the Means (of attaining Communion):

Sū.—28. From the practice of the 'limbs' of Communion, follows the extirpation of impurity, whereupon knowledge goes on becoming more and more luminous, till the appearance of Discriminative Discernment.

Bhā.—*Limbs of Communion*,—the eight (Restraint and the rest) that are going to be described (in the next *Sūtra*);—*from the practice* of these follows the *extirpation*,—destruction,—of impurity,—in the shape of the five stages of Misconception;—on this 'extirpation,' there is appearance of *Right Knowledge*; as these Means go on being practised, so the *Impurity* goes on becoming attenuated; as the 'Impurity' goes on being attenuated, in proportion to the powers of that 'extirpation,' the luminosity of knowledge also goes on increasing;—this increase goes higher and higher, *till the appearance of Discriminative Discernment*; that is, till the right Discernment of the exact nature of the *Attributes* (as constituting Primordial Matter) and the *Spirit*.

The Practice of the *limbs of Communion* is the cause of the removal of *Impurity* in the same sense as the *Axe* is the cause of the removal of the tree that is cut down;—and the same Practice is the cause of the *attainment* of Discriminative

Discernment, in the same sense as *Merit* is the cause of *Happiness*; in no other sense can it be the cause.

Question: "How many kinds of 'cause' are there accepted in the scientific treatises?"

Answer: *Nine*, as enumerated in the following passage—" (1) *Utpatti*, *originative* cause, (2) *Sthiti*, *stabilising* cause, (3) *Abhivyakti*, *manifesting* cause, (4) *Vikāra*, *modifying* cause, (5) *Pratyaya*, *Cognitive* cause, (6) *Āpti*, *Conjunctive* cause, (7) *Viyoga*, *Disjunctive* cause, (8) *Anyatva*, *Diversifying* cause and (9) *Dhṛti*, *Sustaining* cause,—the Cause has been declared to be of these *nine* kinds."

Of these nine kinds of Cause [the following are examples]: (1) *Mind* is the 'originative cause' of *cognition*;—(2) the *Spirit's purpose* is the 'stabilising cause' of the *Mind* [the *Mind* continues to exist only so long as it serves the two purposes of the *Spirit*, *Experience* and *Liberation*], in the same sense as *Food* is the 'stabilising cause' of the *Body*;—(3) *Light* is the 'manifesting cause' of *Colour*, as also is the *cognition of colour*;—(4) a *new object* is the 'modifying cause' of the *Mind* [as it tends to sift the *Mind* from one object to another]; just as *Fire* is the 'modifying cause' of *what is cooked*;—(5) the *cognition of smoke* is the 'cognitive cause' of the (inferential) *cognition of fire*;—(6) the *Practice of the Limbs of Communion* is the 'conjunctive cause' of *Discriminative Discernment*;—(7) the same (*Practice of the Limbs of Communion*) is the

'Disjunctive cause' of *Impurity*;—(8) the *Goldsmith* is the 'diversifying cause' of *Gold* [which is made by the *Goldsmith* into diverse things]; similarly with regard to the same 'idea of woman,' *Illusion* is the 'diversifying cause' of one's *being stupified*,—*aversion* is the 'diversifying cause' of one's *being pained*,—*attachment* is the 'diversifying cause' of one's *being pleased*,—*Wisdom* (Real Knowledge) is the 'diversifying cause' of one's *being neutral* (neither pained nor pleased);—(9) the *Body* is the 'sustaining cause' of the *sense-organs*,—as these *sense-organs* also are the 'sustaining cause' of the *Body*; similarly the *Five Great Elements* are the 'sustaining cause' of the *Bodies of Beings*; and the *Great Elements* themselves are the 'sustaining cause' of one another; similarly *animal, human* and *divine* bodies are the 'sustaining cause' of one another, in the sense that they are actually sustained [supported by one another; the animal feeds upon the human body, man feeds upon the animal body; the deities feed upon the offerings made by men, men live upon the gifts bestowed upon them by divine beings and so forth].—In this way there are *nine* kinds of cause. These same descriptions may be applied, as far as possible, to other things also.

As for the *Practice of the Limbs of Communion*, it can serve only as *two* kinds of cause (the *sixth* and the *seventh* above).

The *Limbs of Communion* are now described :

Sū.—29. (1) Restraint, (2) Observance, (3) Posture, (4) Breath-regulation, (5) Abstraction, (6) Concentration, (7) Meditation, and (8) Communion are the 'eight limbs'.

Bhā.—We are going to describe, in due order, the nature of these ('Limbs'), as also the method of practising them.

From among these (eight 'Limbs')—

Sū.—30. (1) Benevolence, (2) Truthfulness, (3) Abstinence from mis-appropriation, (4) Celibacy and (5) Freedom from Avarice are the *Restraints*.

Bhā.—Of these—(1) *Benevolence* consists in freedom from ill-will against all beings at all times and in all ways. The following *Restraints* are all based upon this *Benevolence*; and in as much as they are conducive to the due understanding of *Benevolence*, they are described here for the purpose of clearly describing that *Benevolence* itself; that is to say, all the other *Restraints* are adopted only for the purpose of securing the purity of *Benevolence*. This has been thus declared—"Verily, so far as the Brāhmaṇa goes on adopting the observances, thus far does he dissociate himself from those sources of Malevolence which have their source in ignorance, and thereby he renders his Benevolence purer and purer in character."

(2) *Truthfulness*—consists in thought and speech being in strict accord with the reality of things; that is to say, what one *thinks* and *speaks* is in strict accordance with what he has actually perceived or inferred or heard. Speech is used for conveying one's own knowledge to others; if then, this speech is not deceptive or mistaken or unintelligible, (then it is 'truthful'); but it is so only when it is used for benefiting all living beings, not when it is used for injuring them. In fact, even *truthful* speech, if it led to the injury of living beings, would not be really *truthful*, it would be positively *sinful*; and by such 'truthful' speech, which would be only *seemingly* right and a mere semblance of Right, the speaker would draw upon himself the worst of sufferings (as resulting from that sin). Hence whenever one speaks, he should duly ponder over it and utter only such truth as may be conducive to the welfare of all living beings.

(3) [*Abstinence from misappropriation*]—'Misappropriation' consists in obtaining things from others in a manner not sanctioned by the scriptures; *abstaining from 'misappropriation'*, in the form of *not desiring* such possession, constitutes what is meant by *Abstinence from Misappropriation*.

(4) *Celibacy*—control of the secret generative organ.

(5) *Freedom from Avarice*—consists in not seeking to acquire things,—on account of realising

the fact that such acquisition is beset with evils involved in the acquisition, protection and destruction of the things, attachment to them and ill-will (against rivals).

These are the *Restraints*.

These same—

Sū.—31. When not qualified by a particular *class*, or *place* or *time* or *occasion*, constitute the All-embracing Great Austerity.

Bhā.—*Benevolence* would be 'qualified by a particular *class*,' when, for instance, it is found in the Fisherman, which may pertain to Fish alone, as all their malevolence (desire to kill) is restricted to fish;—it would be 'qualified to a particular *place*,' when it would be in some such form as 'I shall not kill animals at sacred places';—it would be 'qualified by *time*,' when it would be in the form 'I shall not kill animals on the Fourteenth day of the month, nor on any sacred day';—it would be 'qualified by *occasion*,' when, it would appear in a man who has eschewed all these three kinds of malevolence, and adopts Benevolence in the form 'I shall kill animals only for the sake of deities and Brāhmaṇas, not otherwise'; or, for *Kṣattriyas*, if it appears in the form 'We shall kill only in battle, not elsewhere'.

It is *Benevolence* and the other Restraints not qualified by these—*class*, *place*, *time* and *occasion*—

that should be *always* practised; they *appertain to all stages*,—*i.e.*, to all things, and in all ways. In as much as they have never been known to fail, they are called the *all-embracing Great Austerity*.

Sū.—32. (1) Cleanliness, (2) Contentment, (3) Austerity, (4) Study, and (5) Devotion to the Supreme Lord,—are the *Observances*.

Bhā.—Among these—(1) *Cleanliness* is of two kinds—*external* and *internal*; the former is brought about by such means as washing with clay and water, etc., and eating purifying things; and the latter consists in the discarding of the impurities of the Mind.—(2) *Contentment*—consists in not desiring to obtain any thing more than one has already got.—(3) *Austerity*—consists in the suffering of 'pairs of opposites,' such as *hunger and thirst*, *heat and cold*, *sitting and standing*, 'wooden' *silence* and 'apparent' *silence*,—and in such appropriate penances as the *Kṛchchhra*, the *Chāndrāyaṇa*, the *Sāntapana* and so forth.—(4) *Study*—consists in the reading of the scriptures dealing with *Liberation*,—as also in the repeating of the syllable *Om*.—(5) *Devotion to the Supreme Lord*—consists in the surrendering of all one's acts to the Highest Preceptor.—This is what has been thus described—"Seated on beds or seats, or moving on the road, calm and collected, having the meshes of 'questionables' destroyed, perceiving the gradual extinction of the

seeds of Birth and Rebirth,—one would be ever free and enjoying the fruits of immortality.”—This same has been described also above (under *Sūtra* 1-29)—‘Then follows the cognition of the Spirit in Illusion and absence of obstacles’.

NOTES

Wooden silence—is that in which the man who has taken the vow of ‘silence’ does not communicate his ideas even by means of gestures and other devices; and *apparent ‘silence’* consists in mere desisting from actual speaking.—(*Vāchaspati Mishra*).

When these *Restraints* and *Observances*

Sū.—33. are obstructed by their ‘counter-intents’—(there should be) pondering over the antitheses of these.

Bhā.—Whenever there appears in the *Brāhmaṇa* (aspiring for Communion) such ‘counter-intents’ as the *Desire to kill* and the like, they may appear in the following forms—‘I shall kill this malefactor’ [this would be the ‘counter-intent’ of *Benevolence*],—‘I shall even tell lies’ [the ‘counter-intent’ of *Truthfulness*],—‘I shall take away his property’ [the ‘counter-intent’ of *abstinence from misappropriation*],—‘I shall misbehave towards his wife’ [the ‘counter-intent’ of *Celibacy*],—‘I shall

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take possession of his acquisitions’ [the ‘counter-intent’ of *Freedom from Avarice*].—When the man is attacked by this terrible fever of wrong ‘counter-intents,’ he should ponder over their *antitheses*; *i.e.*, in the following form—“While I was being roasted in terrible fire of metempsychosis, I sought refuge under *Yoga-discipline*, by promising ‘freedom from danger’ to all beings, and having thus abandoned all ‘counter-intents,’ if I give way to them now, I would be behaving like a dog”; he should reflect like this; the meaning is—‘just as the dog vomits what it has eaten and then eats it up again, so am I behaving in resuming the *counter-intents* after having abandoned them’.

This same process should be adopted in connection with what is said in other *Sūtras* (regarding *observances*, etc.)

Sū.—34. ‘Malevolence’ and other ‘counter-intents’ may be (a) *done* or (b) *abetted* (got to be done) or (c) *approved*; they may be due to (a) *greed*, or (b) *anger*, or (c) *delusion*; and they may be (a) *slight*, or (b) *moderate*, or (c) *excessive*;—the *pondering of the antithesis* of all these should be in the form—‘all these bring about endless pain and ignorance’.

Bhā.—‘Malevolence’ (Desire to kill or injure) is of three kinds,—according as it may be (1) *done* or (2) *abetted* or (3) *approved*;—each of these is of three

kinds,—according as it is due (1) to *greed*,—for the purpose of securing the flesh or skin of the animal killed,—or (2) to *anger*—prompted by the idea ‘this man has injured me,’ or (3) to *delusion*—prompted by the idea that ‘by killing the animal (at a sacrifice, for instance) I shall be acquiring Merit.’ These then, *greed*, *anger* and *delusion*, again are of three grades, according as they are (1) *slight* or (2) *moderate* or (3) *excessive*. Thus of ‘Malevolence,’ there would be *twenty-seven* forms. Again, the *slight*, the *moderate* and the *excessive* may each be of three kinds—(1) *slightly slight*, (2) *moderately slight* and (3) *excessively slight*; (1) *slightly moderate*, (2) *moderately moderate* and (3) *excessively moderate*; and (1) *slightly excessive*, (2) *moderately excessive* and (3) *excessively excessive*. In this way *Malevolence* comes to have *eighty-one* forms. It becomes innumerable when taken with reference to particular restrictions, severally or collectively; as living beings (to which Malevolence can apply) are innumerable.

The same divisions may be applied to *untruthfulness* and other ‘counter-intents’ also.

‘*All these Counter-intents bring about endless pain and ignorance*’—such should be the *pondering of their antitheses*. That is, the antitheses of the ‘counter-intents’ should be pondered over in the form ‘these have pain and Ignorance for their endless result’. For instance, the malevolent person who kills a living being (1) first of all

cripples the powers of the victim (by tying it up), (2) then causes pain to it by striking it with a weapon, (3) then he deprives it of even its life. (1) As the result of *the crippling of the victim’s powers*, the powers of the killer’s own animate and inanimate belongings, become crippled; (2) as the result of *causing pain to the victim*, the killer experiences pain in hell and in the life of animals and ghosts;—(3) as the result of *depriving the victim of its life*, the killer, at each moment of his life suffers the pangs of death, and though (on that account) anxious to die, he continues to breathe and live somehow, because he has to bide the time ordained for the suffering resulting from his act. In case, on account of some Merit, the Malevolence should happen to disappear, he may (as a result of that Merit) acquire the right to some *happiness*, by virtue of which his life (of torture) becomes shortened (and he becomes relieved of his sufferings by death).

This same process should, as far as possible, be applied to *Untruthfulness* and other *Counter-intents* also.

By pondering over these undesirable results as following from all the *counter-intents*, the man should never allow his mind to be turned towards these *counter-intents*. Thus from the *cause*, in the shape of the *Pondering of their antitheses*, follows the *effect* that the Counter-intents become discarded.

When, for the *Yogin*, these *Counter-intents* have become unproductive (by being discarded), then there accrues to him (from the due practice of the *Restraints* and the *Observances*) a certain *power*, which is indicative of his success.—For example—

Sū.—35. (1) When *Benevolence* becomes confirmed, there is suspension of hostility near him.

Bhā.—All living beings give up all hostility.

Sū.—36. (2) When *Truthfulness* becomes confirmed, he becomes the bestower of rewards for actions.

Bhā.—When the *Yogin* says to a man 'Be righteous,' the man actually becomes righteous; if he says to him 'may you attain Heaven,' the man actually attains Heaven. In fact, the *Yogin's* word becomes infallible.

Sū.—37. (3) When *Abstinence from Misappropriation* becomes confirmed, all jewels come to him.

Bhā.—Jewels existing all over the world, in all quarters, come to the *Yogin*.

Sū.—38. (4) When *Celibacy* becomes confirmed, there is attainment of vigour.

Bhā.—By this *attainment of vigour* the man's excellences grow untrammelled; and the man who has secured this becomes capable of imparting knowledge to his disciples.

Sū.—39. (5) When *Freedom from Avarice* becomes confirmed, *knowledge of the 'how' and 'wherefore' of his births.*—

Bhā.—'comes to him.' [this has to be construed with the *Sūtra*].

There appears in the man the *thirst for knowing* (and the consequent knowledge of) his own past, future and present births in the following forms—'Who was I,'—'Wherefore was I so,'—'What is this (present life),' 'Wherefore is this so,'—'Who shall we be,' 'Wherefore shall we be so'.

These are the *perfections* that follow on the confirmation of the *Restraints*.

Now we shall describe the *perfections* following from the *observances*:

Sū.—40. (1) From *Cleanliness* follows *disgust for one's own body and non-contact with others.*

Bhā.—When the *Yogin* acquires disgust for his own body, he proceeds to cleanse it, and observing

the undesirable features of the body, he loses all attachment to it. Further, there is *non-contact with others*; the man has perceived the real character of the Body and is eager to get rid of his own body, because even on washing it with clay and water, he finds that it is not quite clean; how could he then permit himself to come into contact with the unclean bodies of other persons?

[This is the result of *external Cleanliness*; then comes the result of *internal Cleanliness*].—Also—

Sū.—41. *Mind-purity, Complacency* (or *Clarity*, acc. to *Vāchaspati*), *One-pointedness, Subjugation of the Senses* and *Capacity to perceive the Self*.

Bhā.—‘Come about,’—this has to be added to complete the sentence.

From *Cleanliness* (internal), follows *Mind-purity*;—from *Mind-purity, Complacency* (or *Clarity*, acc. to *Vāchaspati*);—from *Complacency, One-pointedness* (Concentration);—from *Concentration, Subjugation of the Senses*;—from *Subjugation of the Senses, the Capacity to perceive the Self* comes to the Mind.—All this is attained through the confirmation of *Cleanliness*.

Sū.—42. From *Contentment*, follows superlative felicity.

Bhā.—This has been thus declared: “Whatever pleasure there may be in this world, and whatever

the high degree of pleasure there may be in Heaven,—all these are not equal to even the sixteenth part of the felicity that follows from the suppression of all desires.”

Sū.—43. From *Austerity*, follows the destruction of impurities, which leads to the Perfection of the body and the senses.

Bhā.—As soon as *Austerity* is accomplished, it destroys the obscuring dirt of impurities; and from the disappearance of these obscuring impurities follow the Perfections (or occult powers) of the body,—such as *Buoyancy* and the rest,—and also the Perfections of the senses, that is, the capacity to hear and see from long distances.

Sū.—44. From *Study*, (follows) union with the solicited Deity.

Bhā.—To one who is given to *Study*, Deities, Sages and Semi-divine Beings, all become visible, and are ready to help him.

Sū.—45. From *Devotion* to the Supreme Lord, the perfection of Communion.

Bhā.—Communion becomes perfected for one who has surrendered all his connections to the Supreme Lord; and by virtue of the Perfection of this

Communion he comes to realise correctly all that is good for him, even in other places, at other times and in other bodies; and thus his intellect comes to understand the reality of things.

Restraints and Observances, together with the attendant Perfections, have been described; we now proceed to describe *Posture* and the other 'Limbs of Yoga'.

