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AN ENGLISH TRANSLATION
WITH SANSKRIT TEXT
OF
THE YOGASARA-SANGRAHA
OF
VIJNANA BHIKSHU

TRANSLATED
BY
GANGANATHA JHA, M.A., F.T.S.

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PART I.

All obeisance to Him who after having,—from his body of Illusion or Nescience (Mâyâ) made up of Goodness, Foulness and Darkness (Sattwa, Rajas and Tamas)—created the Great Principle (Mahat), the (all—embracing) thread named Buddhi (spiritual consciousness) constituting (the forms of) Brahmâ, Vishnu and Siva, brings about in the character of the Supreme Being, this cosmos by means of the same body, like the spider, and then binds together his emanations in the cosmos (as the spider does insects by means of its thread).

We offer reverence by word, mind and body to the tishis Patanjali (author of the Yoga Sutras) Vyâsa (author of the Bhashya on the Sutras) and the rest (other writers on Yoga), as also to the other masters (of the system)—all of whom are so many sirs as it were for the removal of the darkness of ignorance.

Having churned the Ocean of Yoga by means of firm rod in the shape of the Vârtika (the Yogavârtika) I have taken out this essence of nectar (the matter in this work)—which I am now
putting in (the form of) a book, as if it were in a jar.

The definition of Yoga applying to both kinds of it (the Samprajñāta and the Asamprajñāta) may be thus stated: 'Yoga consists in the suppression of the functions of the thinking principle (Mind) which lead to the absolute abideance of the Agent (Purusha) in his real nature. The partial suppression of mental functions consequent upon the waking state (which include the conditions of Agitation and Ignorance) does not lead to liberation of the form of absolute abideance in one's real nature; because such partial suppression does not finally uproot the seeds of rebirth in the form of the troubles of life and further because it does not put a final stop to the impressions (samsāra) produced by all the functions of the mind; consequently the aforesaid definition does not extend to this partial suppression. The word absolute in the definition serves to differentiate the meditative mental suppression from the suppression of functions consequent upon universal dissolution (i.e. this latter suppression is not absolute in as much the functions recur again at the following creation which is not the case with the suppression due to meditation). By "abideance in his real nature" meant the suppression of conditioned (hence transient) form,—or, (which is the same) the non-deprivation of real form. As says the Smriti: "Liberation consists in the abideance in one's real form after the abandonment of its contrary (the unreal conditioned form)." Conscious or Concrete Meditation (san
prajñāta samādhi) is a means of liberation in as much as it leads to the perception of the Reality or Essence, and thus puts an end to all troubles of life and the like (which are causes of re-birth &c.). And Unconscious or Abstract Meditation (asamprajñāta samādhi) is also a means of liberation in as much as it destroys the impressions (sanksāra) of all antecedent (mental) functions, and even goes so far as to neglect even Prārabdha (action of past lives whose fructification has already commenced); [i.e. this unconscious meditation is so very effective that it sets the soul of the agent free even though the fructification of his past Karma has not ended]. All this we have explained at length in the Yoga-vartikā [Pada I, Sutras 17 and 18]; and we shall briefly explain it in this work also later on. The word 'yoga' is also applicable in its secondary implication to the parts of yoga (the different actions that go to make up Yoga) and to the actions of devotion and knowledge, in as much as they are the means to the fulfilment of Yoga; and as such indirectly lead to liberation.

Which are the mental functions to be suppressed,—and what is meant by “suppression”? We reply: The five mental functions are: Right notion (Pramana) Mis-conception (viparyaya), Fancy (vikalpa), Sleep (nirdrā) and Memory (smriti). The suppression of desire and other mental functions follow from the suppression of these. The Right notions are: Perception, Inference and Right Testimony. The functioning of the thinking principle
directly through the senses is Perception. In order to include the notion of the existence of God we have to supplement the above definition by making it imply 'the class (Jati) of such perception,' [i.e. by explaining the definition as meaning that a Perception is that which belongs to the class of mental functions which operate through the senses. For, though the notion of God is not acquired directly through the senses, yet it belongs to the class of such functions]. By the "function of the thinking principle" is meant the foremost point of it, like the flame of a lamp. It is with this fact in view that we speak of the (concentration of the) mind on a single point. This foremost point of the thinking principle, meeting the external objects through the senses, assumes the form of such objects like melted copper poured into a crucible,—as says the Sánkhya-Sutra—"The function (of the thinking principle) is different both from a Part and Attribute, and moves forward (towards the object) in order to establish it for the sake of relation therewith (and thus become known)" [Sánkhya-Sutra V.—107]. Since the function moves towards the objects of sense in order to establish its connection therewith, therefore it cannot be said to be a part of the thinking principle, as the flame (cannot be said to be a part) of fire; nor can it like Desire, &c., be an attribute of the thinking Principle, because action can belong to a substance only (and not to an attribute,—and here of Function, we find an action,—that of proceeding to the objects of sense—hence this Function cannot be an attribute). The
effect of this means of Right notion (Perception) consists of the reflection of the above function in the Spirit (Purusha);—and this effect is called Right notion (Prama). This fact is otherwise explained as the conformity (sārupya) of the spectator (spirit) with the said function. The function (of the thinking principle) due to the knowledge of the relation of a certain characteristic to that which bears it, is Inference. That due to the knowledge of a word is Right Testimony. The result of all these functions is the knowledge or conviction of the Spirit (Purusha); because all the means of knowledge (karana) operate only for the sake of the Spirit*. Misconception is wrong conviction brought about by some defect (either in the object itself or in the organ perceiving it). As instances of Fancy we have such ideas as 'Head of Rahu,' the intelligence of Purusha.†

The difference of Fancy from Misconception lies in the fact that the former is not removable by a careful observation of the object, as the latter is. The function of Sleep consists of the experience of pleasure obtained in deep sleep giving rise to such ideas as "I have slept soundly" and the like. Memory is a function brought about only by a residuum or impression (Sanskāra—due to former experiences). Thus the various Functions have been described.

* Cf. Sānkhyakārika—पुरुषार्थ एवं हेतुरुप केनचित्त कार्यते करणम् ।
† These are said to be fanciful, because Rahu is nothing more than the head, and Purusha is nothing more than intelligence itself.
To explain "suppression." By "suppression" we don't mean either 'destruction' or 'general non-existence,' because our system does not admit of non-entity; and further because (if "suppression" meant non-existence) the fact of its capability of bringing about a residuum (to bear fruit in due course of time)—which we shall have occasion to speak of—would be inexplicable. What we mean by that "Function" and "Suppression" of the thinking principle are equally entities,—being as they are, only the functioning of otherwise (advance and cessation) of the principle towards its object,—just as the going forward and returning are due to the effort of the agent. And we have no grounds to assert that advance (pravritti) and cessation (nivritti) are mutual negations (and a such cessation is only the negation of advance, of a non-entity); and further because (if these two were only mutual negations) we could not have the three states (of the thinking principle): that of advance, cessation and neutrality. Therefore as both advance and cessation are equally entities residuum is also produced by cessation—as by advance (of the functions of the thinking principle). For if we denied the function of the residuum we could have no grounds for asserting that Meditation gains in strength with the advance of time.

We have defined the general aspects of Meditation. Now to enter into particulars. Meditation is of two kinds. Conscio or Concrete (samprajñāta) and Unconscious or Abstract (asamprajñāta).
Of these two, Concrete Meditation is that in which the object of meditation is properly perceived;—that is to say, it is the suppression of all functions (of the thinking principle) save the one related to the object of meditation. Hence the principal character of Concrete Meditation consists in its being the suppression (of the functions of the thinking principle), preceded by the direct perception of the object of meditation. The latter qualification is added in order to differentiate it from the suppression (of functions) consequent upon universal dissolution, and also from that accompanying the three different forms of concentration: Steadfastness (*Dhāranā*) Contemplation (*Dhyāna*) and Meditation (*Samādhi*). The suppression attendant upon these last three does not bring about the direct perception of the object of meditation, the Supreme Spirit, because such perception is stopped by stronger inclinations towards other objects, as also by Vice (*Adharma*) which yields only to the force of Virtue (*Dharma*) produced by Meditation (*yoga*). Concrete Meditation, on the contrary,—which is only the suppression of all the functions save the one related to the object of meditation,—is such that the impediment caused by the presence of other objects being removed, all inclination towards such objects is suppressed, and a peculiar Virtue (*Dharma*) is produced, which makes Concrete Meditation the cause of direct perception of its object. The thinking principle is, from its very nature, capable of comprehending
all objects, and as such is all-pervading. It however not always able to do so because of
the veil of Darkness (Tamas) (spread) over it.
Therefore when meditation in the form of sup-
pression destroys the augmentors of this Dark-
ness (Tamas),—in the form of the presence of
other objects and the inclination (of the agent)
towards them, and (the various forms of) Vi
dra (Adharma)—, the object of meditation pres-
sents itself to the perception of the thinking
principle:—such is the approved conclusion of
the Yoga Philosophy. The four kinds of Concrete
Meditation will be described later on (Sanskri
text P. 8).

To define Abstract Meditation (asamprajñātā).
Abstract meditation, literally meaning that in which all conscious-
ness disappears,—consists in the
suppression of all the functions (of the thinking
principle). At this time there is no other trace of
the thinking principle save the residuum left behind
by its functions; otherwise the Vyutthāna (waking
—consisting of the states of mind, agitation and
ignorance) would become inexplicable. For, this
Vyutthāna has been defined as that which suppres-
ses all the functions after having destroyed the
residuum of true knowledge;—the latter qualifi-
cation being added in order to differentiate the
suppression consequent upon universal dissolution.

Now we describe the result of Meditation, becau
it is the most important of all. The
result common to both kinds of
Meditation (the Concrete and th
Abstract) is the visible effect of Concrete meditation,—viz: the cessation of the experience of pain due to the various functions (of the mind), brought about by the suppression of the (mental) faculties. The imperceptible effect of Concrete Meditation is the direct perception of the object of contemplation (Supreme Spirit) through the aforesaid suppression;—as is laid down in the Sutra: “To one of suppressed faculties belong a concentration and consubstantiation in (matters relating to) the perceiver, the means of perception and the object perceived, as in a transparent gem” [Yogasutra 1–41]. This (perception of the Supreme Spirit) brings about the cessation of pain due to ignorance, and thus leads to liberation; and if there is some desire (for worldly pleasures) still left behind, the conduct of the agent runs unimpeded, on account of the elements, the sense-organs and Nature having been overpowered (by him.) The imperceptible result of Unconscious or Abstract Meditation on the other hand, is the quick spontaneous liberation (no sooner desired than obtained) consequent upon the destruction of the residua of actions whose fructification has commenced, as also of all residua (Sanskāra) in common with that of real knowledge or wisdom. To explain: Real Knowledge or wisdom (Tattva-jnāna) cannot supersede either its own residuum or impression (Sanskāra) or the residua of action whose fructification has commenced; because there is no variety between real knowledge and these latter; and further because the Sruti,—“The delay occurring
so long as there has been no liberation; and when this occurs final beatitude (is attained)" [Chhandogya Upanishad—VI—xiv—2]—bears testimony to a certain amount of delay (in the process of beatitude through Knowledge) due to the residua of actions whose fructification has commenced (and not yet ended); and because the destruction of such residua by Knowledge is contrary to all Sruti and Smriti passages treating of Jivamukta (living Adept); and lastly because such destructibility of residua is precluded by the Vedânta Sutras. There is no such preclusion however in the case of the destruction of the fructifying residua by means of meditation; hence "when a Yogi has attained to the (last) perfect (stage of) meditation—the fire whereof has burnt off all the residua of his actions—he, without delay attains to liberation in that very life." The absence of delay mentioned in this passage bears testimony to the capability of Yoga to destroy the fructifying residua (Prârabdha). Therefore, an agent, who desires to supersede the Prârabdha and thus attain quick liberation, stands in need of Unconscious or Abstract Meditation (Asamprajnata Samâdhi) even after the acquirement of real Knowledge or wisdom. In the Vârtihâsikâ we have gone into the details of this theory. The above theory does not in any way vitiate or contradict the theory that even in the absence of Unconscious Meditation, the fructification of the residua of actions having ended, liberation is attained by those who have acquired true wisdom. The truth of this theory is borne out by the passage "Tasya tavadeva &c.," (from the Chhandogya Upanishad, just quoted)
And when ignorance has been removed, there being no seed (of rebirth), the (cycle of) rebirth is necessarily stopped. The word 'Vimoksha' in the Sruti means that the agent becomes free from the shackles of he fructifying residua.

The following may be urged (by the objector):

Objection quoting a passage from the Smriti declaring the destructibility of all residua by knowledge.