Sū.—46. Posture is that which is conducive to steadiness and ease.

Bhā.—And these are: (1) *Padmāsana* (lotus), (2) *Virāsana* (heroic), (3) *Bhadrāsana* (decent), (4) *Svastika* (the mystic sign), (5) *Daṇḍāsana* (staff), (6) *Sopāshraya* (supported), (7) *Paryāṅka* (couch), (8) *Krauncaṇiṣadana* (seated heron), (9) *Hastiniṣadana* (seated elephant), (10) *Uṣṭraṇiṣadana* (seated camel), (11) *Samasaṁsthāna* (evenly balanced), (12) *Sthirasukha* (conducive to steadiness and ease)—*i.e.*, that which one finds most convenient,—and so forth.

Sū.—47. By the slackening of Exertion and by contemplation of *Ananta* (the Infinite) [or the Earth-bearing Serpent named *Ananta*—*acc.* to *Vāchaspati*]—

Bhā.—"it (posture) is accomplished"—this has to be supplied to complete the sentence. On the

stopping of all exertions, *Posture* is accomplished; so that there is no trembling of the body. Or, when the mind is fixed on the contemplation of *Ananta* [the Infinite, or *acc.* to *Vāchaspati*, the Earth-bearing king of serpents, named *Ananta*], it brings about (perfect) *Posture*.

Sū.—48. Thence, non-harassment by the pairs (of opposites).

Bhā.—By virtue of the attainment of (perfect) *Posture*, the Yogin is no longer harassed by the pairs, of opposites,—such as heat and cold, etc.

Sū.—49. Thereupon follows 'Breath-Regulation', which consists in the stopping of the process of Inhalation and Exhalation.

Bhā.—On the accomplishment of *Posture* there follows *Breath-Regulation*, which consists in the interruption—*i.e.*, stoppage—of the processes of both 'Inhalation'—*i.e.*, Breathing in of the outer air,—and 'Exhalation'—*i.e.*, the breathing out of the inhaled air.

This 'Breath-Regulation'—

Sū.—50. is an external, internal or stationary function,—regulated by space, time and number; and is long or short.

Bhā.—The 'stopping of the process,' preceded by exhalation, is *external*; the 'stopping of the process,' preceded by inhalation, is *internal*; when there is absence of both (exhalation and inhalation), it is the third, the '*stationary*' function, which is attainable by a single effort; just as a drop of water placed on a heated stone-slab, becomes shrivelled from all sides, in the same manner there is absence of both (inhalation and exhalation) at one and the same time.

Each of these three is (a) "regulated by place,"—"Its range is so far in space";—(b) "it is regulated by time," determined by definite measures of time;—(c) "it is regulated by number,"—"the first step is to consist of so many *inhalations* and *exhalations*—the second step of the controlled (breath) is to consist of so many; and the third step of so many'. Similarly *Slight* Regulation is to consist of so many, the *Moderate* one is to consist of so many and the *Excessive* one is to consist of so many.—Such is the *regulation by number*.

In actual practice this Breath-Regulation thus controlled, may be *long* or *short* [*i.e.*, of longer or shorter duration].

Sū.—51. The fourth (Breath-regulation) is that which discards both the external and the internal.

Bhā.—When the 'external' breathing (Exhalation) as regulated by space, time and number, has been passed over,—so also the 'internal' breathing (Inhalation) as regulated in the same manner, has been passed over,—both being 'long' or 'short,'—there follows, preceded by these, the *Fourth* Step in 'Breath-regulation,' following from the conquest of the various stages; and this *fourth* step consists in the gradual stopping of the course of both (Exhalation and Inhalation). The third *stoppage of Inhalation and Exhalation* (called the *Kumbhaka* of the first kind) (described in the preceding *Sūtra*) is not affected by any objects; it is regulated by space, time and number, and is long and short, and is brought about by a single effort; the fourth stoppage of both Exhalation and Inhalation, on the other hand, is affected by objects, and comes about gradually, through the gradual 'conquest of the stages,' and is of the nature of the absence of all movement (of the Breath), following upon the complete discarding off of both (Inhalation and Exhalation). This is the *fourth* 'Breath-regulation'.

NOTE

The 1st, the *External* Exhalation, is the *Rechaka*.

The 2nd, the *Internal* Inhalation, is the *Pūraka*.

The 3rd is the *Kumbhaka*, 1st kind,
and 4th " 2nd kind.

Sū.—52. Then is destroyed that which hides the light.

Bhā.—When the Yogin practises Breath-regulation, that 'Karmic Residuum' which hides Discriminating Wisdom becomes destroyed. This is thus described—"The magic mesh of great Delusion, which conceals the illuminating Sattva-Attribute, prompts it to do what should not be done". This 'Karmic residuum' which hides the light and which leads to Birth and Rebirth becomes attenuated by the practice of *Breath-regulation*, and continues to be destroyed every moment; as has been thus declared: "There is no Austerity higher than Breath-regulation; because therefrom results the removal of impurities and the illumination of Right-knowledge."

And further,

Sū.—53. The fitness of the Mind for concentration,—

Bhā.—also results from Breath-regulation itself; as is clear from the aphorism: "Or, by expulsion and retention of breath."—(Yoga-Sūtra—I, 34.)

Question: "What is *Abstraction*?"

Answer:

Sū.—54. When the senses are no longer in contact with their objects, they come to resemble the (inhibited) Mind; this is what constitutes *Abstraction*.

Bhā.—When the senses cease to be in contact with their objects, they come to resemble, as it were, the Mind; that is, the Mind being *inhibited*, the senses also become *inhibited*; and in this they do not, like other forms of sense-subjugation, require any other aids;—just as when the king-bee flies out, the other bees fly after him, and when he enters the hive, they also fall into it,—so the senses become inhibited when the Mind is inhibited;—and this is what constitutes *Abstraction*.

Sū.—55. Thence the highest stage of the 'subjugation of the senses'.

Bhā.—According to some people the *subjugation of the senses* consists in the non-addiction to sound and the other sense-objects; 'addiction' is *attachment*; it is called *vyasana* (addiction) because it alienates (*vyasyati*) the man from his welfare.—(2) [Another kind of subjugation of the senses 'consists in'] such sense-enjoyment as is not repugnant (to the scriptures), and is in due accord with reason.—

(3) The third kind of 'Subjugation of the Senses' consists, according to others; in such sense-enjoyment as is in strict accordance with the man's own wish. (4) Others yet again hold that the 'subjugation of the senses' consists in such experiencing of Sound and other sense-objects as do not bring either pleasure or pain, on account of the total absence of attachment and aversion.—(5) According to Jaigīṣavya, 'subjugation of the senses' consists in the total absence of sense-experience, on account of the concentration of the Mind.—This last represents the *highest* stage of the 'subjugation of the senses,'—wherein the Mind having been inhibited, the senses become inhibited, *ipso facto*, and they do not stand in need of the Yogin having recourse to any other methods, like those that are required in the case of other forms of 'sense-subjugation'.

THUS ENDS PĀDA II

SECTION III

POWERS OR PERFECTIONS

THE five outer (indirect) Means of Communion have been described; Concentration (as the first of the Internal or Direct means of Communion) is now going to be described—

Sū.—1. Concentration is the fixing of the mind on a definite locus.

Bhā.—The fixing of the Mind, solely through its function, on such loci as the navel-circle, the lotus of the heart, the light in the brain, the tip of the nose, the tip of the tongue, etc., or on an external object,—constitutes *Concentration*.

Sū.—2. *Meditation* consists in the incessant continuity of contemplation on that (locus).

Bhā.—When there is *one-pointedness, i.e.*, uniform flow—uninterrupted by any other cognitions—of the contemplation of the contemplated object on that locus,—it is *Meditation*.

NOTE

On that locus—i.e., on one of the *loci* mentioned in the *Bhāṣya* on the preceding *Sūtra*.

Contemplated object,—*E.g.*, the form of a particular Deity.

Sū.—3. The same, appearing in the form of the object (meditated upon) and becoming bereft, as it were, of its own character,—is *Communion*.

Bhā.—When meditation (defined in *Sū.* 2) appears purely in the form of the object (meditated upon), and becomes bereft, as it were, of its own character of 'cognition'—then, on account of its being infused with the character of the object meditated upon, it comes to be called 'Communion'.

These three, Concentration, Meditation and Communion, of a single object, are collectively called 'Discipline'; [this is what is declared in the *Sūtra*]:—

Sū.—4. These three converging on any one substratum constitute *Discipline*.

Bhā.—When the said three means (Concentration, Meditation and Communion) are applied to a single object, they come to be called 'Discipline'; this 'Discipline,' (*Samyama*) is the technical name for the three applied collectively.

Sū.—5. From success therein, results clarity of Consciousness.

Bhā.—When one is successful in this 'Discipline,' there comes 'clarity' of Communion-Consciousness. As Discipline goes on securing a firm footing, the Communion-Consciousness goes on becoming lucider and lucider.

Sū.—6. It is applied to the stages.

Bhā.—Discipline is to be applied to another stage only when the preceding one has been won. As a matter of fact, Discipline can never reach the final (highest) stages by jumping over the intermediate stages, until these have been conquered; and until the highest stages have been reached, how can there be any 'lucidity' of the man's 'Consciousness'? For one however who has conquered the later stages through Divine Grace, it is not necessary to practise Discipline with regard to the lower stages represented by 'thought-reading' and such other capacities.—Why?—Because the purposes of these latter will have been already secured by other means (such as Devotion to the Lord). In regard to the order of the stages—as to which stage comes after which—the science of Yoga is the only guide. Why? Because it has been thus declared: "Yoga can be learnt by Yoga; from Yoga doth Yoga proceed; one who is not confounded by Yoga, ever delights in Yoga."

Sū.—7. This Triad is more intimate (directly effective) than the former ones.

Bhā.—*The Triad*—Concentration, Meditation and Communion—is more intimate (directly effective) in accomplishing Concrete Communion than the former means, *i.e.*, Restraint and the rest.

Sū.—8. Even so, it is 'external' to the 'seedless,' (Abstract, Communion).

Bhā.—The aforesaid 'triad of means' which is intimate (for Concrete Communion) is only an 'external' (non-intimate) means for the 'seedless' (abstract) Communion. Why? Because Abstract Communion appears only when even these three have ceased.

Question: "During the time that the Mind is in the state of 'inhibition,'—in as much as its unceasing activity is in the very nature of Attributes,—what is the modification undergone by the Mind?"

Answer:

Sū.—9. When there is suppression of the reactions of the 'active concrete' state and the appearance of the reactions of 'Inhibition,'—the Mind becomes connected with 'the

'inhibited' state; this is the state of 'inhibition'—(of the Mind).

Bhā.—'The reactions of the distracted stage are the material products of the Mind, and they are not of the nature of the Functions (of the Mind); consequently they are not suppressed by the inhibition of the Functions;—the reactions of inhibition also subsist in the Mind;—when there is suppression and appearance of these two,—*i.e.*, when the reactions of the distracted state are disappearing, and the reactions of inhibition are setting in,—the Mind becomes connected with the inhibited state; and this constant change in the reactions in the Mind constitutes what is called its state of inhibition. At this time, this reaction is all that remains of the Mind, as has been explained in connection with Abstract Communion (under *Sū.* 1, 18).

NOTES

Dr. Mitra construes as *pratyanirodhena niruddhaḥ*, and takes it with the following *chittadharmah*. But the translation follows the interpretation of Vāchaspati Mishra.

Sū.—10. Its tranquil flow is due to that reaction.

Bhā.—From the reaction of Inhibition follows the tranquil flow of the Mind, which is helped by

the efficient practice of that Reaction of Inhibition. On the other hand, when it becomes dull, the *reaction of Inhibition* becomes suppressed by the Reaction of distraction.

Sū.—11. When there is destruction and rise (respectively) of Distraction and Concentration, then this is the 'Communion'-state of the Mind.

Bhā.—*Distraction (Sarvārthatā)* is a property of the Mind; so is *Concentration (Ekāgratā)*;—when there is 'destruction'—*i.e.*, disappearance—of *Distraction*, and 'rise'—*i.e.*, appearance—of *Concentration*,—and the Mind continues to permeate both,—then the Mind, which is the common link between the disappearance and appearance of the two properties (of Distraction and Concentration) which constitute its very nature, becomes (ultimately) composed,—this state of the Mind is the 'State of Communion'.

Sū.—12. After that, when the 'quiescent' and the 'active' states of the Mind are equally recognised,—this is its 'Concentration-state'.

Bhā.—In the man with the composed Mind, when the preliminary stage (of Communion) has become 'quiescent' and the later stage has become 'active,'—and as in the previous case, the *Composed Mind* continues to permeate both,—this constitutes what

is called the 'State of Concentration' of the Mind; and this state continues till the falling off of Communion.

Sū.—13. This also explains the modifications of (a) 'property,' (b) 'time,' and (c) 'condition,' in Material Substances and the Sense-organs.

Bhā.—'This,' *i.e.*, the aforesaid explanation of the modifications or states of Mind—*explains the modifications* in the Material Substances and Sense-organs—of 'property,' 'time' and 'condition'. ['Lakṣaṇa' has been explained by Vāchaspati as *kālabheda*, 'diversities of time']; that is, (a) 'modification of Property,' (b) modification of time and (c) modification of condition.

(a) Of these the 'modification of property' consists in the 'disappearance' and 'appearance,' in the thing concerned, of the 'properties' of 'Distraction' and 'Inhibition'.

(b) Of *Inhibition*, the 'modification of time' consists in its being qualified by the three conditions,—*i.e.*, by the three points of time (past, present and future). This 'Inhibition,' *first* of all, relinquishes its character of *futurity* and still continuing to be the 'property' (of the thing concerned), it becomes qualified by the 'present character,' when it becomes manifested in its true colour. This is its second condition;—and yet even in this condition

it is not entirely dissociated from the past and future conditions.—Similarly, *Distraction* also is qualified by three conditions, *i.e.*, by the three points of time; first of all it relinquishes its present condition, and still continuing to be the property of the thing concerned, becomes qualified by the *past* character;—this is its third condition; and yet even in this condition, it is not entirely dissociated from the *present* and *future* conditions.—Similarly again, *Distraction*, becoming accomplished, relinquishes its state of *futurity* and still continuing to be the property of the thing concerned, becomes qualified by the *present* condition, wherein it becomes manifested in its true colours and begins its operations. This is its *second* condition; nor does it become dissociated from the *past* and the *future* conditions.

The same process goes on again and again with *Inhibition* and with *Distraction*.

(c) In the same manner, the “modification of condition”—(is that) wherein, during the moments of *Inhibition*, the ‘Reaction of *Inhibition*’ becomes strong, and the ‘Reaction of *Distraction*’ becomes weak. This is the ‘modification of the condition’ of the properties.

Among these the ‘modification’ of the object is through the ‘Properties,’—the ‘modification’ of the Properties is through the diversities of ‘Time’—and the ‘modification’ of the ‘diversities of Time’ is through the ‘Conditions’.

In this way the function of the Attributes does not even for a moment remain without the ‘modifications of property, time and condition’; as the function of the Attributes is ever active; specially as the very constitution of the Attributes is the sole cause of the functioning of those Attributes,—as already explained above.

Thus in the Material Substances and the Sense-organs, *modification* should be understood to be of three kinds, on account of the distinction between the *property* and the *object* to which it belongs. In reality, however, *modification* is one only. Because the property exists only in the form of the object to which it belongs; hence all the details that have been described here represent only so many modifications of the *object* itself, through the Properties (*i.e.*, through the modifications of the properties). Hence, during the past, present and future states, what happens to the Property present in the Object is only a change in its shape (form), and not any radical change in its material constitution.

Just as in the case of a golden vessel when it is broken up and turned into something else, all that happens is only the change in shape, and there is no change in the gold itself.

Says another (the Baudha): “The Object can be nothing more than the Property, (the various changes undergone by it);—for, if, on the ground of the substance continuing to remain the same

as before,—there were held to be any such one *Object* as continues to exist by itself through all the changes,—then it would be something *unmodifiable* permeating through them all (like *Sentience*).”

(To this we make the following reply :)—There is nothing wrong in this: Why? Because we do not regard the Material Substance to be absolutely permanent. As a matter of fact, the whole three-regioned world must cease to be *manifest* (active);—why?—because its *eternality* is actually precluded (by all evidence);—but even when it has ceased to be *manifest*, it must continue to *exist*; because its absolute annihilation also is precluded (by evidence); [that it continues to exist and yet remain imperceptible is due to its *Subtility* during the *unmanifested* condition, and] its *Subtility* (minuteness) is due to its absorption (in its cause) and this *subtility* makes it *imperceptible*.

[So far the text has described the *Modifications of Property*, through the interactions of Property; it next takes up the *Modifications of Time* through the interaction of Time]—As regards the Property undergoing the ‘modifications of Time,’—while passing through its three states, when it becomes *past*, it becomes qualified by the ‘Past time,’ and yet, not completely dissociated from the *Present* and the *Future*;—and when in *future*, it becomes qualified by the ‘Future Time,’ though not entirely dissociated from the *Past* and the *Present*;—and

lastly, when it is *present*, it is qualified by the ‘Present Time,’ though not entirely dissociated from the *Past* and the *Future*. [Nor is there anything inconsistent in the existence, in the said manner, of the three points of time.] For example, when a man is attached to one woman, it does not mean that he is disgusted with (has no love for) other women.

Against this ‘modification of Time,’ an objection is raised:—“As all things cannot exist at the same time, there would be a confused admixture of ‘states’ [if the object existent in the *present* were also to be *past* and *future* at the same time.]”

The answer to this is as follows: In the case of *Properties*, their *Essence*, the nature of being ‘Property,’ is not something to be brought about [it is always there, either *manifested* or *unmanifested*]; so that it is only when the Property, in its essence, is always there, that we can speak of it as qualified by the different points of time; and the Property is a *property*, not only in the present (but at all times). If it were not so (and if a property were to be regarded as *property* only when actually *present*), then *attachment* could never be the ‘property’ of the Mind, because at the time that *anger* is *present* in the Mind, no *Attachment* (Love) is there. Then again, it is true that any individual thing cannot be qualified by all three points of time simultaneously; but every one of them would certainly come in in due course, according as its

manifesting cause presents itself. This is what has been thus declared [by Pañchashikhāchārya, says Vāchaspati, but the same passage occurs under Sū. 2-15, where it does not appear as a quotation from another writer; '*Uktam*' may mean only 'declared' by ourselves above]—'What are mutually incompatible are only the *particular forms* and the *particular functions*;—as for the *universals*, these do not operate along with the particulars.'—Hence there can be no confused admixture.—For example, if at any particular time, *Love* is manifested in one place, it does not mean that it does not exist in other places,—in fact in its *universal* form, Love is existent everywhere, and to that extent, it does exist at all places and at all times;—exactly the same is the case with the "Points of Time".

As a matter of fact, what has three 'states' is not the *Object* but, its *Properties*; it is *Properties* which are *manifested* or *unmanifested*; and through these *manifestations* and *non-manifestations*, they come to fall into the several conditions, and thereby come to be regarded as *diverse*,—the *diversities* being due to the *conditions*, not to their *essence* (constitution); just as a single numerical figure when placed (within) in the place of 'hundreds' signifies *hundred*, and when placed in the place of 'tens' signifies *ten*, and when placed in the place of 'units,' signifies a *unit*; again, as one and the same woman may be called 'mother,' 'daughter' and 'sister'.

Some people have urged the following objection: "If the 'modifications' are of the *conditions* alone, then all the rest—the *Object*, the *Property*, the *Time* and the *Condition* itself—would have to be regarded as *unmodifiable* (unchangeable, eternal).—Why?—Because the intervening states would be taken up by the operation of the *states*. [E.g., the *Future* state of the *Curd* is taken up by the *Present* state of the *Milk*];—that is to say, at the time that the property is not performing its functions, it would be 'in the future'; when it is performing its functions, it would be 'in the present'; and when after having performed its functions, it ceases, it would be 'in the past';—in this way the *Property*, the *Object*, the points of *Time* and the *Conditions* would all come to be regarded as *unmodifiable*."

Such is the objection urged by our opponents.—Our answer to this is as follows: What has been urged does not affect our position;—why?—because, though the *Guṇin*—the Being affected by the Attributes, *i.e.*, the *Spirit*,—is eternal (in the sense that it never undergoes any modification), yet the *Guṇas*—Attributes—themselves become diverse and variable, through their mutual interaction; for instance, the *shape* of a material object is only a destructible (*i.e.*, evanescent) property of Sound and the other rudimentary elements (that go to make up Earth and the other material substances); which by themselves are relatively *indestructible* (not evanescent, in comparison

with their products); in the same way, the Mergent (Cosmic Mind), which has a beginning, is only a destructible (evanescent) property of the Attributes, which are relatively indestructible (non-evanescent, as compared to their products);—and it is for this reason that this Mergent (Cosmic Consciousness) is called a 'modification'. As an illustration, we have the following—The *Lump of Clay* is an *object*,—the *lump-shape* is its 'property,'—when it (loses this property and) takes up another 'property' (in the form of the *jar-shape*), it is said to become 'modified, *through its Property*,' into the shape of the jar; as for this *jar-shape*, it has given up its *Future state* and assumes the *Present state*, so that here it becomes 'modified *through Time*';—lastly, the *jar* itself, undergoing constant variations from *new* to the *old* condition, becomes 'modified *through conditions*'.—Thus, for the *object*, the appearance of a new Property is a 'condition,'—and for the Property also, the appearance of a new Time-point is a 'condition'; so that in both cases there is one and the same 'modification of substance,' only presented in different forms.

The same process may be applied to other things also.

These 'modifications of Property, Time and Condition' never deviate from the *essence* of the object (which permeates through all the modifications); so that in reality, all these several

modifications may be regarded as one and the same.

Question: "What is this *one kind* of 'modification' (which would include all the modifications)?"

Answer: It is that 'modification' which may be defined as 'the disappearance of one property and the appearance of a new property, on the appearance of another, in a substance which itself remains the same'.

NOTES

It becomes manifested in its true colour—The Inhibition which was 'future' ere this, becomes 'present' now.

Subservient character of the attributes. We find in daily life the servants always acting for their master; similarly the fact of Goodness, etc., being of the same subservient nature (like the servant), accounts for their constant activity.

And not any change of the constituent matter; because if the change took place in the matter, then the object undergoing a momentary change would never be recognised as the same.

If the object continued its existence through the various modifications, etc. If the object were so, then it would be equally related to the past and the future as well, and thus would result its eternality and unchangeableness, like that of the

Sentient Being, and certainly this will not be palatable to the Bauddha objector either.

We do not assert its absoluteness. If like that of sentient Being, we also asserted the absolute eternality of the objects, then would the objection apply to us; as it is however, we do not make any such assertion. In fact, we go so far as to assert the cessation of the activity of all the three worlds, to say nothing of particular objects.

Denial of its destruction.—The reasoning is this: What is non-existent never operates, as sky-flowers; the three worlds however do operate; and as such they can never be said to be non-existent. Thus, though we deny their absolute eternality, yet as they are never entirely destroyed, this *modified eternality* may be asserted of them.

Subtlety. In anticipation of the objection that the object being never destroyed, wherefore do we not perceive objects of the past?—The reply is that their imperceptibility is due to their having been absorbed into their respective causes.

Otherwise, the Mind would not have attachment, etc. It is only after anger has passed off that the mind is found to have love; and thus if attachment did not latently exist there in its future state, whence its later appearance? For certainly anything that is non-existent can never be brought into existence.

Though the Spirit is eternal, etc. Though the object (Puruṣa) as well as the attributes (Sattva,

etc.) are equally constant entities, still the latter, being amenable to periodical appearance and repression, due to their interaction, and as such having modifications, cannot be said to be unchangeably (absolutely) eternal. The sentient Being is not so; and hence it is said to be absolutely eternal.

Among all these—

Sū.—14. That which is correlated to the 'quiescent,' 'active' and 'undistinguishable' (latent) Properties is the 'Object'.

Bhā.—'Objects' are things characterised by *capability* (*potency*, to produce effects) and this *capability* (or *potency*) constitutes their 'Property'. The existence of such 'Property' is inferred from the fact of the objects bringing about various products; and this 'Property' is found to belong to a single object, and to be diverse in character (as bringing about diverse products).

At the time that a certain Property is *present* and is carrying on its functions, it differs from the other properties which are 'quiescent' (Past) and 'undistinguishable' (Latent, *Future*). When however the *object* is equally correlated to all these states (all being equally *unmanifested*), then all that is cognised is merely the *object* in its own (unqualified) form; and at such a time which

property could be distinguished from which? and by means of what?

The Properties of the Object are of three kinds—'Quiescent,' 'Active' and 'Undistinguishable' (Latent). Those that, after having done their work, have ceased functioning are the 'quiescent' (Past); those that are still functioning are the 'Active' (Present); those 'active' ones are the immediate predecessors of those not yet manifested (*i.e.*, the Future ones).—*Question*—"Why are not the *Present* ones regarded as the *immediate successors* of the *Past* ones?"—Because between these two, there is not that relationship which consists in one coming before the other; that is to say, the *Past* ones do not always precede the *Present* ones, in the same way in which the *Present* ones precede the *Future* ones; hence the *Present* is not regarded as the immediate successor of the *Past*, and it is only the *Future* that is regarded as the immediate successor of the *Present*.

Question: "Which are *undistinguishable* (Latent) Properties?"

Answer: They are those with regard to which it has been asserted that 'Everything is of the nature of everything' [*i.e.*, all things have the capacity of all things]. This assertion is found in the following passage—"As regards Earth and Water, it is seen among inanimate things (Trees and the like) that they are capable of evolving all sorts of Taste (odour and the rest); similarly

the inanimate (Trees, etc.) are found to evolve all sorts of effects among the *animate* things; and the *animate* things are found to evolve all sorts of effects in the inanimate things." In this way, every thing has the potency to evolve everything, without losing its own essential character. And yet all things do not become manifested at one and the same time, because of the limitations of place, time, form and other circumstances.

Now, through all these Properties, manifested as well as unmanifested, there permeates a single entity which has universal as well as particular forms; and this single pervading entity is the *Object*.

For that philosopher (Bauddha) who holds that this Entity is in the form of the *Property* alone (in the form of the *Idea*) with no connections (being momentary),—there can be no *Experience*;—Why?—because according to him, the action would be done by one *Idea* (which would immediately disappear), and how could the experience resulting from that act accrue to another *Idea* as its *experience*?—Secondly there would be no *remembrance* possible under this theory, as what has been *perceived* by one (*Idea*) cannot be *remembered* by another (*Idea*).

As a matter of fact, however, things are actually *recognised*, and this fact of *recognition* proves that there is one entity permeating through and correlated to the several Properties, which entity is actually recognised as permeating through the

diverse changing Properties. From all this it follows that this Entity cannot be in the form of mere Property totally unconnected with anything.

Sū.—15. The diversity of sequence is the cause of the diversity of Modifications.

Bhā.—There being an idea that “of one object there can be only one modification,”—in answer to this it is asserted in the *Sūtra* that as a matter of fact, *diversity in order of sequence is the cause of diversity in modification*. For instance, (in the case of the jar) the *order of sequence* (in its evolution and dissolution) is as follows: (1) Clay-dust, (2) Clay-lump, (3) Clay in the form of jar; [so much for *evolution*],—(4) Clay in the shape of the potsherds (on the breaking of the jar), (5) Clay-particles (dust again, to which the potsherds are reduced). In the case of every *Property*, its ‘order of sequence’ is determined by what immediately follows and precedes it; e.g., the ‘order of sequence’ among *modifications of Properties* is illustrated by the fact that the *Clay-lump* disappears and the *jar* (Clay in the form of the jar) appears.—The ‘order of sequence’ in the *modification of Time* is illustrated by the fact that after the ‘future’ character of the jar follows its ‘present’ character, and the ‘past’ character of the *Lump* follows its ‘present’ character. There is no ‘order of sequence’ for the ‘Past’;—why?—because ‘immediate sequence’ is possible

only in cases where there is something *before* and *after* the thing concerned; and this is not found possible in the case of what is ‘past’ [there being nothing *after* it]; so that there is ‘order of sequence’ only in regard to the two points of time (Present and Future).—Similarly, the ‘order of sequence’ in the *modifications of conditions* is illustrated by the fact that coming after the ‘*new condition*’ of the jar we perceive its ‘*old condition*’; this ‘old character’ is manifested by the order of the passing moments of time; and thus this third kind of modification is different from the other two.

All these ‘orders of sequence’ are duly perceived only when there is distinction between the *Property* and the *object* to which the Property belongs. As a matter of fact, what is a *property* may become an *object* in relation to another *Property*; [e.g., the *Clay-lump*, is a property of the *Clay-dust*, and it is the *object* in relation to the *jar*]. Ultimately however there appears a notion of identity in regard to the *object* [when for instance we find that Primordial Matter is not the *property* of anything else, it is always an *object*], it is spoken of as the ‘property’ in relation to itself; in this case therefore the ‘order of sequence’ appears in that same identity.

The Properties of the Mind are of two kinds—the Perceptible and the Imperceptible; the *Perceptible* properties are in the form of *Cognitions* (which are

self-illuminated), and the *Imperceptible* properties are in the form of the mere *object* [which are not self-illuminated and hence *not perceptible, per se*, without the help of a *cognition*]. The number of these latter is *seven*, whose existence as *mere objects* is indicated by *Inference*; these *seven* are thus enumerated in the following verse—“(1) *Inhibition* (of Functions), (2) *Merit* (and Demerit), (3) *Impression* (inferred from Memory), (4) *Modification*, (5) *Life*, (6) *Action* and (7) *Potency*;—these are those Properties of the Mind which are devoid of perceptibility”.

The *Yogin* having equipped himself with all the means (to Yoga), finds it necessary to understand certain things. For his benefit the author now proceeds to describe the object of ‘Discipline’ (consisting of Concentration, Meditation and Communion):

Sū.—16. From ‘Discipline’ converging upon the three modifications, follows the knowledge of the Past and the Future.

Bhā.—From ‘Discipline’ converged upon the Modifications of *Property*, *Time* and *Condition*, there follows, to Yoga-aspirants, the knowledge of the Past and the Future. It has been explained above (*Sū.* 3-4) that ‘Discipline’ consists in Concentration, Meditation and Communion converging upon a

single substratum; when by means of this ‘Discipline,’ one comes to perceive the three Modifications, it brings to him the knowledge of the ‘Past’ and the ‘Future’ of those Modifications.

Sū.—17. Among (1) the *Word*, (2) the *Denotation* and (3) the *Conception*,—there is mutual ‘imposition,’ and hence commingling; when ‘Discipline’ is converged upon the distinction among them, there follows comprehension of the cries of all living beings.

Bhā.—[With a view to describing the *word* which is really *expressive*, the author starts with an exposition of the operation of speech and its objective.] The *Organ of Speech* serves the purpose of manifesting letter-sounds; the *Organ of Hearing* apprehends only the variations of Sound; the *word* is the objective of that comprehensive notion which combines within itself all the letter-sounds that have been uttered; as for the *Letters* (composing the *word*), they cannot all be uttered simultaneously, and as such, they cannot help one another, with the result that they do not affect the *word* at all and hence do not represent it; as for each of them severally, one appears only when the other has disappeared; so that each of the letters is said to be of the nature of ‘not-word’. If, on the other hand, each single *Letter* (Ga and O, e.g.) constituted a *word*, then every combination of the

Letters (e.g., 'Go') would contain within itself the expressive potency of all the component letters (*Ga* and *O*); and thus each one of them along with its correlative would become almost an universal exponent [the letter *Ga* having at least a part of the potency of all those words that contain that letter, the letter *O* also having the potency of the words containing that letter]; but such universal expressive potency of each of these letters becomes qualified and restricted by that of its companion; so that the several letters appearing in a definite order of sequence become circumscribed by *Convention* in the form that 'so many letters, occurring in this order,—'ga-o-h=*Gauh*'—are precluded from their universal expressive potency, and express (denote) only the particular *animal with the dewlap* (Cow). In this manner, when the order of their sounds is combined into one comprehensive Sound and circumscribed by *Convention*, the resultant of all this that presents itself to the Mind as a single entity is the *Word* which is fixed by *Convention* as expressive of its meaning (denotation). That is to say, this *Word* is a single entity, as it forms the object of a single comprehensive Idea (Conception), and is manifested by a single effort (on the part of the pronouncer of the word); it is cognised as one whole,—and there is no separate cognition of its component letters or of their order of sequence; it appears only as a comprehensive

mental concept; it is presented to consciousness by the operation of its last letter, being pronounced for the purpose of conveying the idea of the thing expressed to another person, by means of the letters that are pronounced (by the speaker) and heard by the hearers; the word (thus pronounced and heard) comes to be recognised as an accomplished medium by itself by common agreement, based upon the influence of beginningless linguistic usage. And it is entirely on the basis of *Convention* that there can be such restriction as that 'only so many letters are to be taken together as constituting the *word* expressive of *such and such a single object*'. As regards *Convention*, it is in the form of the mutual imposition of the *Word* and its *Denotation*, and is in the form of *Smrtis* (works composed by sages; and it is not created by ordinary men);—this 'mutual imposition' being in the form 'this *Word* is the *Denotation* and the *Denotation* is the *word*'.

These three, the *Word*, the *Denotation*, the *Conception*—become *commingled*, by reason of their *mutual imposition*; there is *commingling* of the *word* 'cow,' the animal cow *denoted*, and the *conception* of the cow;—and the man who recognises the *Distinction* among these understands everything [*i.e.*, the cries of all living beings].

[Having established the existence of the *Word* as an impartite whole, the author proceeds to establish that of the *Sentence* also as an *impartite* whole]—

Every *Word* is endowed with the potency of a *sentence* [just as every letter has the potency of a *Word*]; for instance, when one utters the word 'tree,' what is understood is that 'the tree exists'; and the reason for this lies in the fact that the denotation of a word is always concomitant with existence [as in common parlance, people always complete a sentence by adding 'is' to it].—Similarly as there can be no *action* without accessories bringing about that action,—when one utters the word 'cooks' it implies by itself in a general way all those accessory agencies that bring about the *act of cooking*, and it is only by way of reiterative specification of (1) the nominative Agent, *Chaitra*, (2) the objective, *Rice*, and (3) the instrumental aid, *Fire*. In common practice we have found single words being used for conveying the sense conveyed by sentences; e.g., when a man is called a *Shrotriya*, what is meant is that *he studies the Veda*, and when we use the term 'lives' in reference to a man, what is meant is that *he is sustaining his life*.—Thus then, when a sentence comes to be pronounced, what is manifested (understood) first of all is the meaning of the words (composing that sentence);—then each of these words has to be analysed, as to whether it denotes an *action* or an *agency*; if this is not done, then in several cases—such words are used as (1) *ashvaḥ* (which may be a *verb* in the sense of 'thou wentest,' or a *noun* in the sense of the 'Horse'), or

(2) *ajāpayah* [which may be a *verb* in the sense of 'thou scaredest away (the enemies),' or a *noun* in the sense of 'the goat's milk'],—where there are forms common to verbs and nouns, and it is not easily discernible (without due analysis) whether a certain word is to be construed as a *verb* denoting *action* or as a *noun* denoting an *agent*.—So that in the case of *sentences* also there has to be a differentiation of *the word, the denotation and the conception*. For instance, when the sentence used is *Shvētātē prāsādaḥ* ('the Palace becomes white,') the term 'Shveta' clearly expresses the action of *becoming white*; whereas the same term *Shveta*; when used in the sentence '*Shvetaḥ prāsādaḥ*, ('the palace is white'), denotes the *agent* (as qualifying the nominative word 'Palace');—such is the *word*.—the *denotation* of the same word is of the nature of both *action* and *agent*.—So also is the *conception*.—"How so?"—Because in the actual convention bearing upon the word,—in as much as all these are correlated, the *conception* is of one and the same form (of 'white') [this is the 'commingling' spoken of in the *Sūtra*].