In the Smriti we meet with passages like this,—"The fire of meditation quickly destroys all foulness due to vice; and then suddenly follows knowledge or wisdom which directly leads to the acquirement of Nirvana,"—which distinctly state the capability of meditation to destroy the residua of actions; and we may make all these refer to Concrete Meditation (and not to Unconscious Meditation, as you would have it)." (We reply): Not so: The passage just quoted implies the destruction, by means of Concrete Meditation, only of the vices standing in the way of Knowledge or wisdom, and not of all actions (good or bad). For (if the latter were the case) then we could not reconcile the above passage with the destruction of all the actions by wisdom mentioned in the Bhagavadgita:—"The fire of wisdom, O Arjuna! burns out all actions" [Bhagavadgita—]. Because all actions having been destroyed by Conscious Meditation which leads to (and thus precedes) the acquirement of wisdom, (there is no trace of action left which could be "burnt" by "the fire of wisdom"). The capability of Medita-
tion to destroy all actions mentioned in a passage above quoted—"the agent having all his actions burnt by the fire of meditation"—is therefore with reference to Unconscious Meditation. Thus we cannot reconcile these two passages as referring to Conscious Meditation. Therefore the meaning of the passage—"having his actions burnt &c.,"—is that fructifying residua of actions is destructible only by Unconscious Meditation, and not by either Conscious Meditation or its effect, real Knowledge or wisdom. All that is meant by the "destruction" of actions either by meditation or wisdom, is that they are rendered incapable of producing their effects on account of the removal of their auxiliaries;—this also is what is meant by "burning" (of actions). To explain: When the trouble or impediments (of life) in the form of ignorance and the rest are destroyed by wisdom or knowledge, actions are rendered incapable of bearing any result by the very fact of the removal of their auxiliaries, in the shape of such trouble &c. Because the Sutra—"The roots existing, the developments follow &c.," [Yoga-Sutra—II—13]—distinctly lays down the theory that the developments (effects) of actions begin only when their root—trouble—exists. Vyāsa also explains the Sutra to the same effect. Therefore (we conclude) that the passages mentioning the destruction of actions by Knowledge are only explanatory of the Nyāya doctrine (and not of the established doctrine of Yoga). In the same manner Unconscious Meditation also only serves to remove the auxiliary to actions in the form of the desires produced by
esidua which lead to the experience (of pleasure or pain). Because the fact of the supersession of the residua of the waking state (including the Conditions of Agitation and Ignorance) by those of suppression is borne out by the Sutra and the Bhāṣṭya as well as by our ordinary experience. Therefore when Unconscious Meditation has destroyed all desires produced by residua, even the fructifying residua are no longer able to bring about their effects in their entirety; because both the Sutra and the Bhāṣṭya have decided that Vāsana desires produced by residua) is a necessary auxiliary to action. Consequently the residua, whose fructification has commenced but not yet ended, falls down of itself, on the destruction of its substrate, the thinking principle or Mind. Because the purpose of the soul being the necessary cause of the subsistence of this Mind, it naturally falls off when (on liberation) there is no purpose of the soul. Thus we have, by the way, proved by reasons also that Unconscious or Abstract Meditation destroys the fructifying residua of actions.

Thus the results of the two kinds of Meditation have been described. Now we describe the sub-divisions of Conscious or Concrete Meditation. Conscious of four kinds—(1) Argumentative (Sāvitaraka), (2) Deliberative (Sāvichāra), (3) Joyous (Śānanda) and (4) Egoistic (Śāsmița). These four names are conventionally given to the different forms of perception. Hence the Suppression of mental faculties, when accompanied by Effective
perceptions, are called Savitarka &c. Argumentati and the rest are the names of four successive Stages. And because these four are in the form of t
steps of a stair-case, therefore the same kind of succession is said to refer to the suppression accompanied by these. For in suppression by itself there can be no order. The order in which Savitarka and the rest are mentioned above is the general one (autsargika), because it is scarcely possible for the thinking principle to enter once into the extremely subtle,—as we find in the Smritis also: "In the beginning of Meditation one ought to contemplate the embodied God, then after this, the Bodiless: because when the Mind has been well—cognisant with the gross, the alone is it to be gradually led into the subtle. And even though the Mind is engrossed in (extremely attached to) gross objects, yet it is possible to fix it on the forth-coming successive stages (which treat mainly of Subtle Existence). Therefore the proper (lit. kingly) road (to perfected Meditation) is the passing to the successive later stages through the perception of gross objects, which latter the Agent has met with various discrepancies. But one who has already attained a higher stage, through the special favour of God ought not to revert to the practices of the preceding lower stage when there is no desire for the (attainment of the) occult powers specially adapted to the First Stage; because in this case the fruits of the second higher stage will have accrued to the Agent. As is declared by the Commentator (Bhashya on the Yoga Sutras): "O
who has through divine favour, reached the higher stage is not to revert to the lower, because the ends of the latter will also have been served by the former” [Yoga-Bhashya of Vyāsa]. All these Four Stages (of Meditation) are to be practised with reference to one and the same object, or else the Agent will land himself in the fault of relinquishing his previous practices, as well as in that of fickleness of Mind. As for Example:

P. 10. The object (of Meditation) (ālambana) is that with reference to which the Agent at first ponders or contemplates,—be it either the Body of the Virât, or the four-armed body (of Vishnu &c.), or ordinary objects, such as an earthen jar, consisting either severally or collectively in the twenty-six tattvas (principles). Argument (vītarka) consists in the first perception by means of Steadiness, Contemplation and Meditation with reference to gross forms of all the unheard of excellences and defects, and other particulars of the object in its grossness—particulars either adjacent or removed, and existing in the past future or present. The word “gross” here implies the elements as well as the sense—organs. This kind of perception is different in character from that of four-armed Vishnu by Dhruva and others brought about by means of penance &c. In the case of the latter, the Supreme Lord, being satisfied with the penance and Contemplation (of men like Dhruva), created a body for Himself and thereby presented Himself to their view and talked to them. Yogiś, on the other hand, by the force of their Meditation directly
perceive the real body of the Lord as he lies either in Baikuntha or the Sveta-dvipa (different Celestial regions)—though they themselves are at distance from Him. In this latter case no conversation &c., is possible; though in this (latter) case the peculiarity is that the Yogis can see through the different particulars, excellences and defects, existence in the past, present or future—with regard to the four-armed body (of the Lord). Thus has Argumentation (Vitarka) been described.

Next is described Deliberation (vichâra): Deliberation is that stage in which, with regard to the same object, the gross perception being renounced after gross perception (described above), the agent has the perception of the various subtle existences ending with Nature (Prakrti), through all the particulars mentioned above, by means of the three-fold process of Steadfastness (Dhâranâ) &c., with reference to the said subtle existences. Here the word “Subtle” (Sukshma) indicates ‘cause (in general), and as such implies (all the series of causes): the primary Element (Tanmâtras), Self-consciousness (Ahaṅkâra), the Great Principle (Mahat-tattva) and Nature (Prakriti). Objection: ‘How can the subtle perception of a gross body be reliable?’ Reply: Not so (your objection is not valid): Because all gross bodies, in the form of the earthen jar and the like being the effects of the twenty-six principles (headed by Nature) are connate or co-substantial with them on the ground of non-difference of the effect from its cause. And further, because gross bodies, a
effects, are transitory or impermanent and the only reality that they have, is in the form their causes;—as declares the Sruti: “Ghata and the like are mere developments for the sake of the name and the beginning of language, the only reality is the clay (as the cause)” [Chhandogya-Upanishad VI].

Objection: ‘Even then how can there be any pondering (Bhāvanā) of the imperceptible subtle form?’ Reply: No (you are not right): Because pondering in general (of ordinary objects) being possible simply through means ordinarily heard of and discussed, the pondering of particulars unheard of and unthought of could be comprehended by the force of Meditation. This rule may be accepted as universal. Thus has Deliberation (vichāra) been described.

Now we describe Joy (Ānanda): when with regard to the same object, after the perception of the subtle form, that (subtle) process of vision is abandoned, then there arises (as before) a peculiar perception in the form of pleasure—by means of Steadfastness, Contemplation and Meditation with reference to the soul’s purpose in the form of pleasure, preceded by the (first) twenty-four principles (Tattvas);—and this (perception) is called Joy (ānanda); because we accept the theory of the non-difference or identity of perception and the object of perception. Though, Nature (Prakriti) being constituted equally) of the three attributes (Sattva, Rajas and Tamas), pain and stupefaction should, like pleasure, be present everywhere in it,—yet since it is to attachment to pleasure alone that metempsychosis
(birth and rebirth) and the want of perception of the Spirit are due, therefore it is pleasure alone (of the three) which is to be specially perceived in all its particulars, by means of Meditation (Yoga). So that when the agent finds out for himself the discrepancies in pleasure (as such), he will find it to be pain (in reality), and as such he will have done with all his attachment to it,—with this end in view alone is Meditation restricted to pleasure strictly. In the Moksha-dharma, however, stress being laid on the doctrine of the identity of the property and the object bearing it, Joy too, like other qualities, is said to be included in the twenty-four principles; and thus Conscious Meditation is made only threefold: "To the devotee,—in the beginning, having recourse to the first form (Conscious) of Meditation—accrue (successively) Argumentation (Vitarkha), Deliberation (Vichára) and Right Discernment (Viveka)." 'Right Discernment' here mentioned is the same as Egotism (asmitá) that we are going to describe hereafter.

Now is defined Egotism (asmitá). Having, in the above manner duly passed through (4) The Egotistic.

the above—mentioned stages, and having found the Gross, Subtle and Joyous perceptions all full of discrepancies, and being in the end disgusted with them, the agent finally has in the same object, the perception of Self—entirely apart from his former experiences—(obtained) through the character of the Self as unchangeable, all—pervading and being of the form of pure intelligence;—and this (perception) i
called *Egotism* (*asmitā*); because the perception is in the form: 'I am other than my body &c.' Since there is nothing left to be known after the knowledge of Self, therefore Egotism is called the last stage. The extreme state of this perception is called *Dharma-Megha-Samādhi* (*the Cloud of Virtue*) [cf. *Yoga—Sutra IV.—28*];—at the appearance of which there arises (on the part of the agent) a feeling of 'enough' with regard to the (above mentioned) knowledge (of Self) also and then follows the extreme point of dispassion which finally leads to Unconscious Meditation. Of *Egotism*, there are two objects, *viz.* (1) the human Self as discerned from the twenty-four principles, and (2)

P. 13.

The Supreme Self as discerned from the human Self, as well as from the twenty-four principles. With regard to these two objects also the general order of succession of the various stages is equally applicable. The following passage from the *Smriti* bears testimony to the two-fold object of Egotism: "The principle, apart from the twenty-four principles, known as the twenty-fifth (the human Self)—when reduced by means of eight discernment to Absolute unity, perceives the twenty-sixth (the Supreme Self)." And further we have the fact that the Supreme Self is far more subtle in His nature than the human Self. The nature of the human Self is perceived in Egotism (*Asmita*); because the perception of Self consists only in the cognition (in the perception) of the character of Self as indivisible (Absolute), changeable and the like. The perception of the Supreme Self, however, is not possible in the stage
of Egotism. The Meditation of Self in general (i.e. chiefly of the human Self) is, here and there, in the Yoga Sutra and the Yoga Bhāshya, mentioned by the name Sattwa-purushānyatā-Khyāti (the perception of the Self as different from the other principles—which are all constituted by the three Attributes Sattwa, Rajas and Tamas). The Meditation of the Supreme Spirit on the other hand is mentioned in the Sutra. "Or by devotion to God" [Yoga-Sutra I. 23]—and the Bhāshya thereon. As also in the Matsya and the Kurma Puranas:—

"A devotee is of three kinds: (1) the Bhautika (2) the Sānkhya and (3) the Antyasrami (one belonging to the last state of human existence: that of renunciation). In the first there is the first pondering (i.e. the pondering or contemplation of the Elements); in the Sānkhya (the second) there is contemplation of the Imperishable (Self-human); and in the last is said to exist the final contemplation of the Supreme Lord."

The word "Elements" in the above passage implies all irrational objects. The "Antyasrami" is the Paramahansa (an ascetic of the highest order). "First pondering" or the pondering of the Elements. In "Sānkhya" or the Secondary Yoga (one of the inferior order) there is "Contemplation of the Imperishable"—i.e. the Contemplation of the unchangeable Intelligence in ordinary character (i.e. as human Self). "In the third"—in the Case of the ascetic of the highest order—there is the Final—which is to be performed in the end—Contemplation of the Supreme Lord—i.e. Contemplat
touching the Supreme Spirit. Consequently of all kinds of Conscious Meditation this last, the Meditation of the Supreme God-head is the highest. As is declared in the Kurmapurána: "That is called High Meditation—touching the Supreme God-head—in which you perceive Me alone, the Self, pure and ever blissful. All other forms of Meditation mentioned in the large treatises on the matter are not equal even to the sixteenth part of this Spiritual Meditation. That Meditation,—in which the liberated Souls directly perceive the Universal Lord—is said to be the highest of all."

Objection: 'How is Egotism possible in connection with non-sentient objects, such as a jar and the like'? Reply: No (your objection does not hold): because as the cause (of the universe), the human as well as the Supreme Self pervade though every object. [And as such Egotism is quite possible with regard to the Self pervading the jar].

The four divisions of Conscious Meditation have thus been described. Of these the four stages—Argumentation, (Deliberation, Joyousness and Egotism)—consist (respectively) of the perception of the gross objects, (subtle objects, pleasure & human Self). To these four collectively is given the name Samapatti (condition or stage). The qualifications, Argumentative and Deliberative, accompanying the stages Argumentative and Deliberative, are each of two kinds.
Argumentation is of two kinds: Argumentative and Non-argumentative; and Deliberation also is of two kinds: Deliberative and Non-deliberative.