As a matter of fact, however the *white* object which forms the denotation of the word 'white,' is the basis of the *word*, as also of the *conception*; but when undergoing modifications through its own various conditions, that *object* is not associated either with the *word* or with the *conception*. Similarly neither the *word* nor the *conception* is

associated with the other. So that there is a clear distinction among these—the *word* is distinct, the *object denoted* is distinct and the *Conception* is distinct.

When the 'Discipline' becomes converged on this *distinction*, the *Yogin* acquires the capacity of understanding the cries of all living beings.

Sū.—18. From the direct perception of the Reactions [brought about by the converging of Discipline on them]—follows the knowledge of one's previous births.

Bhā.—*Reactions* are of two kinds; (1) some are in the form of *impressions* which (when produced by cognitions) are the cause of Remembrance, and (when produced by Illusion and other Impediments) are the cause of (further) Impediments,—and (2) some are in the form of Merit-Demerit, which result in fruition (in the form of Birth, Life and Experience). All these 'Reactions' are the results of previous lives, and they are 'imperceptible properties' of the Mind,—just like Action, Inhibition, Potency and Life.—When 'Discipline' becomes converged upon these *Reactions*, it brings about the direct perception of these; and yet this 'direct perception' of these is not possible without some idea of their place, time and contingents (in the shape of the previous bodies and sense-organs of previous lives). Thus it is that the

direct perception of the Reactions brings to the *Yogin* the *knowledge of his previous births*.—So in regard to other persons also, the direct perception (by the *Yogin*) of their 'Reactions' brings to him the knowledge of the previous births of those other persons.

In connection with this, we have heard the following story: The revered sage Jaigīṣavya had acquired the direct perception of the Reactions and hence he had a clear knowledge of all the modifications during ten Great Creative Cycles, and then Discrimination discernment became manifested to him;—thereupon the revered sage Āvaṭya, creating a body for himself said to Jaigīṣavya—'During all these ten Great Cycles, on account of your purity, your mind has been untrammelled, hence you have been perceiving all the suffering that is undergone in hells and in animal-bodies; and you yourself, have been born again and again in celestial and human bodies; now, as between Pleasure and Pain, which one did you experience to a greater extent?'—Jaigīṣavya thus replied to the sage Āvaṭya—'While I was passing through the ten Great Cycles, on account of purity, my mind was untrammelled, and hence I perceived the sufferings undergone in hells and in animal-bodies; and while myself born among the divine beings and among men, whatever I experienced I regard that as *Pain* only.' Thereupon the sage Āvaṭya said—'You, dear child, have acquired full mastery over

Primordial Matter, and you have also attained unsurpassed happiness of contentment; is all this also included in the category of *Pain*?—The sage Jaigīṣavya replied—‘What you have described as *the unsurpassed happiness of Contentment*, that is so only as compared to the pleasure derived from sense-objects; as compared to *Isolation* however, that happiness also is only *Pain*. Because after all it is only a property of the Mind and as such it consists of the three Attributes and all that partakes of the nature of the three Attributes has been relegated (by the wise) to the category of ‘what should be warded off’; and yet it has been spoken of as ‘happiness’ in the sense that the meshes of desire constitute *Pain*, and when this pain in the shape of the meshes of senses disappears, the man experiences a high degree of pleasure, clear, untrammelled and entirely agreeable.

Sū.—19. From (Discipline converged on) the direct perception of Cognition, results the understanding of other people’s minds.

Bhā.—From Discipline converged on ‘cognition’—*i.e.*, from the direct perception of the cognition (of others),—follows the understanding of other people’s mind (Thought-reading).

Sū.—20. But that understanding does not include the substratum (of another’s cognition),

as such substratum does not form the object (of the Yogin’s perception).

Bhā.—The Yogin knows the mind of another person, simply as being *attached*,—he does not know to what particular object it is attached. And the reason for this lies in the fact that that which is the objective substratum of the cognition of the other person is not visualised by the mind of the *Yogin*; it is only the other man’s cognition (or mind) that becomes the object of (is visualised by) the mind of the *Yogin*.

NOTES

This aphorism is explained by Vijñāna Bhikṣu as a part of the Bhāṣya itself.

Sū.—21. From Discipline converged upon the colour of the Body, its visibility being suspended, and its contact with ocular light being severed,—there follows ‘Disappearance’ (Invisibility, of the Yogin’s body).

Bhā.—When Discipline is converged on the colour of the body, the visibility of that colour becomes stopped; and on this suspension of visibility, the contact of the colour with the light from other people’s eyes becomes severed; and there follows the ‘disappearance’ of the *Yogin* [he becomes invisible]. The same should be understood to be

the case with 'disappearance' (*i.e.*, imperceptibility) of the *sound* (*Touch, Taste and Odour* of the *Yogin*,—following upon Discipline converged upon these).

Sū.—22. 'Karmic Residuum' is (1) active and (2) inactive;—from Discipline converged on these, follows the premonition of the lesser end (death); as also from portents.

Bhā.—'Karmic Residuum' resulting in life is of two kinds—(1) *active* and (2) *inactive* (dormant, weak). [To illustrate these]—When a wet piece of cloth is spread out, it dries up in a very short time, and in this case the force (leading to the *drying*) is *active*;—when however the wet cloth is kept bundled up, it dries up in a longer time, and in this case the force is *inactive* (dormant); similarly when fire is set to a heap of dry straw and air is blown on it from all sides, it burns up the straw in a very short time, in which case it is *active*; while when fire is set to a large heap of fresh grass, being dropped in several parts of it, one after the other, it would burn it in a long time, and in this case it would be *inactive*.

Thus then, the 'Karmic Residuum' which brings about the one (present) life of the man, is of two kinds—(1) *active* (which brings about its results quickly) and (2) *inactive* (which brings about its results slowly);—and when 'Discipline' becomes

converged on this, there follows *premonition of the lesser end*,—*i.e.*, of *Death* [which is 'lesser' as compared to the *end* of all things at universal Dissolution].

The same 'premonition of death' follows *also from Portents*; Portents are of three kinds—*internal, external* and *supernatural*; as an example of *internal portent* (of *Death*) there is the phenomenon when one does not hear any sounds within the body on closing his ears; or when, on closing his eyes, one does not see any light;—as an example of the *external portent*, is the phenomenon when one actually sees the messengers of *Death*, or suddenly comes face to face with his dead ancestors;—and lastly, as an example of the *supernatural Portent* is the phenomenon when all on a sudden one sees *Heaven*, or the *Divine Beings*; or the total reversal of everything (relating to the man:—sudden changes in character, disposition and the like).

From these Portents also one comes to know that *Death* is imminent.

Sū.—23. [From Discipline converged upon] *Friendliness* and the rest,—there follow powers.

Bhā.—*Friendliness, Sympathy* and *Complaisance* are the three feelings; if one entertains the feeling of *Friendliness* towards those who are happy, he attains the power of friendliness (whereby he is enabled to make people happy); if he entertains

the feeling of *Sympathy* towards people in distress, he attains the power of sympathy (whereby he saves people from distress);—if he entertains the feeling *Complaisance* towards righteous persons, he acquires the power of complaisance (whereby he acquires impartiality in all dealings with men).

In fact, it is the *Communion* following after these 'feelings' which constitutes 'Discipline,' and it is from this *Discipline* that there follow the said 'powers' in their most irresistibly effective form.

As regards sinful persons, one is neutral, and there is no *feeling* (either for or against him); hence there is no 'Communion' in this case; hence from mere *neutrality*, no power follows; because no 'Discipline' is possible in this case.

Sū.—24. [From Discipline converged on] strength of various kinds, follows the strength of the elephant and other animals.

Bhā.—When Discipline is converged on the strength of the *elephants*, the man becomes as strong as the *elephant*; when Discipline is converged on *Garuḍa* (King of Birds), he becomes as strong as *Garuḍa*; when Discipline is converged on the strength of the *wind*, he becomes as strong as the wind, and so forth.

Sū.—25. From the application of the light of the Luminous Function,—follows the knowledge of minute, hidden and remote things.

Bhā.—The 'Luminous' Function of the Mind has been described above (under *Sūtra* 1, 36); when the 'light' of this Function is applied by the *Yogin* to 'minute' or 'hidden' or 'remote' things, he comes to perceive them.

Sū.—26. From Discipline converged on the Sun, follows the knowledge of the Regions.

Bhā.—The details regarding the 'Regions' are as follows: There are seven regions: From Avīchi (the nethermost part of Hell) to the summit of the mount Meru is this our Earth (1). From the Meru to Dhruva (the Polar star) extends the Region of the Sky, which is studded with planets, constellations and stars (2). Above that is the Celestial Region which consists of five sub-regions:—(a) the *Māhendra*, Indra's Region (3) which thus becomes the *third* Region (above the Earth and the Sky); then (b) comes the second sub-region *Prājāpatya*, the region of Prajāpati, which thus is the *fourth* Region; next comes the threefold *Brahmaloka*, Region of Brahmā, of which there are three sections—(c) the *Janaloka* (productive Region) (5);—(d) the *Tapoloka*, the Region of Austerities (6);—lastly (e) the *Satyaloka*, the Region of Truth (7). These are thus described:—"The three-staged

Brahmaloka, then the great *Prājāpatyaloka*, then the *Māhēndraloka*, called Heaven, then the Sky with the stars, and lastly the Earth with the various creatures." Above Avīchī, (the nethermost region of Hell) are the six great Hellish Regions,—(1) Solid, (2) Watery, (3) Fiery, (4) Airy, (5) Ākāshic and (6) Dark,—named respectively (1) *Mahākāla*, (2) *Ambarīṣa*, (3) *Raurava*, (4) *Mahāraurava*, (5) *Kālasūtra* and (6) *Andhatāmisra*,—[of these the 'solid' is the Earth];—and in these regions are born many living beings with troublous lives, having earned their sufferings by their own past deeds.—Below these are the seven Nether Regions named *Mahātala*, *Rasātala*, *Atala*, *Sutala*, *Vitala*, *Talātala*, and *Pātala*. This Earth of ours consisting of the seven continents, is the *eighth*; in the centre of the Earth, lies the king of Mountains, the Golden Meru, with peaks of silver, sapphire, rock-crystal, gold, and gems. The Southern part of the sky here is of the colour of the petals of blue lotus, through the reflection of the colour of the Sapphire peak; the Eastern part is white, the Western part is clear (colourless), and the Northern part is of the colour of the gold-flower.—On the Southern side of this mount Meru is the *Jambū* tree, whence the continent on this side is called the *Jambūdvīpa*. On account of the movement of the Sun, Night and Day keep revolving over it as if always hanging by it.—To the North of Meru are three mountains 16,000 miles high, having blue and white peaks.

Lying within these mountain-ranges are three countries, each 72,000 miles—named *Ramaṇaka*, *Hiraṇmaya* and the *Uttarakuru*.—To the South of Meru are the three Mountains, *Niṣadha*, *Hemakūṭa* and *Hima*, extending over 16,000 miles; within these are three countries each 72,000 miles—named *Harivarṣa*, *Kiṅpuruṣa* and *Bhārata*.—To the East of Meru are the *Bhadrāshva* mountains extending up to the *Mālyavān* mountains; and to the West are the *Ketumāla* mountains extending up to the *Gandhamādāna* mountains. Within these is the country called *Ilāvarta*. Thus are 800,000 miles on each side of Meru surrounded by its half (wherefore Meru becomes their centre).

Such is the *Jambūdvīpa* extending over 800,000 miles; surrounded by the belt-like Salt-Ocean, twice its size. Then follow the other continents—*Shāka*, *Kusha*, *Krauncha*, *Shalmala*, *Magadha*, and *Puṣkara*—each twice the size of the one following it;—as also the seven Oceans,—all resembling a heap of rape-seed, studded with several mountains,—of Sugarcane-juice, Wine, Butter, Curd, Gruel, Milk, Pure Water. Thus the seven continents,—resembling so many bangles (belts) surrounded by the seven Oceans, together with the *Lokāloka* (visible and invisible) Mountain,—reach the extent of 40,000,000,000 miles.

All this with its position fixed is contained within the 'Egg'; this *Egg* is a minute part of Primordial Matter just as the firefly is of the sky.

In the Nether Regions, in the Oceans, and in the mountains, there live *Asuras*, *Gandharvas*, *Kumāras*, *Kīmpuruṣas*, *Yakṣas*, *Rākṣasas*, *Bhūtas*, *Pretas*, *Pishāchas*, *Apasmārakas*, *Brahmarākṣasas*, *Kūsmāṇḍas* and *Vināyakas*. In the continents there live the righteous Divine and Human beings. The Sumeru is the garden-land of Divine Beings. In this are located the gardens of *Mishra*, *Nandana*, *Chaitraratha* and *Sumānasa*. The Assembly-room of the Divine Beings is called *Sudharmā*; their city, *Sudarshana* and their palace *Vaijayanta*.

The planets and the stars are bound up with the Pole Star; their movements are indicated by the regularity of air-currents; they are located above the Meru and keep constantly revolving.

The Māhendra Region is inhabited by the six celestial tribes—*Tridashas*, *Agniṣvāttas*, *Yāmyas*, *Tuṣitas*, *Aparinirmitavashavartins* and *Parinirmitavashavartins*;—all these are endowed with irresistible wills and equipped with the eight Perfections of *Buoyancy* and the rest; their span of life extends to a *Kalpa* (one full Time-Cycle); they are highly respectable, take delight in sexual pleasures, and have bodies born without sexual intercourse; they have beautiful and loving *Apsaras* (celestial nymphs) for their consorts.

The Maharloka, the Region of Prajāpati, is inhabited by the five celestial tribes—*Kumudas*, *Rbhavas*, *Pratardanas*, *Añjanābhas*, and the *Prachitabhas*. These have complete control over the great

elements; they feed upon Meditation and live for a thousand *Kalpas*. The Janaloka, the first Region of Brahmā, is inhabited by the four celestial tribes—*Brahmapurohitas*, *Brahmakāyikas*, *Brahmamahākāyikas* and *Amaras*; these have complete control over material substances and the sense-organs. The *Tapoloka*, the second Region of Brahmā, is inhabited by the three celestial Tribes.—*Abhāsvaras*, *Mahābhāsvaras* and *Satyamahābhāsvaras*; they have full control over the material substances, senses and Primordial Matter; the span of life of each of them is double that of the other; all these feed on Meditation, keep their semen withheld and their knowledge of the higher regions is untrammelled, and in the lower regions all things are unveiled to their view. The *Satyaloka*, the third Region of Brahmā, is inhabited by four celestial Tribes—*Achyutas*, *Shuddhanivāsas*, *Satyābhas*, and *Samjñāsamjñins*. These set up no dwellings of their own; they abide in their own bodies, living one above the other; they have full control over Primordial Matter, and live as long as the world lasts. Of these, the *Achyutas* rejoice in the bliss of 'vacillating' Meditation, the *Shuddhanivāsas* in the bliss of 'deliberative' Meditation, the *Satyābhas* in the 'joyous' Meditation, and the *Samjñāsamjñins* in the bliss of the 'egoistic' Meditation. These people inhabit the three Regions [*i.e.*, they are not yet 'liberated,' being still in the *concrete* stage of Meditation].

These are the seven Regions, which, in fact are 'Regions of Brahmā'.

As regards the Incorporeal Beings, and those beings who have become absorbed in Primordial Matter—these are in the state of 'Liberation,' and hence have not been located in any particular Region.

All this becomes perceptible to the *Yogin* when he converges his 'Discipline' on the Sun; as also on other things; the Discipline being practised until all this becomes perceptible.

Sū.—27. From Discipline converged on the Moon, there follows knowledge of the position of the Stars.

Bhā.—Through Discipline converged on the Moon the *Yogin* should know all about the position of the Stars.

Sū.—28. From Discipline converged on the Polar Star, there follows knowledge of their moments.

Bhā.—By Discipline converged on the Polar Star one is to know all about the movement of the stars.

Similarly by means of Discipline converged on the 'Higher Conveyances' (such as the chariot of the Sun), one comes to know all about these 'conveyances'.

Sū.—29. From Discipline converged on the navel-circle, there follows knowledge of the constitution of the body.

Bhā.—By (means of Discipline converged on) the navel-circle, one comes to know the *constitution* of the body. The body contains the three humours—*Wind, Bile* and *Phlegm*; and there are seven essential constituents—*skin, blood, flesh, sinews, bone, marrow* and *semen*—these being named in order of externality (the most external being placed first).—This is the 'constitution of the body'.

Sū.—30. From Discipline converged on the throat-pit, follows the cessation of hunger and thirst.

Bhā.—Below the tongue there is a string-like vein; under this lies the *throat*, below which is the *pit*; and through Discipline converged on this *pit*, the *Yogin* is no longer troubled by Hunger and Thirst.

Sū.—31. (From converging Discipline) on the *Tortoise*-artery, follows steadiness.

Bhā.—Below the abovementioned 'pit,' there is an artery of the shape of a tortoise; by converging his Discipline on this, the *Yogin* secures a steady position.

The 'Tortoise-Artery' resembles in shape the alligator or the coiled snake.

Sū.—32. (From converging the Discipline) on the coronal light there follows vision of the Perfect Ones.

Bhā.—Under the skull there is a hole, effulgent with light;—by converging his Discipline on this, the Yogin obtains the vision of the Perfect Ones, who move about in the regions between the Earth and Heaven.

Sū.—33. Or, from (Discipline pertaining to) Intuition, every-thing.

Bhā.—Intuition is the emancipator,—it is the forerunner of discriminative Discernment, as the Dawn is of Sunrise. On the appearing of intuitional insight, the Yogin comes to know everything.

Sū.—34. From Discipline converged on the heart, follows perception of the Mind.

Bhā.—In this 'city of Brahman' (the body) there is a pit, resembling the lotus, wherein abides cognition (Mind). When Discipline is converged on this, there follows perception of the Mind.

Sū.—35. 'Experience' consists in the undifferentiated conception of the *Sattva-Attribute* and the Spirit, which are really entirely distinct from one another; in as much as [the *Sattva-Attribute* is] subservient to another's purpose, the conception of the Spirit by itself alone [must be distinct from that of the Attribute]; when 'Discipline' is converged on this distinct conception of the Spirit by itself, there follows the true knowledge of the Spirit.

Bhā.—The *Sattva-Attribute*, as constituting the Mind, having subjugated the *Rajas* and *Tamas* attributes—which are equally concomitant with it,—it develops into the form of discrimination between Matter and Spirit;—even from the *Sattva-Attribute* thus developed [to say nothing of the Attribute in its normal mixed up condition], the Spirit is entirely dissimilar and distinct, in as much as it is pure and is of the nature of pure sentience.—When there is an *undifferentiated conception* of these two, which are really entirely distinct from one another,—this is what is meant by the 'Experience of the Spirit'; in as much as all objects (experienced) are presented to the Spirit (by Matter and its Attributes). And in as much as the *Sattva-Attribute* (constituting Matter) is subservient to another's purpose, this Experience (as brought about by that Attribute) is what is to be seen (perceived, enjoyed, by the Spirit).—Entirely

distinct from this is the Spirit's conception of itself, in the form of pure *sentience*.—When 'Discipline' is converged upon this latter conception, there appears the true knowledge of Spirit. As a matter of fact (when the conception of the Spirit appears), it is *not* that, by its own effort, the Spirit is perceived by itself in the form of the *Sattva-Attribute* of the Mind [as is the case with all other conceptions and notions and experiences]; what happens is that the Spirit cognises the conception of itself within itself. This is what has been spoken of in the Upaniṣadic text—"By what means, verily, could one know the Knower himself!"

Sū.—36. Thence proceed (abnormal) Intuitional, Auditory, Tactile, Visual, Gustatory and Olfactory perceptions.

Bhā.—From *intuitional perception* proceeds the cognition of the subtile, hidden, remote, past and future objects; from *auditory perception* proceeds the hearing of supernatural sounds; from *tactile perception*, proceeds the cognition of supernatural touch; from *visual perception*, proceeds the cognition of supernatural colour; from *gustatory perception* proceeds the cognition of supernatural taste, and from *olfactory perception* proceeds the cognition of supernatural odour;—all these continue to appear constantly.—[These names 'Intuitional' and the rest are purely technical. They

proceed from the ordinary organs of perception as helped by the virtues of Yogic practices].

Sū.—37. These are *obstacles* in (the way of) Communion; but *perfections* in the 'distracted state'.

Bhā.—These—*i.e.*, *intuitional* and other abnormal Perceptions—appearing in the 'composed' Mind,—become 'obstacles'; as they obstruct the clear perception (of the Spirit) by the Mind. But when they come to men with their Minds still in the 'distracted' state, they are so many 'perfections' (Powers).

Sū.—38. From the relaxation of the cause of bondage, and from the knowledge of the passing of the Mind—(proceeds) the Mind's capacity to enter the body of other persons.

Bhā.—(a) Of the fickle and unsteady Mind, the confinement in one body is due to the force of 'Karmic Residua'. The *relaxation* of this 'Karmic Residua', which is the cause of bondage, is brought about by the force of 'Discipline' (as consisting in Concentration, Meditation and Communion). (b) *The knowledge* of the passing of the Mind also is brought about by Discipline. On the decay of the 'Karmic Residua' and on the appearance of *knowledge of the passing of his own Mind*,

the Yogin extracts his Mind from his own body and transfers it into other bodies; and when the Mind has been thus transferred, it is followed by the sense-organs; just as the bees follow their chief both when flying out and flying in, so the Mind entering into another body is followed by the sense-organs.

Sū.—39. From the control of the *Udāna* Breath, there follows non-obstruction by water, mud, thorns and the like,—and also 'ascension'.

Bhā.—The functioning of all the sense-organs, as indicated by the life-breath (*Prāṇa*) and the rest, constitutes Life, the act of living. The operation of this Life is fivefold: (1) The *Prāṇa*, Breath proceeding by the mouth and the nostrils and reaching down to the Heart; (2) the *Samāna*, Breath extending down to the navel,—so called from its levelling effect; (3) the *Apāna*, Breath extending down to the soles of the feet, so called from its function of expelling (taking down); (4) the *Udāna*, Breath extending up to the head, so called from its function of raising up; (5) the *Vyāna*, Breath pervading all over the body. Of these, *Prāṇa* is the most important.

When the *Udāna* Breath is controlled, there follows non-obstruction by water, mud, thorns, etc.;—and also ascension, on death, by virtue of which the man's Spirit passes out by the 'Luminous' and other

desirable paths. This accrues to the man by virtue of his having controlled (the *Udāna*-Breath).

Sū.—40. From control of *Samāna* follows effulgence.

Bhā.—When one has subdued the *Samāna* Breath, he enlivens the fire within his own body, and thereby becomes effulgent.

Sū.—41. From Discipline converged on the relation between the Auditory organ and *Ākāsha*, there follows supernatural organ of Audition.

Bhā.—All Auditory Organs, as also all Sound, have their abidance (substratum) in *Ākāsha*; as has been declared: "All persons, having their Auditory organs extending over equal areas (in the shape of *Ākāsha*, the substratum of all auditory organs), have one and the same sphere of audition"—(*Pañchashikha*); this fact of the sphere of the audition of all men being one and the same is what indicates the existence of *Ākāsha* (as the substratum of that audition). 'Absence of cover' also is another indicative of *Ākāsha*; when it is found that what is not solid cannot be covered, it becomes established that *Ākāsha* is all-pervading also. As for the organ of hearing, its existence is inferred from the perception of sound; as between two persons, one of

whom is deaf and the other not-deaf,—one (the latter) perceives sound, while the other does not; from which it follows that what brings about the perception of sound is the *auditory organ* [which is present in the case of the man who is not deaf, and absent in the other, who is deaf].

When 'Discipline' is converged by the Yogin upon the relation of *Ākāsha* with this Auditory Organ, he secures an auditory organ which is supernatural (capable of bringing about the hearing of supernatural sounds).—[The same thing occurs in the case of the other organs also,—the Discipline converged on the relation between the *Tactile Organ* and *Air*, makes the Tactile organ supernatural,—Discipline converged on the relation between the *Visual Organ* and *Fire*, makes the Visual organ supernatural,—Discipline converged on the relation between the Gustatory organ and *Water* makes the Gustatory organ supernatural,—and Discipline converged on the relation between the Olfactory organ and *Earth* makes the Olfactory organ supernatural,—says Vāchaspati.]

Sū.—42. From Discipline converged on the relation between Body and *Ākāsha*,—as also from the 'coalescence' (of the Mind resulting from Discipline converged) upon buoyant Cotton,—there follows the capacity to pass through *Ākāsha* (Space).

Bhā.—Wherever there is body, there is also *Ākāsha*, which is what provides room for the Body; this is the *relation*—connection—between the two;—when the *Yogin* converges his 'Discipline' on this connection, and thereby obtains control over it, he becomes able to roam about in space as he wishes.—Similarly, when he secures the 'coalescence of the Mind' over such buoyant things as Cotton, down to Atoms, [by means of Discipline converged on these], he secures control over their connection (with *Ākāsha*) and himself becomes *buoyant*; and by virtue of this buoyancy, he passes through water on foot, and also having roamed through the spider's web, he roams about among the Sun's rays, whence he is enabled to roam about in *Ākāsha*, as he chooses.

Sū.—43. When the function (of the Mind) is 'not assumed,' it becomes the 'Great Incorporeal (Function)'; thence follows the falling off of the veil over Illumination.

Bhā.—When the Mind is enabled to function outside the body, it is that form of the 'application of the Mind' which is called 'Incorporeal' (*psychical*). When such functioning happens while the Mind is still within the body, and it is only the *functioning* that takes place outside, then it is said to be 'assumed'; when, however, the functioning takes place while the Mind also is outside the Body, and

hence independent of it, then it is said to be *not assumed*;—this latter functioning, which is *not assumed* is secured through the former which is ‘assumed’; and the ‘not assumed’ Function is called the ‘Great Incorporeal’ (*Highly Psychological*,—as distinguished from the simple *Incorporeal* or *Psychical*).—It is by means of this ‘Highly Psychological’ functioning that *Yogins* enter the bodies of other persons.—When this functioning has been secured, there follows the falling off of that ‘veil’ which covers (obscures) the *Sattva-Attribute of the Mind*, which is of the nature of *illumination*,—the ‘veil’ consisting of the three factors—*Impediments*, *Actions* and *Fruition*,—and having its roots in the Attributes of *Rajas* and *Tamas*. [After this the Mind of the *Yogin* is able to go about everywhere and apprehend every thing.]

Sū.—44. From Discipline converged upon (1) *the Gross*, (2) *the Essential*, (3) *the Subtile*, (4) *the Immanent* and (5) *the Effective* forms of (things), there follows ‘mastery over material substances’.

Bhā.—(1) The *particular* Sound (Touch, Colour, Taste and Odour) as constituting [*Ākāsha*, Air, Fire, Water and] Earth, along with *shape* and such other properties, are what are here spoken of as *Gross*. This is the *first* form of the Material Substances.

(2) The *second* form consists of their own respective *essence*, such as ‘Solidity’ is *Earth*, ‘Viscosity’ is *Water*, ‘Heat’ is *Fire*, ‘Blowing’ is *Air*, and ‘Omnipresence’ is *Ākāsha*;—all this is spoken of as the ‘Essential form’ (of the material substances). Of these ‘Essences’ (which are so many ‘universals’), Sound and the rest are the ‘particulars’. This has been thus asserted—“Things included under simple ‘universals’ (such as ‘Earth,’ etc.) can be differentiated only through their properties (Odour and the rest).”

In our system every substance is a composite of the *universal* and the *particular*. As a matter of fact, *composites* are of two kinds—(1) that of which the several components are concealed (not expressed by words)—*e.g.*, *Body*, *Tree*, *Herd*, *Forest* (in which terms there is nothing to indicate the components),—and (2) that of which the components are indicated by words,—*e.g.*, ‘Both divine and human beings,’ of which composite, one component part consists of *divine beings* and the other of *human beings*; and the composite is named after these components: This again is spoken of in two ways—(1) that in which the composite is spoken of as different from the components,—*e.g.*, ‘The grove of *mango-trees*,’ ‘group of *Brāhmaṇas*’ [Where the *Grove* and the *Group* are spoken of separately from their components, the *mango-trees* and the *Brāhmaṇas*],—and (2) that in which the composite does not

appear separately from its components; e.g., the same two expressions in the compounded forms, 'mango-grove' and 'Brāhmaṇa-group';—again, the *Group* is of two kinds—(1) that of which the component factors have a separate existence of their own, and (2) that of which the components have no separate existence; to the *first* kind belong such groups as *Grove* and *Crowd*; while to the second kind belong such *groups* as the *Body*, the *Tree* and the *Atoms*, [acc. to *Sāṅkhya*, every atom, of earth, for instance, is composed of parts of all the five Rudimentary Elements].—According to Patañjali, *Substance* is that kind of Group or Composite of which the components have no separate existence.—This is what has been spoken of (in the *Sūtra*) as *svarūpa*, 'Essential form'.

(3) *Question*: "What is the *subtile* form of these substances?"

Answer: It is the Rudimentary Element, which is the root-cause of material substances; the one component (particular modification) of it is the *Atom*, which is made up of the Universal and Particular forms (of *Sound* and the rest); and it is itself a composite whose components have no separate existence. Similarly with all the other Rudimentary Elements.—This is the *third* form of material substances.

(4) The *fourth* form of material substances (i.e., the 'Immanent' form) consists of the Attributes (*Sattva*, *Rajas* and *Tamas*), which are of the nature

of *Illumination*, *Activity* and *Inertia*, and which persist in the constitution of their products and (on that account) are spoken of as *anvaya*, 'Immanent form'.

(5) The *fifth* form of Material substances consists in *Effectiveness*. The one character that is present in all the Attributes is that they serve the purpose of bringing about the *Experience* and *Liberation* (of the Spirit); and these Attributes are present in all Rudimentary Elements, all material substances and all material objects; and in this way all this is *effective*.

When all these five forms of the five material substances are present, and the *Yogin* converges his 'Discipline' on these, he obtains the actual perception of these forms, as also *mastery* over these material substances. That is, having subjugated the five forms of material substances, he becomes the 'Master of Material Substances'; and when he has secured this mastery, all material things follow his will, just as cows follow their calves.

Sū.—45. Therefrom proceed *Attenuation* and the rest, the *Perfection of the Body* and also *Non-obstruction of Functions*.

Bhā.—Of these (the eight Perfections are the following): (1) 'Attenuation' (*Aṇiman*), whereby one becomes very small (*anu*, atomic);—(2)

'Buoyancy' (*Laghiman*), whereby one becomes very light;—(3) 'Inflation' (*Mahiman*), by virtue of which one becomes large;—(4) 'Reach' (*Prāpti*), by virtue of which one can touch the moon with the fingertips;—(5) 'Fulfilment of Desires' (*Prākāmya*), by which one's desires never fail to be accomplished; he is able to sink into the Earth and rise above it, as in water;—(6) 'Mastery' (*Vashitva*), by which he has full control over all material substances and objects, and is himself not controlled by other persons;—(7) 'Sovereignty' (*Īshitva*), by which he controls the birth, destruction and evolution of all things;—and (8) 'Irresistible Will' (*Kāmāvasāyitva*), by which one's volition is always truly effective; *i.e.*, all material things assume that form and position which he wishes. Even though the *Yogin* has the power to do it, he does not alter the nature of things;—why?—because the *Yogin* exercises his volition only on things as they exist under the will of another Perfect Being of irresistible will (God).

These are the eight 'Powers'.

Perfection of the Body—is going to be described (in the next *Sūtra*).

Non-obstruction of Functions;—the Earth, by its *solidity*, is unable to obstruct the functions of the *Yogin*; and he is able to enter even into a block of stone; the *viscid* water also does not wet him; the hot fire does not burn him; the *blowing* wind does not blow him off; even in *Akāsha*, which is of

the nature of 'negation of covering,' he is able to have his body covered, so that he becomes invisible even to celestial beings.

Sū.—46. Beauty (symmetry of form), Brightness of Complexion, Strength, and Adamantine Toughness (of the body) constitute 'Bodily Perfection'.

Bhā.—(The *Yogin* is) beautiful to look at, bright-complexioned, endowed with superb strength, and with an adamantine body.

Sū.—47. From Discipline converged on Apprehension, Essence, Egoism, Immanence and Effectiveness (of the Sense-organs), follows *mastery over the Sense-organs*.

Bhā.—(1) Sound and the rest, in their universal and particular forms, constitute the *perceived*; the functions of the senses with regard to this is *perception*; and this does not consist in the perception of the universal form alone; for, how could the Mind apprehend any object unless its particular form also had been perceived?

(2) "Essence" constitutes the sense-organ which is a composite consisting of the universal and particular forms of the inseparable components which are the products of the Cosmic Mind which is of the nature of 'illumination'.

(3) The *third* form of the sense-organs is *Egoism*, which constitutes the 'I-principle,'—which is the 'universal' of which the sense-organs are the 'particular' forms.

(4) The *fourth* form of the sense-organs consists of the Attributes, of the nature of Illumination, Activity and Inertia, appearing in the form of their immediate product the Determining Principle (Cosmic-Mind); of which the *Sense-organs* and the I-principle are the modifications (products).

(5) The *fifth* form 'Effectiveness' is the character of *being effective in fulfilling the Spirit's purpose*, which is common to the three Attributes.

By the gradual converging of 'Discipline' on these five forms, the *Yogin* subdues each of them—and from this fivefold conquest proceeds the *mastery over the senses*.

Sū.—48. Therefrom (proceed) 'Mindlike Swiftmess,' 'Freedom of Function,' and 'Complete Mastery over Primordial Matter'.

Bhā.—The acquiring of unexcelled powers of locomotion of the Body is *Mindlike Swiftmess*.

Freedom of Function;—when, irrespectively of the Body, the Sense-organs are capable of functioning in accordance with the desired time, place and object,—this constitutes 'Freedom of Function'.

Mastery over Primordial Matter consists in the ability to control the products of Primordial Matter.

These three 'perfections' are called "Honey-like," and are acquired through the mastery over the five Sense-organs (described above).

Sū.—49. When the *Yogin* comes to exist purely in the form of discrimination between *Matter* and *Spirit*, he attains 'Supremacy over all things,' and also 'Omniscience'.

Bhā.—When the Mind has become cleared of all taint of the *Rajas* and *Tamas* Attributes and thereby become quite pure, the Man has reached the highest stage of 'Dispassion,' and exists purely *in the form of discrimination between Matter and Spirit*;—then he attains *supremacy over all things*; that is, the Attributes which constitute all things—the Determining Principle as well as the things determined,—present themselves, in the form of all knowable things to their master, the Conscious Being (Spirit).

Omniscience,—that is, the simultaneous discriminative discernment of the Attributes, which constitute all things, and which exist in the form of their *quiescent, active and undistinguishable* properties [See *Sū.* 14 above].

This *perception* is named 'Sorrowless' (*Vishokā*); by attaining which, the *Yogin* becomes omniscient, and having the bonds of Impediments fallen off, he roams about, fully his own master.

Sū.—50. When the Yogin ceases to be attracted even by the said perception, the 'seed of evil' becomes destroyed; thereupon follows Isolation.

Bhā.—On the falling off of the 'Impediments' and the 'Karmic Residuum,'—if the following idea comes to the man—"this discriminative discernment also is only a property of Matter (in the form of Mind),—all Matter has been relegated to the category of *what is to be warded off*,—the Spirit, which alone is unmodifiable and pure, is entirely distinct from Matter,"—he ceases to be attracted by (and attached to) even this discernment;—thereupon all those 'seeds of Impediments,' which have been reduced to the state of scorched paddy-seeds and which have been incapable of bringing about their products, all disappear along with the Mind;—and when these have disappeared (become absorbed into their cause), the Spirit no more suffers the three kinds of pain. At this time, the Attributes, which had been manifested in the form of *Karmic Residua*, *Impediments* and *Fruition*, have done all that they had to do (in the way of the Experiences of the Man), and become dissolved (so far as that Spirit is concerned), and the Spirit becomes entirely dissociated from the Attributes; this is what constitutes its 'Isolation' (Freedom); and in this condition the Spirit abides in its own pristine form [See *Sū.* 1-3].