To explain this: When the perception of the elements and the sense—organs—above mentioned as argumentation (Vitarka)—is accompanied by Vikalpa (explained below) with regard to the word, the object and the meaning (of the word) [i.e. with regard to the relations of words and their meanings,] then it is called the Argumentative Condition (Savikalpa-Samāpatti); and when there is no such process of denotation perceptible it is called the Non-argumentative Condition (Nirvitarka-Samāpatti). Question: "What do you mean by the Vikalpa* of the word, object and idea of words?" Reply: There are three portions in the comprehension of a word (e.g. Hari): (1) Hari, the word; (2) Hari, the meaning; and (3) Hari, the idea (in the mind);—and when the Agent fancies an identity among these three, we have an instance of the Vikalpa (or fancy) of the word, object and the idea, which constitutes the first Vikalpa mentioned above. The gross perception accompanied by this is called the Argumentative or Fancy (Savitarka or Vikalpa); And the gross perception devoid of this Vikalpa (Fancy) is called Non-argumentative (Nirvitarka) or Nirvikalpa (not admitting of any idea of the relation of word and meaning). The doctrine of the Modern Logicians that Nirvikalpa perception is the perception of

* Note:—For a definition of Vikalpa the reader is referred to Yoga-Sutra I.—9.
Supreme Spirit devoid of qualifications (or conditions)—is without any grounds. Here* Vikalpa of word (its object and the idea) is to be taken as implying Vikalpa in general, because the reasons above stated apply to all. Hence the Argumentative Condition is called Apara-pratyaksha (Non-high or Inferior perception),—because it is tinged with Ignorance in the shape of Vikalpa (Fancy). The Non-Argumentative Condition on the other hand is called Para-pratyaksha (High or Superior perception), because it is devoid of all Superfluous imposition (i.e. Conditions). Thus the two-foldness of Argumentation has been described.

The two-foldness of Deliberation is next described:

The perception of subtle existences from Nature (Prakriti) down to the primary Elements, has been called Deliberation (vichāra). And when this perception is accompanied by the experience of the emanations of each of them (subtle existences)—in the form of Time, Space and the like—then it is called Deliberative Condition (Svichāra-Samapatti); and when without such experience, it is Non-Deliberative Condition (Nirvichāra Samapatti). Thus have the different forms of Conscious Meditation been described. All these are called Meditation with support (Sālambana Yoga) or Seeded Meditation (Sabija Yoga),—respectively for the reasons that they are related to a support in the form of the object contemplated,
and that they produce residua, the seed of the (future mental) functions.

Of the Conscious Yogi, there are four stages:

*Viz.:* (1) The Prathamakalpika, (2) The Madhubhumika, (3) The Prajna-jyoti and (4) The Atikrantabhavevaniya. The first is one who has the Argumentative Condition, because in that stage he has not given up all vikalpa (see above) with reference to words, their objects and the ideas (conveyed by them). The second (Madhubhumika) is one who has the Non-Argumentative Condition,—and the name of whom is Ritambharaprajna (one whose Knowledge is truth-supporting); because in the case of this Knowledge there is no touch of any imposition of unreality. This stage is also called Madhumati (Honeyed), because, connected with Knowledge it gives satisfaction, just as honey does. Then through the Non-deliberative Condition follows, in due succession, the third (Prajnajyoti) which has subdued all subtle existence up to Nature (Prakriti). It is in this stage that the Joyous Meditation (Sānanda) enters. Then follows the fourth (Atikrantabhavaniya) which continues till the completion of the Egotistic Meditation (Sāsmīta). This stage ends with the Meditation named Cloud of Virtue (Dharmamegha). This Cloud of Virtue is thus described: All desire for the attainment of occult power having been renounced, there immediately follows the discernment of the Spirit from the Attributes. And thus with all purpose (of the Spirit) having disappeared owing to the suppression of Ignorance with all its
companying residua,—in that discernment too which consists in pain, there arises dispassion consisting in a sense of 'enough'; and then follows Unconscious Meditation. And since thus the process described above showers (mehati) high Virtue (Dharma) producing such faculties as omniscience and the like,—therefore this process of Meditation is called the 'Showerer' or 'Cloud' (Megha) 'of Virtue' (Dharma). In this state the Yogi is called a Jivanmukta (a living adept).

Question: 'Then living adeptship and liberation would not be possible without omniscience and the rest? Answer: Certainly, they could not be; because so says the Bhāshya. After having described all the occult powers of Meditation upto Omniscience, the Bhāshya says: 'To the Supreme Lord (Iswara) or to the non-divine personage (a Yogi who is equipped with wisdom arising from Steadiness &c., as described in the Bhāshya on Sutra III.—53) or to him who has attained wisdom due to right discernment, or lastly to any Agent who has the seed of all the troubles of life destroyed,—there is no necessity of anything (in the shape of Powers) for the attainment of wisdom. And the purity of Sattwa (the principal ingredient of Buddhi, the thinking faculty) bestrides the occult powers due to meditation as well as Wisdom. In fact Wisdom dispels non-perception (Ignorance); and on the suppression of Ignorance the consequent troubles also cease; and without troubles there is no fruition of (residua of) actions. In this stage the Attributes, having all their duties done, do not again rise to the vision of the Spirit;—and in this
fact lies the isolation (Kaivalya) of the Spirit from Nature” [Yoga Bhashya—III.—55]. In the above passage, by the expression ‘the wisdom due to right discernment’ is meant ‘the perfection of right discernment.’ Omniscience is mentioned in the preceding Sutra (III.—54). ‘Purity of Sattwa’ is the ‘dispassion with regard to the enjoyment (objects).’ Thus we see that the above passage gives assent to the Sankhya doctrine—viz: Though the Meditation called Cloud of Virtue ranging up to Omniscience has not been brought about,—yet the two kinds of liberation are brought about simply by means of the destruction of the seeds of metempsychosis, in the shape of pride, passion, envy and the like. In the case of Unconscious or Abstract Meditation, on the other hand, all desires produced by residua (Vāsanā) having been destroyed, there quickly follows liberation through the utter disregard (or suppression) of fructifying residua (prārabdha)—and this liberation is quite spontaneous, and does not abide by any hard and fast rule—(as has been already observed above). Thus has Conscious Meditation been described in detail.

We next treat in detail of Unconscious or Abstract Meditation. This is of two kinds: (1) The Upāyapratyaya and the Bhavapratyaya. Upayapratyaya is that in which the Abstract Meditation is brought about in this very region by the means prescribed in the Sastras:—the word ‘pratyaya’ here signifying ‘Cause.'
Such means are: (1) Faith (Sraddhā), (2) Energy (Virya), (3) Memory (Smriti), (4) Meditation (Samādhi) and (5) Discernment or Sagacity (Prajñā) as declared in the Sutra [I—20]. Here ‘Sraddhā’ = Faith in the powers of Yoga; Virya = the Concentration of the thinking principle; Smriti = (Remembering and thus) Contemplating; Samādhi = the final part of Yoga; ‘Prajñā’ = perception brought about by Conscious Meditation. These five become the means to abstract Meditation through extreme dispassion (to be described later on). When the above five are employed with great impetuosity and intensity, then consecutively follow Abstract Meditation and its effect, Liberation. Even when there is a certain amount of sluggishness (on the part of the Agent) in the employment of the above means, the two results (Abstract Meditation and Liberation) are almost consecutively brought about by devotion to the Supreme Lord [Yoga Sutra I—23]; because such devotion draws help from the Godhead.

Now, what is God, and what is meant by ‘devotion’ to Him? God is that particular soul ever (in three times) untouched by the five troubles, Ignorance and the rest and by virtue, vice and their various developments, as well as by residua in general. This Being has been very well treated of in the Vedanta Sutras, beginning with—“Now follows the consideration of Brahma” (Vedanta Sutra, I.—1.) Consequently we touch upon the matter only briefly. His powers are equalled or excelled by none. He is the Lord or Spiritual
Chief and Father of all the Gods, Brahmā, Vishn, and Rudra; and is the imparer of Spiritual Vision (Jnana-chakshu) (to the Gods) through the Vedas and His character as the inner Guide. His name is the Praṇava (Om). And devotion consists in the contemplation of Him, preceded by (that of) Praṇava and ending in direct perception of Him. This Steadfastness with regard to God is the chief factor in Abstract Meditation, as well as in Liberation; because such steadiness leads to greater nearness to the final goal. Steadiness with regard to the human Self, on the other hand, is the secondary factor. Further the devotion to God puts an end to all impediments of the form of illness and the like (mentioned in Yoga Sutra I.—30.) Thus too that (devotion) alone is the chief factor; as is declared in the Smritis: “For one desiring Liberation the most comfortable path is clinging to or resting on Vishnu—which (prescribes) contemplation by the Mind (of the God-head.) Otherwise the Agent is sure to be deceived.” Thus has Upāya-pratyaya (the first kind of Abstract Meditation) been described.

Bhavapratyaya (The second kind of Abstract Meditation) is next described. The spontaneous Abstract Meditation, —produced by (caused) dispassion and wisdom due to the ante-natal employment of the prescribed means (to Meditation)—and belonging to Beings disembodied (Videha) and resolved into Nature (Prakritilaya) as well as to certain particular deities—is called Bhavapratyaya (one whose means is Bhava or
birth); because its cause is birth alone (i.e. the birth at the proper time of the fruifiction of the practices of the previous birth). As examples of this we have the Meditative sleep of Hiranyagarbha and the like. Of these the Disembodied Beings (Videhas)—such as Hiranyagarbha &c. are capable of all their functions only through their Astral bodies and do not stand in need of the Physical body. Those,—who adoring (or contemplating) Nature, or God interblended with it, pierce through the Universal Egg (or Shell) and pass over the (seven) coverings (Avarana) to passage up to the Great Principle (Mahattattwa) and thence arrive at the covering (Avarana) of Nature (Prakriti) and attain to the position of the Godhead,—are said to be Resolved into Nature (Prakritilaya). This (Bhavapratyaya is not possible in the case of Conscious Meditation; because Steadfastness, Contemplation and Meditation being closely allied to Conscious Meditation, when the latter have been completed, Conscious Meditation necessarily follows in that very birth. It is for this reason that Conscious Meditation has not been divided into Upāyapratyaya and Bhavapratyaya, either in the Sutra or in the Bhashya. Both these kinds of Abstract Meditation are without any object of Contemplation; and hence Abstract Meditation is also called Supportless Meditation (Nirñalambana-Yoga). And when this Yoga is practised, all residua are com-
pletely destroyed and hence the *Yoga* is also called *Unseeded*, (*Nirbija*). Though Abstract Meditation is of the form of suppression, yet its practice daily brings to light the developments of the various classes of residua. And the Meditation develops itself in due time,—in a day, fortnight or a month,—through these successively rising residua. As this residuum develops, so does it weaken all residua of the faculties up to real Knowledge. Thus, in the final stage of Abstract Meditation, all residua are completely destroyed; and then even fructifying residua (*Prārabdha*) are rendered incapable of producing their results; because they are deprived of the help of their auxiliaries—enjoyment and impression (*Sanskāra*) (which have been destroyed). Because as is declared by such *Srūtis* as: “To him accrue Knowledge and Action as well as the previous wisdom (wisdom attained in the previous brith)” (*Brihadaranyaka* *Panishad* IV—iv—2). Knowledge and Action are auxiliaries to the antenatal residua of Experience (*Bhoga*), called (in the above passage) *Puroaprajanā*, at the time of the fruisfication of (effects of) brith &c. Thus then the Mind (*Chitta*), having all its functions duly performed completely melts away into its Cause, together with the fructifying action (*Prārabdha*) as well as the residua of suppression (*Nirodha-Sanskāra*). This absolute sleep of the Mind constitutes the Isolation (*Kaivalya*) of the Spirit, the absolute separation from all perceptible existence constituted by pain. Because the second connection of the Spirit with perceptible existence, is due to the Mind.
alone. As says the Smriti: "The rise (development) of the Mind is its destruction and its destruction is its real rise." In the case of Liberation through real Knowledge, however, after the exhaustion of the fructifying residua the residua of real Knowledge is destroyed together with the Mind—this is all the difference (between this and the Liberation through Abstract Meditation). What is to be borne in Mind here is that both Knowledge and Meditation as Causes of Liberation having different processes of action, are in our system, independent of one another. The Bhagavadgītā too declares: "The position attained by the Sankhya is also got at by Yoga; and he alone sees (rightly) who sees the same (thing) in both" [Bhagavadgītā V—5]. Here Sankhya = perception of right discernment (of Spirit from Nature); and Yoga = suppression of the Mind. Thus in the case of Liberation through real Knowledge alone, all that is needed of Conscious Meditation is the process ending with direct perception of the Self which sets aside all self-Consciousness (Abhimāna); and no series of Conscious Meditation is needed for the destruction of the desires produced by residua of other functions; because on the completion of fructifying residua all other residual desires (Vāsanā)—like the Vāsanā of Knowledge—are destroyed together with Mind.

Thus ends Section I of the Yogasārasaṅgraha of Vijñāna Bhikshu—in which are described the form and aim of Yoga.
SECTION II.

(The means of Meditation.)