Sū.—51. (There should be) avoidance of attachment to, and pride in, celestial temptations; as there is possibility of the recurrence of evils.

Bhā.—There are four grades of *Yogins*: (1) *Prathamakalpika*, (neophyte of the first grade), (2) *Madhubhūmika*, (one who has reached the 'Honey' stage,) (3) *Prajñājyotis*, (who has attained the light of wisdom), (4) *Atikrāntabhāvanīya* (who has passed beyond all that can be effected).—Of these the neophyte whose light (of intuition) has just begun to operate is the first. The second is one endowed with the "truth-bearing wisdom." (See *Sū.* 1-48.) The 'Master of material substances and sense-organs' is the *third* (see above *Sū.* 44-47); he is one who has taken protective measures against all that has been effected, and is fully equipped with the means of the accomplishment of that which is still to be effected. The *fourth* is one who has passed beyond all that can be effected; his only purpose lies in the dissolution of the Mind.—The wisdom of such a *Yogin* has seven stages. One of these stages is the *Madhumattī* (Honeyed) stage which is another name for the 'Truth-bearing' stage.

When the *Brāhmaṇa* (*Yogin*) has directly reached this *Madhumattī* stage, the celestial Beings, realising the purity of his nature, invite and tempt him to various desirable positions,—such as—"Well!

come and enjoy yourselves here! Desirable are these pleasures! And lovely is this girl! This elixir stops old age and death! Airy is this conveyance. These are the Desire-fulfilling trees! This is the sacred celestial Gaṅgā! Perfect are these great sages! Most beautiful and loving are these nymphs! Supernatural the Eye and the Ear! Adamantine the body! Thou hast acquired a right to all this by thy qualities,—so come and have recourse to this undying undecaying abode, loved of Divine Beings!”

Being thus invited, the *Yogin* should ponder over the evils of attachment, in this manner: “Being broiled in the fire of metempsychosis, and passing through the dark abyss of birth and death, I have somehow acquired this Light of Communion which dispels the darkness of Impediments of this ‘Light’. Opposed to this are all these storms of sensual objects arising from Desire. I having acquired this Light; why am I to be deceived by this miragic longing for sensuous objects, and thus consign myself again to the flaming fires of metempsychosis? So Good Bye, to you all dreamlike false objects of sense, the desired of only poor deluded people!”—In this determined attitude the *Yogin* is to meditate on Communion.

Having avoided ‘attachment,’ the *Yogin* is also to avoid *pride*—*i.e.*, he is not to take pride in the fact of his being invited by Divine Beings; because steeped in this ‘pride’ and trusting this

false security, he will not notice it when he may be caught by the hair, by Death. And then will Negligence,—ever on the look out for another hole (defection) in his conduct, and only suppressible by constant watchfulness, finding the above loophole,—will re-enliven the (dormant) Impediments. Thus there will be the possibility of the *recurrence of evils*.

Thus for one who avoids both ‘attachment’ and ‘pride,’ what has been already secured will be further confirmed, and what is still to be secured will draw nearer.

Sū.—52. From ‘Discipline’ converged over the ‘moments’ and their ‘succession’—follows the knowledge born of discrimination.

Bhā.—As the smallest division of Substance is the *atom*, so the smallest division of Time is the *moment*,—which is the time taken by the moving of an atom from one place to another; and the uninterrupted continuity of these ‘moments’ is their *succession*.

As a matter of fact, there is no real aggregation between the *moments* and their *succession*; hence all such Divisions of time as *Muhūrta*, *Ahorātra* (Hour, Day and Night, Fortnight, Month and so forth) are purely subjective. In fact, *Time* has no real (objective) existence; it is only a creation of

the Mind, a concept with a name expressive of it; it *appears* to be a real object only to common people who are still in the 'distracted' state; as for the 'moment' however, it comes down to objective reality, and becomes the basis of 'succession';—this 'succession' consists in the immediate sequence between *moments*;—and it is this 'succession' which is called 'Time' by *Yogins* who are conversant with the real nature of Time.

No two moments can exist together; nor is 'succession' possible for any two things occurring simultaneously; in fact, 'succession' consists in one moment's coming after the other. Thus then (at any given time) the *present* is the only 'moment' and there are no 'preceding' or 'succeeding' moments; consequently there can be no 'aggregation' of moments.

The 'succeeding' and the 'preceding' moments (those that are popularly so called) are to be explained as resting upon modifications. It is really on the basis of the single moment (the present one) that all the world undergoes modifications; and all other details and measures of time are based upon that same single moment (the Present).

By Discipline converged on this 'moment' and its 'succession,' there follows the direct perception of these, and thence proceeds *the knowledge born of discrimination*.

[Though in reality *all things* come within the purview of this knowledge] a particular object of this knowledge is now described:

Sū.—53. Therefrom results the recognition of the (difference of) two similar things, even when that difference is not indicated by *kind*, *character* or *position*.

Bhā.—(a) When two similar objects resemble each other in 'position' and 'character,' what indicates their difference is their difference in 'kind,'—as in the case of the *cow* and the *horse*. (b) When they resemble each other in 'position' and 'kind,' then their difference is indicated by a difference in 'character'—as the '*black-eyed*' *cow* and '*quiet*' *cow*. (c) When there are two things of the same 'kind' and 'character,'—as in the case of two *Āmalaka*-fruits,—their difference is indicated by difference of their 'position'—one *first* and the other after it (on the ground). If, however, at a particular time, while the mind of the agent is absorbed elsewhere, the fruit that was *first* is (covertly) brought over to the place of the second fruit, then the order of their position—that this is the *first* and that the *second*—becomes undiscernible (by the ordinary process); and true knowledge must be free from all doubt;—hence it is said that *therefrom follows the recognition*—'therefrom,' *i.e.*, from 'knowledge born of discrimination'.—"In what manner?"—[In this manner]—The

'position' coeval with the *first* fruit is different from the 'position' coeval with the *second* fruit;—the two fruits themselves are indicated as different, by the recognition of the 'moment' related to their respective 'positions'; so that, what indicates the difference between them is the recognition of a different 'moment' related to the 'position' of each of them.

This illustration shows that, as between two *Atoms* which are alike in 'kind,' 'character' and 'position,'—when the *Yogin* has the direct perception of the 'Moment' related to the 'position' of the *first* Atom, he realises that *that* 'position' cannot be that of the *second* Atom; so that he perceives that the position of the second Atom is different; because the 'moments' related to the two 'positions' are distinct. And the recognition of the difference of the two Atoms comes to that *Yogin* who has attained mastery over both.

Others (the *Vaiśeṣikas*) explain that (between two things) what indicate difference are the 'ultimate specific qualities'.—But even so, the differentiating factor would be the difference in 'position' and 'character,'—as also the difference in 'shape,' 'separateness' and 'kind'.

In as much as the difference of 'Moments' is amenable only to the discernment of the *Yogin*,—it has been declared that, "According to *Vārṣaganya*, there can be no distinction from Root-Matter,

as there is no difference of *shape, separateness, or kind*".

Sū.—54. The 'knowledge born of discrimination' is liberative, omni-objective, comprehending things in all conditions, and simultaneous.

Bhā.—*Liberative*—derived from one's own intuitions, not taught by others. (*Vide* III, 33.)

Omni-objective—there is nothing that is not apprehended by it.

Comprehending things in all conditions, i.e., apprehending every thing in all forms and conditions and at all times, past, present and future.

Simultaneous—perceiving every thing in every way, at one and the same moment.

Such is the 'knowledge born of discrimination' in its complete form. The 'Light of Communion' (*i.e., Concrete Communion*) also is only a part of it, starting from the 'Honeyed stage' and continuing till it is fully accomplished.

Whether the man has acquired this 'knowledge born of discrimination,' or not acquired it,—

Sū.—55.—if the Mind and the Spirit become similar in purity,—there follows 'Isolation'.

Bhā.—When the Mind has shaken off the taint of *Rajas* and *Tamas*, and has burnt up the seeds of Impediments, and all that remains for it to bring

about is the discriminative knowledge of the Spirit,—then, it becomes nearly *similar to the Spirit in purity*, and then forthwith cease all those experiences of the Spirit that had been spuriously imposed upon it, whereupon the Spirit becomes *pure*.

It is under these circumstances that 'Isolation' comes about; it is immaterial whether the man has or has not attained 'Powers,'—or whether he has acquired or has not acquired the 'Knowledge born of discrimination'; because for one whose seeds of Impediments have been burnt, there is no need for knowledge; as both the 'power born of Communion' and 'knowledge' are covered by the 'Purity of Mind'. As a matter of fact what 'knowledge' brings about is only *cessation of Ignorance*, and when Ignorance has ceased, no further Impediments appear. When there are no Impediments there is no 'fruition of *karmic residua*'. When this has happened the Attributes have done all that they had to do, and as such they do not again present themselves to the vision of the Spirit;—this is what constitutes the 'Isolation of the Spirit'; that is, in this condition, the Spirit abides in the light of its own form, free from impurities, isolated, free.

END OF SECTION III

SECTION IV

ON ISOLATION

[THE first three Sections have dealt with (1) the nature of Communion, (2) the means of Communion and (3) the powers following from Communion; and also some other subjects incidental to, and connected with, them, such as the refutation of the Atomic and Idealistic theories, the exposition of the *Sāṅkhya* doctrines and so forth. Now what remains to be explained is the *summum bonum* of all human effort, variously called 'Isolation,' 'Emancipation,' 'Liberation,' 'Deliverance' and so on. This cannot be properly explained until one has understood (1) when the Mind is ready for Isolation, (2) the nature of the supramundane regions, (3) the nature of the Spirit as distinct from Idea, and as the enjoyer, through the Mind, of sound and such other objects. Hence, the author starts with an explanation of the Mind that is ready for Isolation.]

Sū.—1. The 'Perfections' are born of *Birth, Medicinal Elixirs, Incantations, Austerities and Communion*.

Bhā.—(1) *The Perfection born of 'Birth'* follows immediately on the Spirit being born in a body, (fit

for the functioning of that Perfection); (2) *Perfection* born of 'Medicinal Elixirs,'—when a man happens to reach the house of *Asuras* (persons well-versed in the magical arts) and to obtain there some such elixir as brings to him the Perfections;—(3) *Perfections born of 'Incantations,'*—e.g., the capacity to roam about in space, *atomicity*:—(4) By means of 'Austerities' one attains an irresistible will, whereby the Yogin can assume any form he likes and roam about wherever he likes and so forth;—(5) the *Perfections born of 'Communion'*—have been already explained (in section III).

When the Body and the Sense-organs of one kind are transformed into those of another kind,—

Sū.—2.—there is transformation into another, which is due to the transmutation of the constituents.

Bhā.—The disappearance of the previous form (of the Body and the Sense-organs) and the appearance of another form are due to the entrance into their constitution of new constituents; that is, the constituents of the Body and the Sense-organs help their respective transformations by taking in fresh constituents,—through such accessory causes as Merit (Demerit, Knowledge and Ignorance, Attachment and Disattachment, Strength and Weakness).

NOTES

Transmutation of the constituents—The material constituents of the body are the five elements, Earth and the rest, and that of the Sense-organs is *Egoism*; and the 'transmutation' mentioned in the aphorism consists in the re-arrangement of the various particles making up such causes. It is this transmutation, brought about by the past actions (virtuous or otherwise, of the agent), which leads to the change of the kind of body and the sense-organs; e.g., various deeds tend to transmute the particles of the elements, etc., in such a manner as to bring about a different set of body and organs for the agent.

Sū.—3. The accessory cannot stir the constituents into activity; what follows thence is the breaking of obstacles; as in the case of the agriculturist.

Bhā.—As a matter of fact, the 'accessories' in the shape of Merit and the rest, do not stir the constituents into activity; for the simple reason that what is itself a *Product* cannot stir into activity its own *cause* (in the shape of *Primordial Matter*, which is the root-cause of Merit, etc.)—"Then what is it (*that occurs when there is transmutation*)?"—*What follows thence is the breaking of obstacles.* When the agriculturist

wishes to irrigate one field with water filling another field,—the former being at the same or lower level,—he does not carry the water from the one to the other with his hands; all that he does is to break the dam between the two plots, on which the water by itself flows out from one into the other and irrigates it;—similarly Merit breaks the *Demerit* which is obstructing the constituents; and when this has been broken, the constituents, by themselves, go through their various transformations.—Or again, when the same agriculturist finds that he is unable to take the essential juice of Earth or water to the roots of the paddy-plants in the field—what he does is to remove from the field all those other weeds of *Shyāmāka* and other corns (which have been preventing the juices from reaching the paddy-plants); and when these have been removed, the juices by themselves reach the roots of the paddy. In the same manner, what *Merit* does is to remove *Demerit*, by virtue of the absolute hostility between *Purity* and *Impurity*: it does nothing towards stirring the constituent Matter into activity.

As examples of this 'transformation,' we have the case of Nandishvara and others [where the *animal* was transformed into the *celestial* body].

The reverse of this also is true, and *Demerit* also sets aside *Merit*; and the result of this is the impure transformation: as examples of which we have the

cases of Nahuṣa and others: [where the *celestial* was transformed into the *animal* body].

Question :

“When the Yogin creates (for himself) many bodies, then, have all these one and the same Mind, or has each of these a separate Mind?”

Answer :

Sū.—4. The created Minds proceed from Egoism alone.

Bhā.—The Yogin takes up *Egoism* alone, which is the root of Mind—and out of it produces the created Minds. Thus each body comes to have a (separate) Mind.

Sū.—5. The one (Mind) is what impels the diverse activity of the several (Minds).

Bhā.—*Question.* “How does the action of the several Minds follow the intention of the one Mind?”

Answer : The Yogin produces one such Mind as impels the activity of the other Minds. Thence follows the diversity of action.

NOTES

“In the preceding aphorism, the question having been solved as to how a single individual can provide thinking principles for many bodies, the

question arises as to how can many thinking principles act in concert and preserve the unity of the creator? If this unity be not admitted, there would be so many independent individuals, each following the bent of his own mind; and the idea of one individual acting as many without any loss of individuality would be lost. This doubt is removed by the explanation that the thinking principles provided to the many are in reality one, and entirely controlled by the primary thinking principle (that which is related to the occult power displayed), of which they are mere scintillations.”
—RAJENDRA LAL MITRA—*Yogasūtras*.

Sū.—6. [From among the five Perfections described under *Sūtra* 1] the one that is ‘born of Communion’ is ‘without residua’.

Bhā.—The ‘created Minds’ are of five kinds, as described under *Sū.* 1, where perfections have been described as being due to (1) birth, (2) elixir, (3) incantations, (4) austerities and (5) Communion. Of these, the Mind that is brought about by Communion, is *without residua*;—that is, it is free from all predisposition to attachment and the like; and for this reason it has no connection with Merit and Demerit; because the Yogin has had all his Impediments destroyed; as for others (besides the Yogin), ‘Karmic residuum’ remains.

Sū.—7. The action of the Yogin is ‘neither-white-nor-black’; that of others is of three kinds.

Bhā.—Action is of four kinds—(1) ‘black,’ (2) ‘white-black,’ (3) ‘white,’—and (4) ‘neither-white-nor-black’. (1) Of these, to the ‘black kind’ belongs the action of the wicked-minded. (2) The ‘white-black’ are those actions that are performed through external accessories, and as these cause the suffering or happiness of other persons, there is an accumulation of Karmic residua. (3) The ‘white’ act is that done by persons given to austerity, study and meditation; this kind of Action being confined solely to the Mind, cannot be performed by external means, and as such, it cannot be a source of pain to other persons. (4) The “Neither-white-nor-black” act is that done by Renunciates whose impediments have been destroyed and who are occupying their last physical body.

Of these, the action of the Yogin is ‘non-white’ because he has renounced all desire for fruition—, and is also ‘non-black’ because there is no substratum for it. Those of other beings, the actions are of the former three kinds.

NOTES

“*The Black,*” etc.,—The ‘black’ being due to *Tamas* leads to pain, such as animal-slaughter; the ‘white-black’ being due to *Rajas* leads to

pleasure ending in pain, as the offering of sacrifices and the like; the 'white' due to pure *Sattva* leads to unalloyed pleasure, such as study, meditation and the like; the fourth is beyond the reach of the Attributes, and as such free from both pleasure and pain.

Because he has renounced, etc.—He is untouched by the effects of virtuous deeds because he has renounced all desire for their effects in the shape of future aggrandisement; and he is free also from the effects of the vicious actions, because such he never performs.

Sū.—8. Thence follows the manifestation of those dispositions that are suitable for the fruition of those actions.

Bhā.—*Thence*—from the three kinds of Action.

Those that are suitable, etc.—There is manifestation of just those *dispositions* which are suitable for the fruition of a particular kind of Action,—that is, those that follow the bent of that fruition. For instance, when a *divine* act is in course of fruition, it does not bring about the manifestation of the *hellish, bestial or human dispositions*; in fact, the dispositions that become manifested are those in conformity with the *divine* character.

The same explanation applies also to the case of hellish, bestial and human actions.

Sū.—9. By reason of uniformity between Remembrance and Reactions, there is immediate sequence (or uninterrupted connection) [among Dispositions], even though they may be separated by 'birth,' 'place' or 'time'.

Bhā.—The 'Karmic Residuum' which would lead one to be born as a *cat* is manifested (brought into operation) only by the action of its *manifester*;—even though hundreds of 'births,' or great distance of 'place,' or hundreds of æons of 'time,' may come between the said 'Karmic Residuum' and its *manifester*,—yet the said Residuum would become operative only when this *manifester* would appear; so that when it does become manifest or operative, it does so taking along with it the impressions (*Dispositions*) due to the previous acts which tend to bring about *feline* life.—“Why so?”—Because, even though these Dispositions are separated (by births, place and time), yet what serves to manifest them is always an *act* similar to the previous act (tending to the *feline* birth); and in this way, there is *immediate sequence*.—“But why is this so?”—It is so *by reason of uniformity between Remembrance and Reactions*,—that is, as the apprehensions, so their *Reactions*; and these are the exact replica of the Impressions due to the actions;—further, as the *Impressions*, so the *Remembrance*. Thus Remembrance follows from even such Impressions as may be separated from it by several 'births, place and

time';—and this Remembrance gives rise to further Impressions. These Impressions due to Remembrance come to be manifested (operative) only through the functioning of the *Karmic Residuum*; so that even though they are separated, yet the relation between them of cause and effect does not cease; which establishes their *immediate sequence*.