The form of Meditation has been described. Now we investigate the means thereof. Candidates for Meditation are divided into three classes: the low, the medium, and the high—viz.:

(1) Āruṇukṣhu (one attempting to climb or rise to the steps of Meditation), (2) Yūnjāna (one who is engaged in the practice), (3) Yogārudha (one who has already risen to high Meditation). The Sutra and the Bhashya have laid down the three means for these three classes of Agents. The means for the first and the second will be explained later on, for such is the order of the aphorisms; and those of the highest class are described here (in accordance with the order of the aphorisms). The Yogārudha is one who, having already gone through the external preliminary means (stages) in his previous lives, at once rises to the stage of Meditation without waiting (again) for the fulfilment of the iniative conditions—e.g. Jada-bharata and the like. For the accomplishment of the Meditation of such men the principal means are Practice or Exercise and Dispassion (Abhyāsa and Vairāgya),—and not the Yogic discipline or the external aspects of Yoga which will be explained later on (as means to Y). for the Agents of the first and the second class—as says the aphorism—"The suppression of the (functions of the Mind) is by Exercise and Dispassion" [Yoga-Sutra I.—12]; and the comment (Vyāsa) after having explained Exercise and Dis
sion, with all their accessoaries, has thus declared: "The Meditation for one of controlled Mind has been described. Now we begin an exposition for the sake of the accomplishment of the Meditation of those whose Mind is in the waking (worldly) state (has not yet been brought under proper control)"—in his introduction to the aphorisms laying down Yoga—discipline and the like means. Because we read in the Garudapurāṇa: "For the Arurukshu ascetics (one desirous to get to Yoga) [or of the Arurukshu and the Yati] have been laid down Action and Knowledge; and for those who have climbed the Yogic tree, Knowledge and Renunciation";—and further because we find the Yogis (ārūdhayogas) like Jadabharata &c., following the same course of action. By 'Renunciation' here is meant the 'renunciation of all actions that are impediments to the accomplishment of Yoga'; for 'Yoga' is the subject of the discourse. says the Mokshadharmā: "By action is a being bound and by Knowledge released; consequently foresighted ascetics avoid all action." And also the Anugītā: "One who has passed over all disciplinary action, and has his basis on Brahma alone, he moves about in the world a Brahma himself,—and is called a Brahmachāri. Brahma is his fuel, Brahma his fire, and his seat also the Brahma, Brahma his water and his preceptor Brahma and he himself fixed on Brahma". And the Garuda-purāṇa thus: "Hard and fast rules as to seat and posture are no aids to Yoga; On the other hand such rules so extensively described only tend to delay the process: (For) Sisupāla attained the
occult powers (only) through the force of Memory and Exercise.” What is said to be desirable here is the renunciation of all external actions as impediments to Meditation,—and not of internal actions (for of these is Yoga constituted). And internal sacrifice is also laid down by Manu and others, for the Yogis without any desires: “These great sacrifices the adepts of Yoga devoid of all desires offer always to the sense-organs” [ ]

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and further these internal sacrifices are not impediments to the Yogi, in as much as they are free from any desire (on the part of the Yogi) for the (good) effects arising therefrom, and donot tend to confuse the necessary (bodily) actions such as ablutions, food and the like.

The Yogarudha—as the highest class aspirant to Yoga—is thus defined in the Bhagavadgītā [VI-4]: “One is said to be a Yogārudha when he does not become attached either to any action or to any objects of sense, and when he has given up all desire (properly, expectation of advantage from an act).” Thus we find that a Yogārudha is the (same as) Paramahansa; hence the practice of Yoga is the royal road (to Paramahansship, and thus to Liberation). Because the Sruti thus declares: “The ascetics (sanyāsis) take to asceticism with the view to attain the aforesaid region (state)” (Brihadāraṇyakopanishad IV—iv); and “They live on alms (gain unasked), after having suppressed all desire either for children, or for wealth, or for (good name) in this world” [Brihadāranyakopanishad III].
nd IV—iv]; and again—"Therefore one is to receive Self (his own individual) in the Self the Universal) after having learnt this (foregoing) truth and having become calm, self-controlled, etired (from the world), forbearing and intent with his mind fixed upon his one goal)" [Brihad-\-ranyaka—IV—iv].

By "Exercise" (or Practice) (Abhyāsa) is meant the 'endeavour to fix the mind;' and this 'fixing' is the final stage of Meditation and consists in a stream of unmoved concentration. Says the Bhagavadgītā [II.—52]: "When thy intellect well-versed in Sruti will stand unmoved in Meditation, then wilt thou attain Yoga." The endeavour for he above-mentioned concentrations consists in the bringing back of the Mind to the object of Meditation, whenever it appens to stray away from it. As is declared in the Bhagavadgītā [VI-26]: "Whenever the fickle and mobile Mind moves away, it is to be restrained and chained to the Self."

Dispassion (Vairāgya) consists in the idea of "enough" (with reference to any object of enjoyment). It is not the mere negation of passion or attachment; for in that case the epithet "dispassioned" would apply to one who has no passion for an object away from him (and as such not inviting his attention). This Dispassion is of two kinds: Superior (Para) and Inferior (Apara). The inferior kind Dispassion consists in the absence of desire for
certain objects due to their being accompanied by innumerable faults, such as (the troubles attending) the earning, guarding (of objects of enjoyment) and (the pain consequent upon) the loss (of the object) and slaughter (of animals for the sake of enjoyment). This inferior kind of Dispassion is four-fold: (1) Yatamāna—Sanjña, (2) Vyatireka-Sanjña, (3) Ekendriya-Sanjña, and (4) Vasikara-Sanjña. The first is the name given to the practice of looking at the faults (in the objects of enjoyment) which leads to Dispassion, and constitutes its first stage. ‘These senses have been subjugated, and these are yet to be subjugated’—this discriminative ascertaining constitutes the Second. All attachment to the objects of external senses having been destroyed, all attachment and hatred with reference to (such mental conditions as) respect and disrespect (shown by others) are to be submerged in Mind alone (one—Sense)—and this constitutes the third. When in the presence of all the objects (of sense—gratification) as well as of respect disrespect and the like, the Mind remains unmoved—it constitutes the Fourth. The word ‘Sanjña’ in all the four means ‘manifestation’ (Abhivyakta)—which implies ‘clearness’ or ‘explicitness.’ From among these four kinds of Dispassion, the

(Vasikara—Sanjña) alone is to be accomplished by the Yogārudha (above); because the first three have already arrived at in the Yujñāna state (See above). The inferior kind of Dispassion has been described. now describe its superior kind: This kind of
assion consists in the idea of 'enough' (i.e. satisfaction) due to the finding of innate discrepancies, not taking into account any others in all perceivable objects up to real Knowledge, either by finding them to be non-Self (material, and hence unreal) on the requirement of right discernment of Self and not-self, or by the accomplishment of the result of Knowledge, the suppression of ignorance. The superiority of this kind of Dispassion consists in the fact that Liberation is a necessity after this Dispassion. Exercise (or Practice) and Dispassion have thus been described. Of these two, Dispassion tends to blunt (suppress) the function (of the Mind) with regard to the objects (of sense-gratification); and the exercise or practice (of contemplation) bearing on the object of Meditation tends to strengthen the flow of the function (of the Mind) with regard to that particular object. Thus we see that the suppression of the mental functions depends upon both (Dispassion and Practice).

We are now going to describe the means essential to Exercise (Abhyāsa), such as the purificatory actions or Embellishments (Parikarma) and the like. The word Parikarma denotes the purification of the Mind brought about by concentration: "Parikarma is purification of the body" (Amarakosa—II—vi—121) and again "Parikarma is ornamentation" (Amarakosa—II—vi—99). One such Embellishment is Peace of Mind, such peace being the absence of all foulness due to (connection with) objects (of sense). The causes leading to Peace
of Mind are: (1) Friendship with people in good circumstances, (2) Sympathy with the destitute, (3) Pleasure with regard to virtuous people and (4) Disregard of the vicious—and others all leading to the subjugation of affection and aversion. Say the *Bhagavadgītā*, [II—64, 65]: “The self-restrained man who moves among objects with sense under the control of his own self, and free from affection and aversion, obtains tranquility. When there is tranquility there is an end of all his miseries, for the Mind of one of tranquil heart soon becomes steady.”

Regulation of breath (*Prāṇāyāma*) is the second cause of the peace of Mind.

Another Embellishment (*Parikarma*) is Objective Cognition. The objects are smell and the other primary elements (*Tanmātrās*). The perception of these by means of a slight practice of Meditation is called Objective Cognition. The perception of super-physical smell, brought about in a very short time by concentrating the Mind on the tip of the nose, is the cognition of Smell (*Gandha—Pravrītti*). Similarly there is perception of (superphysical) taste at the tip of the tongue, of colour at the palate (retina?), of touch in the centre of the tongue, and of sound at the root of the tongue. All this is to be understood as based on the *Śāstras*. All these various cognitions produce a peculiar inclination towards the various stages of Meditation ending in Right Discernment; and to this latter is due the steadiness (or tranquility) of the Mind. Because the perception of scientific subjects
jects treated of in the Sāstras) belonging to this world, brought about by the steadiness, leads to the development of inclination towards all scientific subjects (those belonging to this world as well as to the other), and through this (inclination) steadiness (in general) leads to tranquility of the Mind.

The third Embellishment (Parikarma) is the Joyous Bright (Cognition) (Visokā Jyotishmati). Visoka = That from which (yasmāt) sadness (S'oka) has disappeared (Vigata). And because the Cognition named "Bright" (Jyotishmati) is happy (lit. without sadness), therefore it leads to the tranquility of Mind. This—Bright Cognition—is of two kinds: (1) The perception of the Thinking Principle (Buddhi), and (2) The perception of the Spirit (as) discerned (from Nature and her emanations). The brightness of these two Cognitions is based on the fact of these two perceptions having (and hence giving) much light [i.e. because they enlighten us more than any other perception].

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Objection: "After the perception of the Spirit, what is the need of the tranquility of Mind? Because ignorance having been removed (by the perception of the Spirit), there is nothing left to be done (for the good of the Agent.)" Reply: Even after the perception of the spirit, the Agent desiring Abstract Meditation which puts an end to all residua, requires the Superior kind of Dispassion; and for the accomplishment of this latter he stands in need of the series of Conscious Meditation; and further one aiming at the perception of the Supreme Spirit stands in need of Meditation bear-
ing on It, even after he has had a full perception of the human Soul.

The fourth Embellishment (Parikarma) is the contemplation of (beings with) dispassioned minds. When the mind is fixed upon the minds of such personages as Narada and others, then the mind of the contemplator also becomes, like them, dispassioned and tranquil; just as the thinking of passionate persons inclines the mind to passion.

The fifth embellishment (Parikarma) is the Contemplation of the cognition either of dream or of deep sleep. When the Agent thinks of his waking cognitions as those of a dream,—both being equally hiders of the real form (of Self) and both equally having impermanent (transitory) objects for their subjects,—then the Mind gains its true character and becomes dispassioned and (hence) tranquil. It is for this reason that all worldly phenomena (prapancha) is compared to a dream in all Srutis and Smritis—by such passages as—"know this (world) to be a lengthy dream" [ ]. Similarly when the Agent looks upon waking persons as on those in deep sleep—because both of them equally have (the true character of the Spirit) hidden from them, and because the waking person has only interrupted glimpses of the world just as one in deep sleep has dreams at intervals also—then the Mind loses all attachment to the operations of both these states, thus regaining its true character and hence becoming tranquil. Says the Smriti;
As a person in deep sleep perceives the whole universe in himself, and on waking finds himself occupying only a portion thereof,—similarly, having come to conceive of the various states of life—the waking &c.—as mere illusion, one ought to contemplate on the Supreme Spectator of all this (phenomenal existence).

The sixth Embellishment (Parikarma) is the desirable Contemplation—e.g. the Contemplation of the forms of Siva and Vishnu desired by the Agent. The Mind, having a natural pre-dilection for forms, becomes (easily) fixed upon the forms (of Siva and Vishnu); and thus is rendered capable of being fixed elsewhere also, upto Right Discernment.

Thus have the Embellishments (Parikarma) been described. Among these those consisting in contemplation are to be employed at option (i.e. there is no hard and fast rule as to which is to be employed first).

Thus have been described Exercise and Dispersion, as being the means common to both kinds of Meditation—Conscious or Concrete, as well as Abstract. The means to Exercise or Practice,—the Embellishments—have also been explained. In this (i.e. among the means common to both kinds of Meditation) we make a further subdivision: (1) The exercise of the twenty-six Principles consisting of the perceiver,
the perception and the perceived, and (2) the inferior kind of Dispassion, called Vasikára (see above), are the means to Concrete Meditation. Of Dispassion and Exercise, the former is the direct cause of the suppression of functions, whereas the latter is so only through a portion of itself—Meditation (samádhi). The direct cause of Abstract Meditation, on the other hand, is the Superior kind of Dispassion (see above). The exercise of Knowledge of the form of Dispassion alone leads to the accomplishment of Dispassion, and through this to Abstract Meditation. As it has already been said that the Superior kind of Dispassion, in its accomplished form, is the sense of “enough” (i.e. of satisfaction) with reference to the Knowledge of right Discernment partaking of the nature of pain. Exercise based on some object is a means to Abstract Meditation only through right Discernment, and not directly. Thus far we have described the means to Meditation for the Aspirant of the First order.

Next we describe the means to Meditation—consisting in Yoga—discipline and the like—fitted to the second class Aspirant—the Yunjána (see above), such as Vánaprasthás and the others. The most important of these is Disciplinary Yoga. Exercise and Dispassion are only to be employed to the best of one’s power (i.e. no special endeavour to follow them to their extremes is needed). The highest class of disciplinary Yoga consists in Religious austerity (Tapas), Study (Swadhyáya), and Devotion to the
Godhead (Iswara—pranidhana). Of these Religious austerity consists in the habituating of one's body to the opposites, such as heat and cold, through penances prescribed in the Sãstras. Study consists in the reading of works treating of Liberation, and in the repetition (Japa) of the Pranava (Om). The Devotion to God consists either in the offering of one's actions to the Great Master, or in renouncing all (desire for) the results of one's actions.—So says the author of the Bhâshya (Vyasa). The meaning of "offering" (one's actions to God) has thus been explained in the Smritis: "What a man does, either knowingly or unknowingly, is done by God through His Yoga-Mâyâ (i.e. Illusion which He is able to manipulate by means of his Meditation), (consequently, the firm belief that) 'I am not the doer, all this is done by Brahma'—is called offering to Brahma (Brahmârpana), by the Rishis acquainted with Truth." Thus we see that 'offering' also consists in the offering of the results of one's actions, i.e. in thinking that 'God is the real en joyer of the results of (my) actions.' And we presume that God has his experiences, from such Srutis as: "Drinking of truth." And the Sruti "Another (God) shines bright without eating" [Brihadaranyakopanishad III] precludes from God only first-hand experience preceded by self-consciousness. The experience by God of the results of actions, consists in the fact of his being pleased when making the human selves experience the results of their various actions,—just as one on giving gifts to beggars, is said to be the enjoyer of the wealth thus given,—and certainly the expe-
riences by God cannot be the direct experience of the pleasures of heaven or the pains of hell; for this latter would go against Srutis and Smritis. Though God's experience of everlasting pleasure is eternal (unimpeded), yet the fact of the manifestation of this pleasure on the award of pleasure to human beings leads to the mention of such pleasure following His Omnipotence being produced—which however is only a figurative way of saying things;—just as we speak of the production of His desire to create (though, as a matter of fact, all his desires are eternal). The discipline (described above) being a means to Meditation, bears that name (Yoga) only in its secondary application; in the same way as the same name is given to Devotion and Knowledge. Like Meditation also the disciplinary Yoga leads to the weakening of troubles;—as is declared in the aphorism: "It (disciplinary Yoga) is for the purpose of the contemplation of Samādhi and for the weakening of troubles" [Yoga Sutra II—2].

Now we describe the "weakening of troubles," and its results: Troubles are five, because all of them severally end in the trouble of pain. (The five troubles are): (1) Ignorance (Avidyā), (2) Egotism (Asmitā), (3) Affection or Attachment (Rāga), (4) Aversion (Dvesha) and (5) Attachment to life (or Tanhā) (Abhinivesa). [Yoga Sutra II—3]. Ignorance consists in the perception of eternal in the non-eternal, of the pure in the impure, of pleasure in pain, and of Self in non-self. Egotism
consists in the mistaken idea of the identity of Self with non-self by themselves as well as by their properties.

(2) Egotism. (3 & 4) Affection and Aversion.

(The difference of Egotism from Ignorance lies in the fact that) the latter leaves room for difference between Self and non-self (and only mistakes the one for the other). Affection and Aversion are too well-known (to require a definition here). Attachment to life consists in the fear of death &c. Among these five the one mentioned first is the cause of the other following it. Therefore Ignorance, (being the cause of the other four, and thus) being the primary cause of all trouble, is called the Field (Kshetra); because it is only on the existence of Ignorance that the others are possible; and further, all the rest are destroyed on the destruction of Ignorance. All these troubles ruffle the mind, like bodily disease, and hence are impediments to Meditation also. The weakening of these lies in their being (rendered) incapable of offering any obstacles in the way of right discernment (of Spirit from Non-Spirit). And this is the effect of disciplinary Yoga, both by seen as well as unseen processes. Because disciplinary Yoga pacifies the mind; and this (pacification) leading to the weakening of the cause in the form of vice (adharma), that of (its effects) Ignorance and the rest follows directly. And further, disciplinary Yoga is not possible when (its opponents) Pride, Affection and Aversion are strong; or even if it could be somehow brought about, it would only be in an incom-
plete form. Consequently for its own accomplishment, disciplinary Yoga brings about the weakening of troubles. Thus Meditation too is to be understood to be the effect of disciplinary Yoga both by seen and unseen processes,—the unseen being the purification of the mind, and the seen, restraining of the mind by means of actions.

Now we describe the effects of the weakening of troubles—upto final Liberation—selecting them from the aphorisms. All troubles having been weakened by means of disciplinary Yoga, the flow of right discernment ceases to be impeded in its course by troubles, and as such it leads to the direct perception (of the object of discernment—viz: Supreme Spirit). And then the troubles, Ignorance and the rest, having their seeds burnt by the fire of perception of discrimination,—named prasankhyāna (Abstract Contemplation)—are no more able to sprout up (into impurity of the mind and the other impediments to Meditation). And this is the state of the living adept (Jivanmukta). And then at the end of all fructifying residua (parabđha), when the mind dissolves (into the Spirit) the subtle troubles whose period (of activity) has not yet arrived and whose seed has been burnt (by the fire of Knowledge), also completely melt away. And when these troubles have been extirpated, there is no more cause for the rebirth of the soul, and thus the soul experiences no more pain—this is the state of Final Absolute Liberation. Objection: 'It is proper to say that Knowledge destroys all these troubles also whose period of activity has not yet arrived,—and why
should you assume (an intervening process of) burning incapacitating them for further action?" Reply: It is in the unmanifested state of the effect alone that lies the efficiency of the cause, which cannot abide without the former. Because we find that the burning power of fire subsists only so long as the substance (fire) itself lasts. Therefore Knowledge only tends to the burning of the efficiency of the seeds of such troubles, actions and residua as have not yet arrived; and (it does) not (tend to bring about) that condition of them which belongs to them when they have passed [i.e.* Knowledge does not tend to bring about the state of destruction of their effects]. Because the destruction of this latter (i.e. the effects of Sanskāra &c.) accompanies that of the Mind; because the destruction of the object (here, Mind) destroys the properties (here, the effects left on the Mind by actions and their residua).

Now we meet the questions—'How does bondage proceed from ignorance, and how does the suppression of this latter lead to Liberation'?—and in answer to these we explain the process of these two (Bondage and Liberation). Virtue and vice result only from the five troubles, Ignorance and the others,—

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* That is to say—we do not mean to say that all that Knowledge does is to destroy the effects (already produced) of klesa, karma and sanskara; all that we mean is that Knowledge burns the very seed of these and thus utterly incapacitates them to bring about their effects. (The reading given in the text is not intelligible to me, therefore I have adopted the reading noted in the margin).
as says the Smriti: "One who has no egotism and whose intellect is untainted, though he may kill people, he himself is neither killed, nor bound (i.e. he is not responsible for his actions)"—[Bhagavadgita XVIII—17]. And virtue and vice bring about the results (of actions and their residua) in the form of birth, life and (various kinds experience); and these latter give rise to pleasure and pain; from which follows the bondage of the Spirit, consisting in the experience of these (pleasure and pain). 'Experience' mentioned above among the results of actions, consists in the fact of the mental faculty assuming the form of sound &c., (the objects of experience),—and in this lies the difference (of this kind of experience from that constituting the bondage of the Spirit). Objection: 'Troubles (Ignorance &c.) constitute the cause of disagreeable pain, as well as, through virtue, of agreeable pleasure in the shape of attainment of heaven,—and as such why should they be rooted out?' Reply: The pleasures of heaven also are to be considered as pain by the wise, because they are mixed with, and occasions for, further pain;—as declared by the Sankhya-Sutras;—"There is trouble to the soul from pain, but there is no similar longing for pleasure" (Sankhya-Sutras VI—6), (Because) "Nowhere is any body pleased" (Ibid—VI—7) (since) "That (pleasure) too is mixed with pain, (therefore) wise persons include that (pleasure) also in pain" [Ibid VI—8]. The process of bondage through Ignorance is thus described in the Kurmapurana: "All faults, affection, aversion and the
like, are caused by false Knowledge. The effects of these is also a blemish in the form of Virtue and Vice—says the Sruti. And the birth of the body of all beings is due to this latter."

The process of bondage through the troubles has been described. Now we explain the process of Liberation through the Suppression thereof (i.e. of the troubles). Ignorance being destroyed by means of the direct perception of the discernment of the Self from Non-Self, other troubles attendant upon (Ignorance) are also destroyed. And thus there being no cause left, the effects Virtue and Vice cease to be produced; and the residua of actions whose fruition has not yet commenced cease to bring about their effects, because of the extirpation of their auxiliaries in the shape of the troubles. The actions whose fruition has already commenced are destroyed only by experience (i.e. only when their effects have been experienced by the Agent). The fructifying residua having been exhausted, there is no further cause for rebirth, which therefore ceases,—and this is what is meant by Liberation, the extirpation of pain. Thus as the name Medical Science is given to its four constituent parts, Disease, Diagnosis, Recovery and Medicine, so Sankhya-Yoga &c. are called the Science of Liberation—treating as they do of (1) The disagreeable objects, to be removed, (2) The cause of (1), (3) The process of extirpation and (4) The means of extirpation. Here the "disagreeable" is pain; "the cause of the disagreeable" is Ignorance; "Extermination" is the absolute suppres-
sion of pain; and the "means" thereof is the perception of right discernment. The epithet "collection" (Vyuha) is necessary to each of these, in order to include all accessories. Objection: "The Spirit being naturally without pain, how can 'removal of pain' be said to be Its aim?" Reply: No (your objection does not hold), because the Sankhya and the Yoga declare the extirpation of pain to be the aim of the Spirit on the ground of the relation of ownership (hence of attachment) that the Spirit bears to the objects of experience.

Though experience being of the nature of perception (and hence residing in the Spirit which is everlasting) is by itself eternal, yet like the space in the jar, (which partakes of the character of its container, the jar, though by itself Space is eternal), experience of pain is impermanent (since pain is so); and as such it is but proper that its extirpation should be the aim of the Spirit; because the experience of pain is nothing more than the form of intelligence (or consciousness) as characterised by the reflection of pain. The Sutra and the Bhashya, having described birth—consisting in the fact of the connection of the perceiver with the perceived—as the cause of Ignorance being disagreeable, have explained at length, in that very connection, the character of the perceiver and the perceived—viz., the Spirit and Nature. I have also done the same both in the Yogavartika and the Bhashya on the Sankhya Sutras. In the Sankhyasara I have considered at length the character of Spirit as well as of Nature; consequently I desist from
treatting of the same subject here, for fear of being unnecessarily prolix. Thus ends the exposition of the means to Meditation for the Aspirants of the Middle Order; and in connection therewith we have also had an explanation of the fact of disciplinary Yoga being the means of the weakening of troubles as well as of Liberation.

Now we are going to describe the means of Meditation for those aspirants of the second order that belong to the class of householder and the like. And because such means would also be the means of Knowledge mentioned before, therefore the Sutra and the Bhāshya have described them as (in the character of) the means to Right Discernment. These are: (1) Restraint (Yama) (2) Obligation or Self-imposed religious austerities (Niyama), (3) Posture (āsana), (4) Regulation of the Breath (Prānāyama), (5) Abstraction (Pratyāhāra), (6) Steadfastness (Dhāranā), (7) Contemplation (Dhyāna) and (8) Meditation (Samādhi) [Yoga Sutra III—29]. These are called the eight accessories to Yoga. The second—class Aspirant should have recourse to the exercise of Steadfastness and the following and also to the disciplinary Yoga consisting in Restraint and the following, in the order that they are mentioned above; and with this end in view, all of them are laid down collectively as suited to the second-class Aspirant. Of these, Restraint and Obligation are purely disciplinary Yoga (i.e. are purely extrinsic). Pure Knowledge, as well as Know-

(1) & (2) Restraint (Yama) and Obligation (Niyama) defined. P. 36.
ledge and Action collectively, have already been mentioned as fitted to the Aspirants of the first as well as of the second class, and this fact of the fitness of Knowledge alone (for the first-class Aspirant) and of Knowledge and Action both (for the second-class Aspirant) is borne out by the Vishnu-Purāṇa: "Sanaka Sanandana &c. enjoy the Contemplation of Brahma; others, the (inferior Gods) and other mobile as well as immobile beings possess the Contemplation of Action alone. And (lastly) Hiranyagarbha and the rest possess that of both Action and Brahma."