NOTES

These are the exact replica, etc.—The purport is that, as the *apurva*, the unseen force, though produced by transitory actions, is yet lasting and capable of bringing about its effects after a time; so in the same manner impressions, though produced by fleeting experiences, are yet lasting.

Attainment of the function, etc.—*i.e.*, by the rousing or vivifying energy of the *karmic residua*.

Sū.—10. Besides they are beginningless because the yearning is everlasting.

Bhā.—These Impressions have no beginning, because of the everlasting character of the yearning. The selfish yearning in the form—"May I not cease to exist," "May I continue to live"—met with in every individual, cannot be said to be due to the very nature of man (and not due to any causes). "Why?" (Because), how could there be,—for the newly born infant, who has

not yet experienced death in his present life, any fear of death, which can be due only to the remembrance of pain and the consequent aversion? Certainly, what is due to the very nature of things does not admit of a cause. The fact therefore is, that the Mind chained to beginningless Impressions, through certain causes, gets hold of some only of these Impressions and proceeds to bring about the *experiences* of the Spirit (Man).

Other philosophers have held that "the Mind is liable to contraction and expansion,—like Light which becomes contracted when the lamp is placed in a jar, and expands when placed in a mansion,—and as such (in the case of a man) it is of the same size as the Body; consequently it is only right that it should exist (in the subtle Body) during the interval between the death of one (physical) body and the birth of another, and thus it should be moving from one body into the other."

According to our Teacher however, the Mind itself is all-pervading, and it is only its *Function* that contracts and expands. This *contraction and expansion* is dependent upon such causes as Merit, Demerit and the rest. These causes are of two kinds,—(1) *external* and (2) *internal*;—the 'external' is that which depends upon the Body and such other external things; to this class belong such acts as *Praying, Charity, Salutation* and the like;—that which depends entirely upon the Mind is

the 'internal'; to this class belong Faith [Ardour, Reflection, Communion, Wisdom and Discrimination]. To this effect, we have the following declaration (of ancient Teachers)—'Friendliness and such other actions of *Yogins* are independent of external aids, and they bring about the highest Merit.'—Of these two—*External* and *Internal* means,—the *mental* (Internal) one is the more effective; why?—because what is there that could supercede *Wisdom* and *Dispassion*? Without the *strength of the Mind* who could empty the Daṇḍaka Forest by any merely *physical* act? or could drink up the Ocean, as Agastya did?

NOTES

The mind through certain causes, etc.—Such a cause is the action whose time of fruition happens to arrive at the time.

Like the Light—The light of a lamp is contracted or expands, according as it happens to be placed in a jar or in a large house; similarly the Mind, through its substrate being either that of a feline or an elephantine body, would contract or expand, and as such would be small or large accordingly; and as such the Mind can be said to be of the same size as the body it happens to occupy. This theory is opposed to the atomic character of the Mind, as laid down by Kaṇāda and his followers. The view of the author himself

is that the Mind is neither atomic, nor dependent on the size of its substrate; but it is vast, all-pervading.

It should exist, etc.—During cyclic dissolution the Mind is said to be living in the subtle body, and hence of the same form; and it is this subtle body equipped with the aforesaid Mind which takes its birth again in the following cycle. Thus according to these theorists, such existence of the internal organ between two births can only be explained by making the Mind depend for its form on the body it occupies; according to the author however the Mind is omnipresent, and as such there is no difficulty in explaining any facts with regard to it.

Sū.—11. In as much as (the Dispositions are) held together by (a) 'cause' (b) 'effect,' (c) 'substratum' and (d) 'locus,' the absence of these leads to the absence of the Dispositions.

Bhā.—(a) 'Cause'—From *Merit* follows *Pleasure*, and from *Demerit* follows *Pain*; from *pleasure* proceeds *attachment*, and from *pain*, *aversion*; thence follows effort; and through this effort, the man has recourse to activity, by mind, speech and body, and thereby either favours or injures others; from this latter again, there follow *Merit* and *Demerit*, (thence) again *pleasure* and *pain*, (thence)

again *attachment* and *aversion*;—this is the six-spoked wheel of metempsychosis (the six spokes, being Merit, Demerit, Pleasure, Pain, Attachment and Aversion);—of this ever-revolving wheel, the guiding force is *Illusion*, the root of all Impediments. Such is the “*cause*”.

(b) The ‘*effect*’ is that on which rests the existence of Merit and the rest; it does not stand for the bringing about of new Merit, etc.

(c) The Mind along with its functions is the ‘*substratum*’ of the Dispositions; hence when the functions of the Mind have ceased, the Dispositions become deprived of their substratum and hence cannot continue to exist.

(d) When a certain object tends to the manifestation of the Disposition towards itself,—that object is the ‘*locus*’ of the Disposition.

Thus all Dispositions are held together by these—‘*cause*,’ ‘*effect*,’ ‘*substratum*’ and ‘*locus*’;—when these latter cease to exist, there follows the disappearance of the Dispositions based upon them.

NOTES

The aphorism answers the question—How can the eternal be undone? The purport of the reply is that, since desires are the sum total of cause, effect, substratum and locus, one has to remove those conditions which produce desires, and that removal *ipso facto* removes the desires.

It does not stand, etc.—This is added in order to meet the following objection: “How can there be any permanent conglomeration of the cause with the effect? Or again, how can the absence of the effect lead to the absence of the cause? For certainly the cause exists even during the absence of the effect.”—The sense of the reply is that, we deny the production of any entity that never existed (See *Sāṅkhya-kārikā*—9). All that we attribute to the present cause is the faculty of manifesting the effect which has all along lain latent in its cause. And of course the permanent conglomeration of the cause with the effect becomes quite compatible when considered with reference to the effect in its latent state.

(*Objection*): “There is no possibility of a non-entity coming into existence; nor is there any total destruction possible for an *entity*; under the circumstances, how can the Dispositions, which are entities, cease to exist?”—

Answer :

Sū.—12. The *Past* and the *Future* do in their nature, exist; as the difference is due to the difference in the condition of the properties.

Bhā.—The ‘*future*’ is that *whose manifestation is to come*, and the ‘*past*’ is that *which has already*

undergone manifestation; and the 'present' is that *which is still operative*.—All these three kinds of things are cognisable by the cognition (of the *Yogin*); if any of these (of the Past or the Future thing) did not exist in its real nature, it could not form the object of any cognition, and there could be no cognition without an object [and yet the *Yogin* has the perception of them]. From this it follows that *the Past and the Future do, in their nature, exist*.

Further, if the fruit of an act,—either of that conducive to ordinary experience, or of that conducive to Isolation,—on the point of appearing,—were without a substratum, then there would be no possibility of any wise man doing that act with a view to securing that fruit through that act. What the cause is capable of doing is to exhibit the fruit which is already existent (in the latent state), and not to produce what did not exist at all: As a matter of fact, what a well-established cause does is to render to the effect some help (in the way of manifesting it);—it does not produce anything new.

As for the Object itself, it is endowed with several properties; and its properties are present in it under varying conditions. It is only the 'present' object,—and not the 'past' or the 'future' object—which is materially and actually manifested in a particular form.—“In what form then does the 'future' or the 'past' object exist?”—The 'future' object exists in its own form *which is*

yet to be manifested; and the 'past' object exists in its own form *which has already undergone manifestation*. It is only the 'present' condition which is actually manifested at the time; and there is no such *manifestation* of the 'past' and 'future' conditions.—It is quite possible however that during the time that one *condition* is actually in manifestation, the other two *conditions* (past and future) also should be related to the object. So that all the three *conditions* are such as do not come into existence after having been non-existent.

Sū.—13. They are 'manifested' and 'subtile' and are of the nature of the Attributes.

Bhā.—The aforesaid three-conditioned 'properties' are manifested when they are 'present,' and they are 'subtile' when they are 'past' and 'future'; the 'subtile' ones bring in their form the six 'non-specific' things (Egoism and the five Rudimentary Elements) [See under *Sū.*, 2-19]. All this is only a particular formation of the Attributes, and hence, in reality, *is of the nature of these Attributes*. As says the philosophical teaching: “The highest form of the Attributes does not come within the range of vision; what does come within visual range is altogether insignificant, like *Māyā*.”

NOTES

“The simple proposition in this aphorism is that all properties are mere modifications of the three

primary Attributes; circumstances may make them subtle or gross; but, whether one or the other, they consist of nothing but the three Attributes modified in some form or another. They are mere modes of being, but not radically different beings."—MITRA.

Teaching—This quotation is said to be from a work on Sāṅkhya by the Ṛṣi Vāṛṣaganya, named in the *Sāṅkhya-Tattva-Kaumudī*.

Question: "If all things are of the nature of the Attributes, how do we have such notions as 'one word,' 'one sense-organ'?"

Answer:

Sū.—14. From the unity of modification, follows the unity of the thing.

Bhā.—When the Attributes,—which are capable of 'illumination,' 'activity' and 'inertness'—are modified in the form of the 'means of apprehension' (*grahana*),—this modification is *one* only, in the form of the organ,—of Audition (for instance),—which thus becomes the Auditory Organ. When the same Attributes undergo modification in the form of the 'apprehended object,' there is another modification in the form of *Sound*, so that *Sound* becomes the *apprehended object*. When this *Sound* and other objects [Touch, Colour, Taste and Odour in the form of the five Rudimentary Elements] combine into one homogeneous solid

whole, the product is the *Earth-atom*, of which the Rudimentary Elements are the constituent factors. Of these *Earth-atoms* again there is *one* modification, which is the (Gross) Earth, in the form of cow, the tree, the mountain and so forth.

Similarly, in regard to the other Material Substances, *units* of common 'modification' may be explained on the basis of the Rudimentary Elements of 'Viscosity' (for water), 'Heat' (for Fire), 'Buoyancy' (for Air), 'Spaciousness' (for *Ākasha*).

[Says the Idealist]—"As a matter of fact, there is no *object* entirely dissociated from *Idea*; while there is *Idea* entirely dissociated from *object*, as imagined in the case of Dream (and other wrong cognitions)."—In arguing thus these Idealists entirely deny the form of things.—They further hold that "the *Object* is only a creation of *Idea*, like objects perceived in a dream, and there is no object that has real existence."—What these people do, in effect, is to reject the *Object* which presents itself by its own inherent capacity in a particular form (in each cognition, even in the fanciful cognition of the Idealist),—on the strength of a fanciful *Idea* which is itself *ex hypothesi* invalid,—and while actually cognising the *Object* in this fanciful *Idea* of his, he denies its existence.—How can any reliance be placed upon a philosopher (who has recourse to such illogical methods)?

Question: "What is there illogical (in the Idealist's theory)?"

Answer:

Sū.—15. In as much as there is difference in the cognitions even when the object (cognised) is the same,—the cause of the two (*Cognition* and *Object*) must be distinct.

Bhā.—As a matter of fact, it is found that a single *object* forms the common objective of several *cognitions* (minds) [when several persons are looking at the same thing]; this common Object could not be the fanciful creation of any single Mind (*Cognition*, *Idea*);—nor can it be said to be the creation of several Minds;—in fact, it is something resting in itself (having its own independent existence).—"How so?"—Because *there is difference in the Cognition even when the object is the same*. For instance, the object remaining the same, it produces pleasure in the Mind which is under the influence of Merit, while it produces pain in the Mind which is under the influence of Demerit, it produces stupefaction in the Mind which is under the influence of Illusion, and it produces feelings of indifference in the Mind under the influence of Right Discernment.—Now by the Mind of which of these persons would the *object* be regarded as created? It would not be right that the Mind of one man should be affected by the Object that has been created by the Mind of another man. From this it

follows that *the cause of these two—Object and Cognition*—which are distinguished from each other by the fact of one being the *apprehended* and the other the *apprehension—must be distinct*;—so that there is not the slightest tinge of these two being mixed up.

According to the *Sāṅkhya* view, every *object* is made up of three Attributes,—and the functioning of the Attributes is mobile; so that the *object* becomes connected with the *Minds* (of persons), under the influence of Merit (Demerit) etc.;—and thus that object becomes the cause of the cognition produced in each Mind, in accordance with the said *Merit*, etc.

Some people have held the view that "The *Object* should be regarded as coming into existence along with its *Cognition*; because it is something to be experienced, like Pleasure, etc."—By this explanation, they reject the fact of the *Object* being a common factor (in the cognition of several persons), and also deny the existence of the Object during moments *preceding and following* (the *Cognition*).

[In answer to this, we have the following *Sūtra*—

Sū.—16. Nor is the Object dependent upon a single Mind (*Cognition*);—(because) what would it be, when there would be no means of cognising it?

Bhā.—If the Object depended upon a single Mind, then, at the time when that Mind would be either otherwise occupied or suppressed, the form of the Object could not be apprehended by that Mind; nor would it (*ex hypothesi*) be amenable to any other Mind (its existence depending upon the former Mind); and thus *there would be no means of cognising it; i.e.,* its character would not be apprehended by any one; under such circumstances, *what would that Object be?* Even when (on the Mind becoming free from preoccupation or suppression) the *object* would become connected with the *Mind*, from what would the *object* be produced?—Further, there would be certain parts of the *object* (e.g., the Cow) which might not be present in the Mind at all (of the man who may be taking note of only one aspect of the cow); and thus, as there would be no *back* (of the animal as the Back is not noted by the observer), the *belly* also might not be perceived!—From all this, it follows that the *object* is an independent entity by itself,—common to several observers,—the Minds also of the several persons are independent entities, each Mind functioning in one person;—and it is from the connection of both these—*Object* and *Mind*—that there follows *Cognition*, which constitutes the *experience* of the Spirit.

NOTE

This aphorism, which is left out by Bhoja, is meant to meet the following objection: "Granted,

that the object is distinct from the cognition; even then the object, being insentient, could not lead to the recognition of itself without cognition, by which it is illuminated or manifested; and as such the object can exist only along with cognition and not at any other time"—The difficulty is met by the aphorism by propounding the question—whence is the object produced? If from the cognising mind, then is this agent, the cognising mind, one or many? The latter alternative is impossible because opposed to general experience. If, however, the object were the product of a single mind, then on that particular mind ceasing to take notice of the object, the object would cease to exist; and it would not be possible for any other person to notice it; which is opposed to all common experience.

Sū.—17. A thing is either *known* or *unknown*,—in consequence of the Mind, standing in need of being tinged by it.

Bhā.—The *Objects* is of the nature of a magnet, and on becoming connected with the Mind, which is like soft Iron, 'tinges' it; so that the *object* whereby the Mind becomes tinged, is *known*; and all objects besides this are *unknown*? Thus on account of the *object* being known and unknown, the Mind is regarded as *modifiable* (liable to be affected by *objects* coming into contact with it).

NOTES

Being of the nature of a magnet, etc.—Like the magnet, the object is devoid of all action itself, but it draws the iron-like active Mind to itself, through the Sense-organs, and tinges it—*i.e.*, moulds it into its own form.

On account of the object being known, etc.—*i.e.*, If the Mind were not modifiable, the fact of the Object being known or unknown would be inexplicable.

That person to whom, this Mind itself is an 'object' (of cognition), to such a one—

Sū.—18. the functions of the Mind are always known; because the Spirit, which is its Master, is unmodifiable.

Bhā.—If, like the Mind, the Spirit also were liable to modification, then the Objects cognised by the Spirit, in the shape of the functions of the Mind, would also be 'known' and 'unknown,'—just like *sound* and other objects. As a matter of fact, however, the Mind is always known to its Master, the Spirit; and this proves that the Spirit is *unmodifiable*.

It might be thought that—"the Mind itself,—like Fire,—may be illuminative of *itself* as well as

of the *objects*, [so that there need be no Spirit at all].

The answer to this is as follows :

Sū.—19. It (the Mind) cannot be self-luminous, since it is perceptible.

Bhā.—As the other Sense-organs, as well as Sound and the other *objects*, being perceptible, are not regarded as self-luminous, so also the Mind should not be regarded as self-luminous.—Nor can Fire serve as the right example; because, as a matter of fact, the *fire* does not illuminate its non-illuminated form; 'illumination' is always seen to follow when there is connection between the *illuminated* and the *illuminator*; and such connection is not possible with regard to the thing's (Fire's) own form.—Further, the assertion that "the Mind is self-luminous" literally means that it is *not cognisable by any person*;—*e.g.*, when Ākāsha is said to be 'self-subsisting,' it means that it cannot subsist in any other object. As a matter of fact, however, the action of living beings is seen to follow from the cognition of the operations of their own Mind—from such cognitions, as "I am angry," "I am afraid," "I love this," "I hate that";—and all this would not be possible if one did not apprehend his own Mind.

NOTES

Moreover illumination is seen to follow, etc. All action is based on the relation of the actor, the

action and the instrument; as *cooking* is based on the relation of the *cook*, the *action of cooking* and the *article cooked*, similarly *illumination* being an action, must also be based on a similar relation; but such relation is only possible among different objects and not in a single object.

The actions of all living beings, etc.—This meets the theory of the non-perceptibility of the Mind (by the Spirit).

Sū.—20. Both cannot be apprehended at one and the same time.

Bhā.—At one and the same time, it is not possible (for the Cognition) to apprehend its own form as well as that of the other (*i.e.*, of the Object). It is the opinion of the Nihilist that the *coming into existence* of the thing is its *action* and also *what brings about the action* (which is absurd).

It may be held that “the Mind suppressed by its own momentary nature, would be cognised by another Mind, following close upon it”.

(Reply)—

Sū.—21. (If) the cognition by one Mind of another Mind (be postulated),—then there would be an infinity of cognitions of cognitions; and also a confusion of Remembrances.