RestRAINT and OblIGATION are explained in detail in the Sutra and the Bhāshya. We reproduce here the explanation given in the Iswara-Gītā;—"Non-slaughter, Truthfulness, Non-theft, Continence, Non-avarice—briefly constitute Restraint, and bring about the purification of men's minds. The great Rishis explain non-mischievousness as consisting in not giving pain—either by action, mind or word—at any time to any living being. Virtue is above Ahinsā (non-slaughter); but no pleasure can surpass it. The slaughter (Hīnsa) done in the way prescribed in the Sastras is no slaughter. One can get to everything by means of Truth; and everything subsists in Truth, and the Brahmā-manas explain Truth as the saying and acting in accordance with fact. Forcible as well as stealthy carrying away of others property is Theft—the abstinence from which is non-theft, which is a means of virtue. Continence is said to the abstinence from sexual intercourse,—either by action, mind or word—with all living beings and at
all times. The spontaneous non-acceptance of
"gifts (from others) even in mis-
P. 37. "fortune, is called Non-covetous-
ness—and this should be observed with all due
exertion. The Obligations briefly are these:
"Penance, Study, Contentment, Purity and
"the Adoration of God—and these bring about
"accomplishment of Meditation. Highest
"penance is said to consist in mortifying one's
"body by means of abstinence from food and such
"penances as the Parāka, Chāndrāyana and the
"like. The learned have defined Study as purifying
"the mind and consisting in the repetition of the
"Vedantic sentences (Mahāvākyas, "Tattvamasi"
"&c.), the Satarudriya (the 16th Chapter of the
"Yajurveda, beginning with "Namaste Rudra
"manyava &c. &c."), and the Pranava (Om).
"There are three kinds of Study: (1) Verbal, (2)
"Upānsu and (3) mental; of these the (3) is higher
"than the (2) which is higher than the (1)—So say
"the expounders of the meaning of the Vedas.
"The verbal Study is that in which others hearing
"the student clearly catch his words. The Upānsu
"Study is that in which there is only a slight motion
"in the lips and hence others cannot catch the
"words—this is a thousandfold (stronger) than the
"verbal. The mental Study consists in the process
"in which the Agent only surveys in his Mind the
"subject to be learnt with due consideration of the
"relation of words and letters, without any external
"movement. The Rishis explain Contentment, the
"mark of pleasure, as consisting in the sense of
"satisfaction at whatever comes to the Agent in due
"course of events (without any special attempt
on his own part). Purity is said to be two-
fold—External and Internal, the former brought
about by (washing with) clay and water, and
the latter consisting in the purity of the mind.

"And (lastly) Adoration of God
consists in firm devotion to Siva
by means of eulogy, remembrance (with reve-
rence) and worship, as well as by one's words
and actions, both bodily and mental." In the
above we have met with the declaration that
slaughter in accordance with the Sastras is no
slaughter. But the mischief therein meant is
that which is necessarily attendant upon bodily
purification—rinsing of the mouth and the like,—
as well as those that are necessary to the house-
holder (e. g. the slaughter of wild beasts such as the
tiger &c.). Because the author of the Bhashya has
declared that abstinence from slaughter in sacrifices,
is one of the great penances. 'Devotion to God'—
which is said by the author of the Bhashya, to
consist in the offering of all actions to the Lord—
implies the 'worship of God' mentioned in the pas-
sage just quoted from the Iswara-Gita. Of the
two—Restraint and Obligation,—Restraint consist-
ing in mere desisting (from certain actions), is free
from the limitations of time and space; and as such
the author of the Sutras has called it (Restraint) the
Great Penance. The Obligations, on the contrary,
consist in engaging (in certain actions), and are, as
such, conditioned by time and space; and hence
there is no such sub-division of it as Great Penance.
Thus have Restraint and Obligation been explained.
Now we explain Posture (ásana). The particular positions of all living beings form so many postures. Of these, three are the most important, as mentioned in the Iswara-Gitā: "The principal postures are the Svastika, the Padma, and the Ardha—these are the most important of all postures. When the Brahmana places the soles of his two feet upon his two thighs—it forms the Padmásana. When the good people place one foot only upon the other thigh,—it forms the Ardhasana, a good means of Meditation. Placing the soles of the feet between the thigh and knee we have the Svastikásana." We do not enter into the details of Postures, because our subject matter is Raja-Yoga (in which postures occupy only a secondary position). For a full treatment of all forms of postures and the purification of the senses and arteries we refer the reader to works on Jīva-Yoga. Postures have been described.

We now turn our attention to the Regulation of Breath (Prānâyāma), which is three-fold: (1) Rechaka (Expiration or Exhalation of the air breathed), (2) Puraka (Inspiration or Inhalation of air) and (3) Kumbhaka (Holding the air breathed in). Pure or Absolute Kumbhaka is the fourth. Says the Naradiya (the Brihannaradiya Purana): "By the learned the Regulation of Breath is said to be of four kinds: (1) Rechaka, (2) Puraka, (3) Kumbhaka, and (4) Sunyaka. The artery (Nadi) to the right (of the Spinal cord) is called Pingalā—this has the Sun for its (supervising) deity
"and is said to be the birth—place of the Fathers [Pitriyoni]. The artery to the left is called Idā—
"it has the Moon for its deity, and is said to be the
"birth-place of the Gods or Elementals (Devayoni).
"Between these two is the Sushumna—it is a very
"fine artery, and (its functions are) profoundly
"esoteric, and it has Brahma for its deity.
"One ought to exhale the wind through this
"left (Ida)—and on account of this exhalation
"this process is called the Exhaler (Rechaka),
"The Aspirant is to fill his lungs with air by
"means of the right (Pingalā)—and this process
"is called the Inhaler (Puraka). When the
"Aspirant inhales the air and holding it in (his
"lungs), sits like a jar full of
"water—the process is called the
"Holder (Kumbhaka). When he neither exhales
"the air (in him) nor inhales the outer,—this
"neutral process is called the Sunyaka". We read
in Yajnavalkya and others: "Regulation of Breath
"is divided into three kinds: (1) the lowest—
"Puraka, (2) the medium—Kumbhaka; and (3) The
"highest—Rechaka. The lowest measures twelve
"moments (mātrās); the medium twenty-four; and
"the highest thirty-six;—thus has the difference of
"measures between the three been laid down by those
"acquainted with the subject." Here, in Yajnaval-
kya, we find the different kinds of Pranayama men-
tioned in the order (1) Puraka, (2) Kumbhaka, (3)
Rechaka; whereas in the Naradiya Purana we have
them in the order—(1) Rechaka, Puraka and Kumb-
haka. But the latter is only a fanciful order; (because
no Rechaka is possible before Puraka; the air
cannot be exhaled before it has been inhaled). With regard the above four kinds of Regulation of Breath, the author of the aphorisms adds the following:

"When in the beginning, the three processes (Puraka &c.) are practised together, they are specialised by place, time and number; and then they are called protracted or subtle" (Yoga-Sutra II—50). The place of Rechaka is twelve inches (angulis) beyond the top of the nose; this is to be ascertained by the action of an arrow or cotton [?]. The place of Puraka ranges from the head down to the soles of the feet; this is to be ascertained by a touch similar to that of an ant. The place of Kumbhaka consists of the external and internal places of both Rechaka and Puraka taken together; because the functions of breath are restrained at both these places; and this is to be ascertained by the absence of the two marks noted above (in connection severally with Rechaka and Puraka). Thus we have explained the Regulation of Breath as specialised by place. To explain that specialised by time: This consists in such specifications as—'Rechaka to be practised for so many moments, the Puraka for so many, and the Kumbhaka for so many'.

Thirdly: The regulation of breath is specialised by number, as when the three kinds of Regulation are specialised by the number of moments beginning with twelve (see the passage from Yajnavalkya quoted above). The specification of the three kinds of Regulation of breath by all the three—place, time and number—is only optional; and they are not to be understood as applying to them collectively, for in many Smritis we meet with passages where the
only specification mentioned with reference to the Regulation of Breath, is that of time. When in due course of exercise the Regulation of Breath named Kumbhaka, lasting for months and years together and in many places, subsists without the Rechaka and the Puraka, not specialised by either place, time or number—then that Kumbhaka is called Absolute and Pure Kumbhaka, the fourth form of Regulation of Breath. The powers of moving about in the sky follow this last form of Prāṇāyāma;—as is declared in the Vasishtha-Samhitā: "The retention of the breath, after giving up Rechaka and Puraka, is called the Regulation of Breath known as Pure Kumbhaka. One ought to practise this Kumbhaka both by itself as well as together with Puraka and Rechaka. The latter course should be adopted so long as the pure Kumbhaka is not attained. And when pure Kumbhaka has been attained, without the Rechaka and the Puraka, then there is nothing in the three worlds unattainable for the Aspirant."

The measure of time with reference to the Regulation of Breath is thus described in the Markandeya Purana: "One moment (mātrā) consists of the time taken by the rise and fall of the eyelid, or in a single clap of hands, or in the uttering of a short letter. For the measuring of the Regulation of Breath, twelve moments have been laid down." "Twelve moments" is the time twelve times that defined as the mātrā. Only "twelve moments" have been mentioned, because
that is the time belonging to all the three kinds. According to the Vasishtha Samhita on the contrary, the Puraka ought to last sixteen moments, Rechaka thirty-two, and Kumbhaka sixty-four. (In order to reconcile both we say that) both may be accepted as being respectively the primary and the secondary methods (of exercise).

A further particular with regard to the Regulation of Breath is mentioned in the Naradiya and other Puranas: "Regulation of Breath is pregnant and non-pregnant; of these the former is the higher. Regulation of Breath without the repetition (of sacred Mantras) and Contemplation is called non-pregnant; and that which is accompanied by both of these is pregnant." The Mantra for repetition is thus laid down in the Iswara Gitâ: "When the Aspirant holding his breath, thrice repeats the Gayatri together with the (seven) Vyâhritis (in the beginning), the siras (at the end) and the pranava (one at both ends of it), it (the process) is called the Regulation of Breath (Prânâ-yâma)." Yogi-Yajnavalkya, on the other hand, declares thus: "The Prâna and the Apâna having been restrained, Regulation of Breath is to be practised by means of the Pranava, with due regard to the measure of the Matras. (See above)." This, the repetition of the Pranava alone, is meant for the highest class of ascetics (the Paramahansas). Contemplation (Dhyana) has been declared in the Smritis to touch Brahmā, Vishnu and Siva, at the navel, heart and the forehead respectively. For the Paramahansas, on the contrary, the only object of
Contemplation is declared to be Brahma,—"The Self-controlled ascetic is to contemplate the supreme Brahma, by means of the Pranava"—say the Smritis. Thus has been described the Regulation of Breath.

We next turn to Abstraction (Pratyāhāra). Says the Naradiyā-Purāna: "When the Aspirant withdraws the senses attached to their several objects and holds them in control—that process is called Abstraction (Pratyāhāra). One who has recourse to Contemplation without having controlled the senses, is to be considered stupid (self-deceived); and his Contemplation too can never succeed."

The control of the senses consists in bringing them under one's own control i.e. making them follow one's own wish. Thus Abstraction has been described.

The parts of Meditation, beginning with Restraint (Yama) and ending with Abstraction (Pratyāhāra) all consist in the controlling of the body, breath and the senses. We ought next to treat of the more important portion of it—the three beginning with Steadfastness (Dhāranā) which consist in the control of the Mind.

Of these we first take Steadiness (Dhāranā). The fixing of the Mind to a particular place is called Steadiness (Dhāranā). That is to say, it consists in the steadying of the Mind to the place where the object of Meditation is to be thought of.
Such places have been specified in the Iswara-Gitá:
"In the lotus of the heart, or in the navel, or at the top of the head—the fixing of the Mind to such places constitutes Steadiness (Dhárana)."

Objection: "We can understand the specification of place in the case of the Meditation of idols &c.; but we can never understand such specification with regard to the Meditation of Discrimination between Spirit and the Attributes; for in this latter case the object of meditation (Spirit) is unconditioned (i.e. free from limitations of time and place &c.)."

Reply: the specification belongs to the conditions (Upádhi) of the Spirit.

Reply: the specification belongs to the conditions (Upádhi) of the Spirit and the Attributes. The time taken by each of these (Dhárana, Dhyána and Samádhi) is thus ascertained in the Iswara-Gitá:

"Dhárana lasts as long as twelve Prânáyámas; Dhyána (Contemplation) lasts as long as twelve Dhárana; and Samádhi, as long as twelve Dhyánas". That is to say: the time taken by Dhárana is equal to the time taken by twelve Prânáyámas (see above). Steadiness (Dhárana) has been described.

We next describe Contemplation (Dhyána). When in the above—specified place, there is a flow of the mental function moulded into the form of the Object of Meditation, unimpeded by any other
function,—the process constitutes Contemplation (Dhyāna);—e. g. the Contemplation of the Four-armed (Vishnu) in the lotus of the heart, the Contemplation in the Thinking Principle of Intelligence (Chaitanya, the form of Spirit) as discerned therefrom; or the Contemplation of the Lord in the Causal Condition (Kāranopādhi—Nature). The same has been declared in the Iswara-Gītā: "The flow of the functions of the Thinking Principle, based upon Steadiness in a particular place, and untainted by any other functions, is called Contemplation by the learned." The specification of the time of Contemplation and Meditation (Dhyāna and Samādhi) has already been mentioned (see above). Contemplation has been described.

We next treat of Pure Meditation (Samādhi).

(8) Meditation—Samādhi.

When the Contemplation (above described) becomes free from all ideas of the (difference of) Contemplation (the action), its object and the Contemplator, and subsists in the form of the object of Contemplation in its absolute single purity—we have what is called Pure Meditation (Samādhi). The specification of time has already been mentioned (see above). There is one more difference between this (Meditation) and Contemplation. Contemplation is broken up when the senses (of the Aspirant) happen to come in contact with such objects as are extremely revered or liked by the Aspirant. But not so Meditation,—as says the Smriti: "Then (in the state of Meditation) the Aspirant) having his mind fixed on Spirit, knows nothing either external or internal,—just as the arrowmaker, having his mind engrossed in the arrow,
knew not the king passing by his side." In the above definition of Meditation, 'the Suppression of other functions' is not to be considered a differentia,—because such Suppression is the principal factor (in Meditation),—it must be taken only as an explanatory clause. When the suppression of functions happens to be accomplished just at this time, there arises the perception of the object of Meditation; consequently Samâdhi becomes the final stage of Concrete Meditation.

Objection: "If (as you say) Concrete Meditation consists only in the suppression of functions at the time of Samâdhi, then what is your ground for making 'suppression' the principal factor?" Reply: We have already explained this difficulty of yours, and you seem to have forgotten it. The Mind itself is capable of comprehending all objects, because it is all-pervading, and of the nature of illumination, like a mirror,—but still on account of the discrepancies in other objects (touching it), it cannot lead to the direct perception of the object in view, though it feels its presence. Consequently it is the suppression of the mental functions touching other objects,—which is by its very nature, the negation of all impediments (in the form of the presence of objects other than the one in view)—, that becomes the direct cause of the perception of the object of Meditation. In this case Samâdhi too is only a secondary factor; because with regard to the perception of the object of Medita-
tion, it becomes the cause only through the suppression of foreign functions, (and not by itself). Thus have been described the three factors of Yoga beginning with Dhāranā (i. e. Dhāranā, Dhyāna and Samādhi). These three when subsisting in a single object, constitute Sanyāma (Self-control). This Sanyāma is to be applied to all Stages beginning with gross objects, upto Spirit rightly discerned (from other Principles),—as declared by the Sutra: “It is to be applied to the Stages” [Yoga-Sutra III—6]; and also by the Smriti: “One ought to slowly carry the Mind to subtle objects after having controlled it in relation to gross ones.” But this is the secondary process, as has already been remarked else-where. Because if, through the favour of either God, or a proper Spiritual Teacher, an Aspirant to Liberation, in the very beginning, finds his Mind capable of remaining steady in the subtle stages, he should not waste his time in traversing over the grosser steps. Because the later stages having been attained, the earlier ones come by themselves,—as we read in the Smritis: “One ought to be intent upon the one Knowledge which is the kernel of all things and which accomplishes one’s purpose. The multifariousness of Knowledge is what impedes the progress of Meditation. One, who, thirsting for Knowledge, moves from one object to another, can never attain to the (real) object of Knowledge even in a thousand kalpas.” Consequently we exemplify here only the process of Sanyāma based upon the Supreme Spirit, as alone fitted for the highest class of Aspirants. We
shall explain the processes of sanyama based upon
the discernment of the Spirit from the Attributes,
only as parts of the aforesaid higher sanyama. With
regard to the sanyama in relation to the Supreme
Spirit, we lay down the process as described in the
Naradiya Haribaktisudhodaya. Says Narada:
"(1) Having discoursed in detail on the comprehen-
sion of pure Intelligence, I now am going
"to describe Raja-Yoga, which you do hear (care-
"fully). (2) The Spirit is to be known (as apart
"from Nature) by Aspirants to Liberation, through
"the Upanishads, through company of good people,
"through a proper Spiritual Teacher, and by
"himself. (3) Thus having firmly comprehended
"the Spirit, the Aspirant should renounce all
"attachment, and centre all his attempts to (the
"attainment) of Non-duality ; for attachment to all
"things else is an avowed enemy (to the Aspirant).
"(4) The aspirant, seated in seclusion, patient,
"pure, expert and composed, should attempt the
"perception of the Spirit apart from Illusion
"(Maya) [here the Human-self] as found in the
"Upanishads. (5) The Yogi ought
"to turn inward the senses engaged
"outward (to the objects) having shut up all their
"ways—as Arjuna did by throwing a whole collec-
tion of arrows (at the destruction of the Khândava
"forest). (6) He ought to steady the Mind inside
"after having fixed the senses in other places—
"just as the king is made to enter his castle on
"the suppression of his army. (7) The Mind having
"become internally steady, the senses too move
"not, just as the clouds become motionless on
"the disappearance elsewhere of their propeller, "the wind. (8) Then he ought to fix his Mind "on his Spirit—of the nature of pure intelligence,— "which is the propelling Agent,—and which is differ- "ent from the body, Self-Consciousness (ahankāra), "and the Thinking Faculty (Buddhi). (9) He ought "to join his own Self (conditioned Jivātmā), "which thinks itself to be the doer and the "enjoyer, to Vishnu, the Universal Self,—Eternal "Intelligence and Bliss. (10) The Jivātmā being "deceived by the sense of separation, becomes on "the accomplishment of Meditation dissolved in "the Brahma,—just as hail dissolves into water, and "the flame into fire. (11) This Meditation, of "Brahmanas, of the Human and the Supreme "Spirts, is called Yoga—the highest of the high, "explained by the Upanishads and to be kept secret "by the Rishis. (12) Thus having one's Self dissolved into Brahma, and consisting in Absolute un- "impeded Intelligence, one ought to remain steady "after having resolved his own Self into the Uni- "versal Self. (13) In due order the Yogi knowing "his Self, should resolve the gross elements of the "universe into the Supreme Self, and next he should "resolve thereinto the subtle elements thereof. (14) "Having his Self thus joined (to the Supreme) the "Aspirant becomes one with Vishnu; because a "mountain of salt cannot dissolve into water at "one pinch (but only in due course of time). "(15) Even in the waking state, he ought to "consider the whole universe as "Vishnu; and being devoid of "selfishness or egotism, he will have the process of
"birth and re-birth slackened. (16) After one has "his thinking principle resolved into the supreme "Spirit by constant exercise, all his thoughtful "actions turn back of themselves. (17) After this "he ought only to do such actions as are due to "his former practices—and no worldly or Vedic "actions—, for a Living Adept (Jivanmukta) is one "who being devoid of both Virtue and Vice, partakes "of the nature of the Whole. (18) On the decease "of his body, he is born no more. Thus have I "explained to you the process of Liberation by "means of the Meditation of Non-duality."

We are going to explain the difficult portions of the above. (2) In the beginning one is to ascertain from the Upanishads the general character of Self and Non-Self, as discerned from Nature and its developments. (3) Having through the above means firmly realised the Self, and having ascertained it by means of Sravana (Listening) and Manana (Contemplation),—One ought to renounce all attachment. 'The accomplishment of Non-duality' as will be explained later on, is the attainment of the second perception (of Spirit) or the attainment of Absolute Singleness. (4) He next lays down what is to be done after renunciation: "Seen in the Upanishads" = Heard of in them. "Apart from Maya" = Discerned from Nature; or by "Maya" we may understand the Human Self; because the object of Knowledge being the Supreme Self, the Human Self too is only a mask over it, and consequently the term Maya (Illusion) can be rightly applied to it. (5) The form of the attempt
is next described. "Parak" = of outward; "The road other than that the inward" = the outer road. This sārekāla lays down Abstraction (Pratyahāra). The external factors of Meditation—from Restraint (Yama) to the Regulation of Breath (Prānāyāma) are not mentioned here, because being only external, they are not very necessary. Or we may explain the former half of the (4) as briefly referring to the first four factors of Meditation. (8) and (9)—Having explained Abstraction, the process of sanyāsa is next explained by these two couplets. The first mentions Steadiness (Dhāramā) consisting in the fixing of the Mind on the Human Self which is the place of the Omnipotent Supreme Lord. And the second couplet briefly lays down Dhyāna and Samādhi. The meaning of this latter couplet is this: One is to resolve the Human Self,—which uselessly conceives itself to be the master of its actions, and is pure on account of its being devoid of limitations—into the Supreme Spirit apart from its limitations—which is the Self of every existence, from the gross body to the Human Self. That is to say one is to contemplate the Supreme Spirit wherein all Human selves have been dissolved. (10) In order to explain the cognisability above referred to, the next couplet lays down by an example the reality of the dissolution alone. The idea of the Human Self being apart from the Supreme Self is due only to Self—deception; because the above separation is caused (not real) and as such is capable of holding for a very short time, and consequently, like de-
The rest is clear enough.

Thus we have described the eight means of Meditation. With regard to these being the factors (of Yoga) the Aphorism lays down a particular fact. The last three of these, Dhāranā and the rest are more closely allied to Concrete Meditation than the first five; because these latter tend only to the purification of the body, the breath and the senses; whereas the former three—Dhāranā &c.—tend to the Purification of the Mind,—in itself a part of Yoga. And further even in the absence of the first five, Yoga becomes possible, (specially) through the accomplishment of these five in the previous birth; whereas Dhāranā &c. being factors only when in the company of Yoga, are more closely allied, and hence without these, Yoga becomes impossible. Thus Abstract Meditation, being free from even these three, is said to be without a support (Nirālambana); because we have already explained the Abstract Meditation of the Bhavapratyaya class (see above) as belonging to the particular Devas (Elementals) whose Knowledge and Dispassion had been brought about by Dhāranā (Dhyāna and Samādhi) in their previous births.

Thus ends the Second Section of the Yoga-Sāra-Sangraha in which have been determined the means of Meditation.
SECTION III.

OF THE OCCULT POWERS.

Next we have to describe the Occult Powers arising from Sanyama. And our motives in doing so are: (1) (of those aspiring to the powers), the allaying of such desires as are impediments to wisdom and the rest; and (2) the ascertaining of the accomplishment of Sanyama; and (3) the raising in the hearts of Aspirants to Liberation feelings of disgust with regard to these (Powers). This latter fact is borne out by the following aphorism, acknowledged by all systems: "From indifference even to this (Power), on the destruction of the seed of evils, (results) Isolation (Kaivalya)" [Yoga-Sutra III—50].

There being many objects of enjoyment, Sanyama too becomes accordingly manifold, and so also the perfections resulting from them. Of these, however, only a few have been described by the Sutra and the Bhāshya. For fear of making this treatise very lengthy we touch upon only the most important of the Powers, making selections from even the few mentioned in the Sutra and the Bhāshya. Hence we are going to describe only the perception of the objects of Sanyama, as constituting the perfection arising therefrom. Because the Agency of the Sanyamas in bringing about the perception of their several objects, is universally acknowledged;—vide the aphorism:
"To one of suppressed faculties, there are a concentration and con-substantiation in (matters relating to) the perceiver, the perception and the perceived,—as in a transparent gem" [Yoga-Sutra I—41]; and further because the acquirement of the Knowledge of something other than what the Sanyama belongs to is declared in the aphorism: "From Sanyama in the Sun, a Knowledge of the regions (results)" [Yoga-Sutra III—26]. It must be here understood that it is only the Knowledge &c. of other objects that are mentioned here as the Power arising from Sanyama which finally leads to the perception of its own specific object. The Sanyama with regard to one thing brings about the Knowledge of certain other things, through the strength of the virtue of Meditation—just as the sacrifice (which consists in offering certain substances to certain deities) leads to the attainment of heaven.

In the beginning we must describe the two Sanyamas leading to Spiritual perception. Says the aphorism: "Experience is an undefined conception of the Attributes and the Spirit, which are totally unconnected. From Sanyama for its own object, and not for another's object, proceeds a Knowledge of the Spirit." [Yoga-Sutra III—35].

The aphorism defines "Experience" because one ought to practise Sanyama with regard to the conceptions of the Spirit as discerned from those of the thinking principle. The Attributes are limitations (imposed on the
Spirit) common to the cause and the effect; and the Spirit is the spectator in (a Universe) made up of these (Attributes) and is common to the Human as well as to the Supreme. But even in the face of this glaring difference between the two,—being as they are, quite unconnected, like light and darkness, and having quite contrary properties,—there arises, from mutual reflection of the two, a certain undefined conception, consisting either in the non-comprehension of the difference between the conceptions of the two (Spirit and Nature), or in the notion of identity between the two, or being of the same character of identity as the idea of Knowledge in the form of words &c., taken by the mental faculty, or lastly as the idea of fire in a piece of red-hot iron,—and this undefined conception is called experience (Bhoga)—in its principal form. Says the Bhâshya: “Experience consists in the comprehension of the desirable as well as the undesireable forms of Attributes, not properly discerned.” (The Bhâshya says “not properly discerned” from one another), because the two conceptions are naturally given to acting conjointly. On one hand there is the conception of the Attributes, forming a Limitation, of the form of words &c., which are for another’s object; and on the other, there is the conception of the Spirit with regard to its own object, the form of Knowledge; and from the Sanyâma with regard to this latter, ending in the perception of the difference between the two (Nature and Spirit)—proceeds the Knowledge of the Spirit,—i.e., there arises the perception of the Soul by means
such properties thereof as, Indivisibility, Omnipresence, Eternality, Purity and Freedom (or absoluteness). That is to say the Agent becomes conscious of the difference of the Spirit from all phenomenal existence. In the Sutra we have the epithets "for one's own object," (Swârtha) and "for the sake of another's object (Parârtha) simply to indicate the ground of difference between the two conceptions. 'Parârtha' is that which brings about the experience and liberation of every one else save the Agent himself; whereas 'Swârtha' is that which accomplishes his own experience and Liberation. 'Experience' here denotes only the consciousness or feeling of objects. Objection: "The conception belonging to the Spirit is only a form of the Spirit itself; hence, how 'can the Knowledge of Spirit' be the result of Sanyama ending in perception thereof; for (such Knowledge being included in the "conception belonging to the Spirit") it would have been already accomplished (i.e. together with the conception spoken of). Reply: No; (your objection does not hold): because just as the space limited by the jar is different from Space in its real form, so the perception of Absolute Intelligence as apart from all phenomenal existence,—which constitutes a perfection (Siddhi) in itself,—is different from that of a portion thereof, limited by the function of words &c.—as apart from the function itself.