Bhā.—If one Mind were perceived by another Mind, then, by what would the cognition of that cognition be perceived? If by another cognition, and this last too by a fourth one and so on, then we would be landed on a *regressus ad infinitum*.

There would also arise a *confusion of remembrances*; for, as many as there would be apprehensions of the cognitions of cognitions, so many would be the (corresponding) remembrances;—and from this confusion would result the uncertainty of every single remembrance.

Thus (we find that) the Nihilists have confounded everything, by denying the Spirit as the (one) cogniser of (all) cognitions. When these Nihilists proceed to assume some sort of an experiencing Agent, they cease to be logical. For instance, some of them assume the *Mind* (*i.e.*, the Idea) alone; and hold that this is the entity which (at death) discards its present five ‘sheaths,’ ‘bodies,’ and (on re-birth) takes up other five ‘sheaths’; but after having said this much, they fight shy of it.—Similarly having declared that—“for the sake of the ‘dispassion’ in the form of deep disgust at the ‘sheaths,’ and for the sake of the non-production (of future) and suppression (of the present sheaths). I shall live as a Religious Student under a Teacher,—” they again turn round to decry the very existence of the said entity.

The Sāṅkhya, Yoga and the other systems on the other hand declare that the term *Sva* stands

for the *Spirit*, the cogniser, the Master of the Mind.

NOTES

Suppressed by its own nature—i.e., on account of its inherent momentary character.

Confusion of remembrances;—because on one idea being recalled to memory, all its attendant ideas would arise, to infinity; because the series of cognitions would be unbroken on account of all of them being equally related to one another; and the memory of one cognition would convey with it the whole series; and it would be impossible to determine which is the particular idea that has been revived.

Deny the very existence of the entity—i.e., by denying the Spirit, they strike at the root of the denotation of the word "I". Here Vijñāna Bhikṣu: "These Nihilists by so doing become quite illogical, because on the one hand they deny the existence of the cogniser (the Spirit), and on the other, they accept and strive after spiritual beatitude, etc."

Five Sheaths—These are—(1) 'sheath of ideation,' (2) 'sheath of sensation,' (3) 'sheath of nomination,' (4) 'sheath of form' and (5) 'sheath of dispositions'.

Question: "In what way (can the Spirit be the cogniser)?"

Answer:

Sū.—22. The unchanging Spirit has the apprehension of its own cognition, when the Mind takes its form.

Bhā.—The experiencing Spirit is *unchanging*; when it comes to be reflected, as it were, in the modifiable thing (Mind), it falls in with the functions of the latter;—when this Function of the Mind has become thus imposed upon by sentience borrowed from the reflected Spirit,—in as much as the Function of the Mind is a mere imitator in this respect,—the function of *Cognition* (sentience) comes to be spoken of as *non-different* from (identical with) the function of the Mind. This is what has been thus declared—'Neither the Nether world, nor Mountain-caves, nor Darkness nor the crevices of the Oceans,—none of these is the cave wherein lies hidden the eternal Brahman; the wise ones have declared the *Function of Cognition* as non-different from It.'

NOTE

This aphorism is capable of a double interpretation, the difference resulting from the construction of the term "*tadākārāpattiyā*". This term may be taken to mean: (1) "When the soul *takes its form*" (*i.e.*) when the Spirit takes the form (of the Mind-function),—or (2) "When the mind *takes the form of the Spirit*". At first sight, the order of the *Sūtra* would favour the first interpretation, and Professor

Dvivedi accepts this interpretation, which is also noticed by Dr. Mitra as being based on the interpretation of some "later commentators". But a little consideration will show that the second interpretation is the proper one. Because, as the Bhāṣya says, when the Spirit is reflected in the Mind, it is the reflecting object that takes the form of the reflected object, not *vice versa*. So it must be the Mind that takes the form of the Spirit which is "unchanging" (*apratisaṅkrama*), and as such cannot take the form of any other object. Vāchaspati Mishra also favours this interpretation. He explains the aphorism thus: "The Spirit's apprehension of its own cognition comes about when the Mind takes its form,—*i.e.*, when the Mind becomes the substratum of the reflection of the Spirit, and as such takes its form. As for example, even without any action of the moon, the clear rippling water reflecting the disc of the moon manifests the moon also as moving; in the same manner, even without any action of the Spirit itself, the Mind reflecting the Spirit makes the Spirit appear as being active through its (the mind's) action, etc., and the Mind attaining its character of the *experienced*, endows the Spirit with the character of the *experiencer*."

From all this it necessarily follows that—

Sū.—23. The Mind tinged by the 'seer' and the 'seen' comes to apprehend all things.

Bhā.—[Whenever anything is cognised] the Mind is *tinged* (*i.e.*, impressed) by the *cognisable object*; —the Mind itself, being an *object* (of cognition), is connected, through its own functioning, with the subjective Spirit, and thereby it is the Mind that becomes *tinged by the 'Seer' and the 'Seen'*; that is, it exhibits both the *object* and the *subject*, and thus takes the form of both *sentient* and *insentient*; and hence though it is of the nature of an *object*, it appears as if it were *not an object*,—though it is really *insentient*, it appears as if it were *sentient*; being just like the rock-crystal (which reflects and takes the form and character of the reflected object). It is in this sense that the Mind comes to be spoken of as apprehending all things.

It is this 'conformity' (or similarity) to the Mind which has misled some people into the belief that the Mind itself is the *sentient* Being.—Others again have held that "all this is *Mind* alone, and all the world of cows, jars and such things along with their causes, simply does not exist".—All these theorists deserve to be pitied;—why? because at the root of all their illusion lies the fact that the Mind exhibits within itself all shapes and all forms.—It is only in the state of *Communion* that it becomes clear that the real (Sentient) thing to be known is what is reflected in the Mind, which is entirely distinct from the reflecting medium (Mind); if this were the Mind itself, then how could the form of the cognition (Mind) be cognised

by the cognition (Mind) itself?—Hence the conclusion is that there is a distinct entity which is reflected in the cognition (Mind), and which cognises things; and this is the Spirit.

Thus those alone are the right thinkers who make a clear distinction in the nature of all these three—*Cogniser*, *Cognition* and *Cognised*,—on the basis of the corresponding variations in the character of the Mind; and it is only these who have grasped the real nature of the Spirit.

Question: “Wherefore is this so?”

Answer:

Sū.—24. Though variegated by innumerable impressions, the Mind should be regarded as existing for another’s purpose, because it operates as a composite.

Bhā.—The Mind, though variegated by innumerable impressions, must be regarded as existing for another’s purpose,—that is to say, for the purpose of bringing about the *experience* and *liberation* of others, not for its own purpose,—because it operates as a composite, like the House. The Mind, operating, as it does, as a composite, can never exist for its own purpose; because the feeling of pleasure is not for the purpose of the pleasure; nor is Cognition for the purpose of its own cognition;

on the other hand, both of these are for another’s purpose. This ‘another’ is the Spirit, whose purpose lies in ‘experience’ and ‘liberation,’—it is not in the form of any vague generality. If the Nihilist were to bring forward any such vague generality (as being the ‘another’ for whose sake the Mind operates), that also would be found to be operating as a composite, and as such, existing for the sake of something else. The particular ‘another,’ the Spirit, just spoken of however does not operate as a composite.

NOTE

With this aphorism, cf. *Sāṃkhyakārikā*, XVII. संघातपरार्थत्वात्, etc.

Sū.—25. For one who has perceived the distinction, (there is) cessation of all cogitation over the nature of the Self.

Bhā.—As in the rainy season, from the sprouting forth of grass is inferred the existence of its seed, so in the same manner, when we find a certain person undergoing a thrill and shedding tears of joy, we infer the existence of the seed of his peculiar knowledge in the shape of some previous Act of his which is conducive to Liberation (and now on the point of bearing its fruit). For such a one, there is a natural cogitation over the nature of the Self constantly operating. The

absence of such a 'seed' leads to what has been thus described: "In those persons who have renounced their own nature, there arises, by reason of some defect in their character, a predilection for the sceptic view and aversion to the established doctrine."

The 'cogitation over the nature of the Self' is in this form: 'Who was I? How was I?' What is this? How is this? Who shall I be? 'How shall I be?' All this 'cogitation' ceases for one who has perceived the difference (between Spirit and Mind). Why? Because this cogitation is a curious modification of the Mind; while the Spirit, in the absence of Illusion, is pure, untainted by the properties of the Mind;—therefore, for such an adept, the *cogitation over the nature of Self* ceases.

Sū.—26. Then the Mind becomes inclined towards right discernment and begins to gravitate towards Isolation.

Bhā.—The Mind, that has hitherto been gravitating towards objects of sense, and inclined towards Ignorance, now becomes otherwise—*i.e.*, gravitating towards Isolation and inclined towards Right Discernment.

Sū.—27. In the intervals thereof, there appear other notions, due to Reactions.

Bhā.—When the Mind has become inclined towards Right Discernment and is flowing in the pure current of Discrimination between Spirit and Matter,—at intervals, there still appear certain other notions,—such as, "I exist," or "This is mine," or "I know," or "I do not know".—Whence do these notions arise?—They arise from the Reactions of past acts, whose seeding faculty is disappearing (but has not entirely disappeared).

NOTES

Flowing in the current, etc.—This explains the preceding epithet—*inclined towards Right Discernment*.

During the progress of Isolation, when in the intervals, the Mind rests from meditation, it is beset with some worldly ideas, sprouting from the non-fading Reactions of the former 'distracted' state. Such ideas are impediments and should be avoided.

Sū.—28. The destruction of these has been described as similar to that of the Impediments (under *Sū.* II. 10-22).

Bhā.—As the Impediments, on the destruction of their seeding faculty, cease to be capable of sprouting up, so in the same manner, the Reaction of previous acts also, having its sprouting faculty

burnt up by the fire of Right Discernment, ceases to produce further cognitions. The Reactions due to Right Discernment however, follow in the wake of the end of the operative capacity of the Mind; and therefore there is no need for thinking of any separate means for the destruction of these.

NOTES

Reactions of Right Discernment,—i.e., of Supreme Dispassion. As these would naturally fall off at the end of the functioning of the Mind,—so the means of the extirpation of these are not considered separately.

Sū.—29. When the man has no interest even in Right knowledge, there comes to him exclusively absolute discriminative wisdom, which leads to the Communion called the “Cloud of Virtue”.

*Bhā.—When such a Brāhmaṇa loses all interest even in Right Knowledge (of the Principles, as described in the preceding Sūtra)—i.e., who desires to gain nothing even from that, and becomes indifferent towards it,—to him accrues *exclusively absolute discriminative wisdom*; and thus the seed of metempsychosis being entirely destroyed, no more cognitions are produced for him; and then comes that Communion which has been called the “Cloud of Virtue”.*

NOTES

Who desires, etc.—One who has no desire for any of the fruits proceeding from “illumination”, by which is meant “the light of knowledge” resulting from discriminative recognition of the twenty-six elements of the Sāṅkhya system; this Right knowledge is described in Sūtra 49, sec. III.

The meaning of the Sūtra is: “When after this illumination of Right knowledge, the Yogin works entirely without any attachment or desire, he reaches the state of supreme non-attachment wherein the light of the Spirit breaks out in full.” (Dvivedi.) The sense is that though the Yogin may not wish for any reward, still the reward comes.

Sū.—30. Thence follows the cessation of Impediments and of ‘Karmic Residuum’.

Bhā.—On the attainment of the said Communion, Illusion and the other Impediments are cut off from their very roots;—the ‘Karmic Residua’ also—both good and evil—are destroyed to their very roots; and on this cessation of Impediments and ‘Karmic Residua,’ the wise man becomes liberated, while still alive.—“Why so?”—Because Misconception (Ignorance) is the sole cause of Birth (in the world); no one has ever witnessed the birth of one whose Misconception has been destroyed.

NOTES

From their roots—The roots being the several kinds of Impressions and Reactions.

Is liberated—Because the cause of birth, life and experience, is the Karmic residua enlivened by Actions, Impediments and Reactions. Cf. the *Vaisheshika Sūtra*—' *Vītarāgajānmadarshanāt* ' ("On account of the non-perception of the birth of one free from attachment)."

"On the appearance of the (aforesaid) Cloud there results a complete cessation of all afflictions and all works; there is no longer any sense of affliction left in the mind of the Yogin; and he has neither any desire for work, nor any residua of former works left in his mind."—MITRA.

Sū.—31. In this condition, the 'Instrument of Cognition' (Mind), freed from all covering impurities, becomes infinite; on which there remains little (left) to be known.

Bhā.—Becoming freed from all concealing impurities in the shape of Impediments and Karmic Residua, the Mind attains *infiniteness*. It is only when the *Sattva-Attribute* of the Mind is suppressed by the *Tamas-Attribute* and thereby covered up, that at times it becomes urged to activity by the *Rajas-Attribute*, and being thus enlivened, it becomes capable of apprehending things. When, therefore, it has become cleared of all covering

impurities and rendered quite pure, then it becomes *infinite*; and when the Mind, as the instrument of knowledge, has become infinite, *there is little left to be known*; just like the firefly in *Ākāsha*. In regard to this, there is the following declaration: "The blind man pierced the gems, the fingerless one joined them together, the neckless one wore it, and the tongueless one praised it."

NOTES

Declaration, etc.—Says Vāchaspati Mishra: "It may be objected—Granted that the Cloud of Virtue is the cause of the cessation of Impediments and Karmic Residua together with their Reactions; but why should not the Yogin be born again even when this Communion is there?—The reply is given by the quotation; (the sense of the reply being that) if the effect be produced even on the removal of the cause, then the piercing of gems by the blind and the other events mentioned in the quotation would also be possible."

Vijñāna Bhikṣu however explains the quotation as a peculiar assertion of the Buddha who says that such an omniscience as is above described is as great an impossibility as the circumstances mentioned in the quotation.

Sū.—32. Thereupon follows the termination of the succession of the modifications of the Attributes whose purpose has been accomplished.

Bhā.—On the appearance of the Communion called 'Cloud of Virtue,' the successive modifications of the Attributes whose purpose has been accomplished come to an end. Because when the Attributes have accomplished their purpose by bringing about the (Spirit's) *experience* and *liberation*, and when the succession of their modifications has come to an end, they dare not tarry a moment longer.

NOTE

This aphorism meets the objection that, "though Karmic Residua and Impediments would end, still the Attributes, from their very mobile nature, would continue to undergo modifications and thus produce birth, experience, etc." The sense of the reply is that the nature of the Attributes is such that when once their purpose (the experience and liberation of the Spirit) has been fulfilled, they cease to operate, with regard to that particular Spirit.—Cf. the concluding *Sāṅkhya Kārikās*.

Question: "What is this succession (of Modifications)?"

Answer:

Sū.—33. 'Succession' is the counterpart of moments and is apprehended through the final stages of the modification.

Bhā.—'Succession' consists in the continuity of moments; it is apprehended through the final

stage of the modification. A new piece of cloth is not recognised, at its end (perishing) as old, unless the moments of its existence have been duly perceived in their due succession. Even in the case of eternal things, such 'succession' is duly perceived. In fact, Eternality is of two kinds—*Unchangeable Eternality* and *Eternality of modifications*; *unchangeable Eternality* belongs to the Spirit only; while the *Eternality of modifications* belongs to the Attributes; in fact, what 'eternality' means is that, even while they undergo modifications, their essential nature remains unaffected. And both kinds of eternal things—the Spirit as well as the Attributes—are such that their essential nature is never lost, and in this sense they are both eternal.—Among the 'properties' of the Attributes, such as the Mind and the rest, the *succession* is apprehended through the final stage of their modification. But in the case of eternal things,—such as the Attributes—the final stage is never perceived; and lastly, in the case of the *unchangeably Eternal* things, such as the liberated Spirits which abide in their own pristine nature, the existence of their nature is perceived in due succession; and in this case also the final stage is never perceived; in fact, the *succession* in this case is only assumed on the basis of the word 'exists,' which denotes the *act of existing* [and is applicable to the Spirit at all times, and is often spoken of in terms of *succession*, such as 'the Spirit exists now, it will be existing tomorrow also'].

Question: "Is there any end to the succession of the Cycle of Births which moves and has its being in the Attributes?"

Answer: This question cannot be considered as it stands. There are various kinds of questions—(1) one that can be answered straight off,—e.g., 'Will all that is born die?', the straight answer is 'Oh yes';—(2) but the question 'Will all that dies be born again?' can be answered only after analysing it (it cannot be answered straight off)—The wise man who has attained Right Discernment and whose longings have disappeared, will not be reborn; but other people will surely be reborn. Similarly when the question is put—"Is the human species superior or not?"—it can be answered only after analysis—'It is certainly superior to animals, but it is not superior to divine beings or to sages'.—(3) The question however that has been put to us is unanswerable—as to whether the Cycle of Births has an end or not?—As a matter of fact, there is certainly an end to the succession of the Cycle of births, for the wise man, not for others. So that if the answer were given with a simple 'yes' or 'no,' it would be wrong; the question has therefore to be analysed before being answered.

NOTES

"The word 'succession' is explained in this aphorism to mean the following of one moment after another. The object is to say that the lapse

of time is reckoned by the succession of one moment after another, though there is a break between them, one totality is divided into many parts only for facility of reckoning."—MITRA.

It has been declared above that Isolation follows at the end of the succession of the operation of the Attributes. This Isolation is now described:

Sū.—34. There is involution of the Attributes when there is no further purpose of the Spirit to be served by them;—and this is Isolation; or it may be defined as 'the abidance of the Sentient Spirit in its own nature'.

Bhā.—The 'involution' (absorption) of the Attributes, which consist of causes and effects, after they have accomplished the *experience* and *isolation* (of the Spirit), and are (hence) unable to serve any further purpose of the Spirit,—is what is meant by 'Isolation'.

Or, 'Isolation' may be regarded as the *abidance of the Sentient Spirit in its own nature,—i.e.,* entirely dissociated from Matter. It is this Spirit alone that is pure; and when this Spirit continues for ever to be abiding in that condition, this is what constitutes its *Isolation*.

THE END

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