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No other means of the perception of the Spirit save the aforesaid Sanyama. Consequently, all aspirants to Spiritual Knowledge should exercise
this very Sanyama, neglecting all others which lead to the occult powers, Anima and the rest (to be described later on)—and this is the doctrine which is borne out by experience, countenanced by the Sankhya as well as the Yoga Systems. During the process of the exercise of the above Sanyama, there come about also others, named Pratibhā, Srāvana, Vedana, Adarsa, Asvāda and Vāta which become characteristics of the Knowledge of Spirit. Pratibhā (Genius) consists in the capacity to suddenly comprehend objects, subtle and the like,—remote and high, past and future,—in the absence of any visible perceptible means and the Knowledge due to this faculty, is called Pratibhā (belonging to the Genius), which constitutes the perfection of the Mind. Similarly the hearing of remote sounds constitutes the perfection of the ear, called Srāvana (auditory). The touching of remote objects constitutes the perfection of the sense of touch, called Vedana (Cutaneous Perception). The seeing of remote objects constitutes the perfection of the eye, called Adarsa (Visual perception). The tasting of remote objects constitutes the perfection of the sense of taste, called Asvāda (the taste-perception). And the feeling of the smell of remote objects constitutes the perfection of the sense of smell, called Vāta (Olfactory perception). These six perfections of the six sense organs are impediments to Meditation, the means of Spiritual perception. The perfections (Siddhis) are said to be the accomplishment of the ends of the Agent, only with re-
ard to one who has fallen from meditation through the enjoyment of various objects, and thus having in the waking state (his Mind unsettled), as all his thoughts turned outward (i.e. towards external objects). For, says the aphorism: “These are obstacles in the state of Meditation, (but) perfections in the waking state” [Yoga-Sutra—III—7]. Consequently these (perfections) should not be espired by the Aspirants to Spiritual Knowledge; and even if they come to him unasked, they are to be left unnoticed (or renounced). Thus ends the explanation of the Sanyama which is the means of a perfection of the form of Self-Knowledge.

After this we have to describe the Sanyamas, with regard to the perceiver, the perception and the perceived, which lead to Concrete Meditation accompanied by Argumentation, Deliberation, Joy and Egotism. Then because Sanyamas are brought about naturally in the order of—(1) the perceptible (2) the perception, and (3) the perceiver—therefore we first of all describe the Sanyama of the perceptible. The perceptible are the Elements; and each of these have five forms; because of the identity of the cause with the effect, and that of the object with its property. The five forms of the Elements are: (1) The gross (Sthula) (2) the natural form (Swarupa). (3) The subtile form (Sukshma), (4) Concomitance (anwaya), and (5)
Fruition (artha-vattwa). The specific entitie (Vīseshaś) Sound &c., and Space and the rest, constitute the Gross form of the Elements. Ākāśatwa (the characteristic of ākāśa), Vayutwa and the like are the natural forms of the Elements. The primary Elements of Sound and the rest (Sabdādi-tanmātrā) constitute their subtile form. Anwaya (Concomitance) is that which follows; and as such Prakriti or Nature, constituted by the three Attributes, Sattwa Rajas and Tamas, constitutes the form of the Elements, called Anwaya. And (lastly) the purpose of the Spirit—experience and Liberation—based on the Attributes, constitutes their fifth form, the artha-vattwa. When with regard to the Elements constituted by the aforesaid five forms, there arises Sanyama ending in direct perception (of the object), there results a Perfection consisting in the victory over the elements in their aforesaid forms;—says the aphorism:—“From Sanyama with regard to Grossness, Nature, Subtlety, Concomitance, and Fruition, (results) victory over the elements” [Yoga-Sutra III—44]. ‘Victory’ consists in the elements being under the power of the Agent,—that is functioning in accordance with his desires. Though Self-Consciousness (ahānakāra) and Intellect (Buddhi), being both causes of the elements, constitute their forms (according to the theory of the identity of cause and effect),—yet, as the effects of sacrifices are based on verbal authority, so also the perfections proceeding from Sanyama; and as such the Sanyama, with regard to the elements (even) in the form of Self-Consciousness and
Intellect, does not lead to the conquest of these two. And it is with this view that the Sanyama with regard to these has not been mentioned with that of the Elements. It will be described together with that of the senses. From the conquest of the elements proceed the three-fold perfection—(1) Attenuation (animā), (2) Bodily perfection, and (3) indestructibility of the properties of the elements. The eight perfections—Attenuation and the rest—are thus mentioned in the Smritis: "(1) Attenuation (animā), (2) Greatness or Illimitability of the body (Mahimā), (3) Levity (Laghima), (4) Attaining by the senses, (5) Irresistible Will (Prakāmya), (6) Supremacy (Isitā) consisting in the application of one's power to (all objects) seen or heard of, (7) Subjection or control (Vasitā) consisting in Non-Attachment to the Attributes; and (8) Fulfilment of desires." Of these (1) Animā consists in the faculty of reducing one's body to the size of an atom; similarly (2) Mahimā consists in that of enlarging one's body to an enormous extent. (3) Laghima or Levity leads to the lightness of heavy body to such an extent that, like a floss of cotton, it floats in the air. (4) Attaining or Reaching by the senses is the capability of touching the moon by the fingertip even when standing on earth. (5) Irresistible Will leads to unresisted use of all seen and heard of objects—such as water &c. and heaven and the like. (6) Supremacy consists in the directing of the functions of all elements and elementals in accordance to one's own will. (7) Subjection (Vasitā)
lies in the capacity to retard the functions of the elements and elementals, and the non-subjection of one's own actions to their force. (8) And the Fulfilment of Desires is the 8th Perfection,—e.g. the power to turn poison into nectar and vice versa, and the like. Thus have the eight perfections—(Siddhis) Attenuation and the rest—been described.

_Bodily Excellence_ consists in beauty, freshness, and toughness of the body. _In-

destructibility by the properties of elements_ consists in the fact of the properties of earth &c., in the shape of solidity and the like, not offering any obstacles in the way of the Yogi's body. That is to say: The earth does not bind the functions of the body by means of its solidity; and consequently the gross body of the ascetic is able to move through the body of a mountain, or live inside a piece of stone. Similarly water by its liquidity does not wet the body. The hot fire burns it not. The mobile wind does not move it. And lastly, uncovering space too covers his body, so that he becomes invisible even to men of great occult powers. Thus the Perfections arising from _Sanyamas_ with regard to the _percept-
ible_ have been described.

We next describe the Perfections due to the _San-
yama_ with reference to _perception_ (Grahana). _Grahana_ is that by means of which (objects) are com-
prehended,—_i.e._ the senses. These also have five forms—on account of the identity of cause and effect and that of the ob-

(2) Perfections resulting from _Sanyamas_ with re-
gard to _percep-
tion._
ject and its properties. These forms are: (1) Perception (*Grahana*), (2) Natural Form (*Swarupa*), (3) Egotism (*Asmita*), (4) Concomitance (*Anwaya*) and (5) Fruition (*Artha-vattwa*). Of these, Perception consists in the functions of the senses. The senses themselves constitute the Natural Form. Self-consciousness constitutes Egotism; the Intellect is also included in this. Concomitance, like before, consists in Nature constituted by the three Attributes. Fruition is the same as before (i.e. as in the case of the *Grāhya-Sanyama*, explained above). When with regard to the senses, each of which is an aggregate of the aforesaid five forms, there is, through these five forms, *Sanyama* ending in Perception (of the real character of such senses), then there results a perfection consisting in the conquest of the sense-organs; for says the *Sutra*: “From the performance of *Sanyama* with regard to perception, nature, egotism, concomitance, and fruition, (result) conquest of the sense—organs” [*Yoga Sutra* III–47]. From this conquest proceed the three perfections: (1) Velocity as that of the mind (*manojavittwa*) (2) Uninstrumental perception (*vikaranabhāva*) and (3) the Conquest of Nature (*Pradhāna-jayitwa*). Of these the *Velocity like the Mind* consists in the acquirement of exceptional mobility of the body; it is by means of this faculty that great Occultists appear in a moment before their disciples merely on the latters’ thinking of them. The second, *Vikaranabhāva*, consists in the acquirement of such faculty as enables the senses to function with regard to objects proximate as well as removed,
independently of the body, at the will of the soul of the subject. That is to say, the all-pervading capacity of the Senses. The third, Conquest of Nature, is the subjugation of all Nature and its effects—e.g., implies the capacity (in the Agent) of directing at his own will, their operations. These three perfections, due to Sanyama with regard to the five-fold senses, are called Honey-drops (Madhupratika). Thus have been described the Perfections arising from Sanyama with regard to the sense-organs (Grahana).

Now we describe the Perfections attending the Sanyama with regard to the perceiver. The perceiver—the Spirit being of a different nature from both the cause and the effect, and devoid of properties, there is no diversity of forms in this case. When there is Sanyama ending in direct perception, with regard to Spirit in general—but with special reference to a specific Spirit as characterised by certain limitations—then results the Agent’s omniscience and supremacy over all existence;—says the Sutra: “Supremacy over all existence and omniscience (result), the moment the distinctive Knowledge of the three Attributes and the Spirit (is attained)” (Yoga-Sutra III—49). This particular Perfection is called Sorrowless (Visoka), on account of the Aspirant having attained all that is desirable, and thus being free from all kinds of sorrow. And this Perfection implies the capacity in the Agent, like God, to direct the operations of all existence, Supremacy over all pheno-
ject and in the irresistibility of his will with re-
Perception to Nature, Spirit &c. Omniscience will be
(3) Egotism gained later on. Another name for omniscience,
and (5) which consists in the discriminative Knowledge of
Nature and Spirit, is Tāraka; because it is brought
about by Sanyama with reference to the discriminative Knowledge of
the Attributes and the Spirit, and as such steers the way of the Spirit clear of
the cycle of metempsychosis. This Tāraka is thus
defined by the aphorism: "The Tāraka consists in
Knowledge resulting from discrimination, which
is omni-objective, semper-objective, and instant-
aneous" [Yoga-Sutra III—54]. We meet with a
similar definition in the Vishnu Purāṇa: "Ignor-
ance is like dense darkness, like the flame of a
lamp is the Knowledge derived through the senses;
and O Brahmarshi! the Knowledge resulting from
discrimination is like the Sun (dispelling all dark-
ness)." We have already described (text pp. 51-52)
the Perfections due to Sanyama ending in direct
perception (of its object) with reference to the
conception of one's own object as apart from
that of others. And here we are treating of
omniscience and the rest which are Perfections
consequent on the Sanyama, ending in Spiritual
perception, with regard to Spirit as distinct from
Buddhisattwa (i.e. the three Attributes = Nature).

Having thus described the two Perfections aris-
ing from Sanyama with regard to
the perceiver, the Sutra goes on
to treat of another, and the highest
Perfection, overtopping all others: "From indif-
ference even to this (perfection), through destruc-
tion of the seed of evils, (results) Isolation (Kaivalya)” [Yoga-Sutra III—50]. The meaning of this Sutra is this: All evils in the shape of troubles (Klesa) and actions (Karma)—which are the seeds of (the tree of) metempsychosis—having been utterly destroyed by Spiritual Knowledge, there arises (in the Aspirant) an indifference, the idea of ‘Enough,’ with regard to the two Perfections just mentioned (omniscience and supremacy over all existence); and from this indifference results another Perfection—viz., Isolation (Kaivalya). As is mentioned in the Moksha-Dharma: “Dispassion constitutes the highest process of liberation. And from Knowledge proceeds Dispassion which leads to Liberation.” That is to say, if, the Knowledge remaining incomplete, there is left (in the aspirant) an everlasting affection for Omniscience, then, in that case, the two aforesaid Perfections resulting from Sanyama are obstacles in the way of the highest Perfection, Isolation.

Thus, then the perfections proceeding from all principal Sanyamas have been described. The process of Liberation without any idea of the Perfections ending with Omniscience has already been described. Now we are going to describe the process of the accomplishment thereof. To the question—“when the Aspirant in his physical body attains the divine state, and when the perfections, Attenuation and the rest, are brought about, then—is there any need of any cause other than the qualities brought
about by Volition and Meditation?"—the Sutra replies: "Change of kind results from the filling up of Prakriti." [Yoga-Sutra IV—2]. That is to say: the change of the human body into that of the Gods and the rest, is due to the transmutation (literally, filling up) of the specific forms of the Attributes, Goodness and the rest (the material causes of the body) which are capable of producing the bodies of Gods and others. With regard to this transmutation, the virtue, &c., due to Volition and Meditation, tend to remove the obstacles in the shape of vice &c., and as such are mere auxiliaries, and not the chief agents urging the material causes to action; because the material causes are, by themselves, capable of all sorts of developments (i.e. changes); and thus the independence of Nature (the Material cause of the Universe) is left undisturbed. Says the Sutra: "In (the mutation of) the Material cause the auxiliary (virtue) is inefficient; from it proceeds the piercing of the covering, as (in the case of) the husbandman" [Yoga-Sutra IV—3]. Here the "filling up (transmutation) of the material cause" includes also "the removal" thereof; and the "change into other kinds" includes the Perfections, Attenuation (Anima) and the rest. Thus then from the transmutation and removal of the material cause in due order proceed all the Perfections. By this, we come to the conclusion that the instantaneous development of the bodies of Vāmana, Nrisinha and others, was due to the transmutation of the Material Cause. Similarly the fact of the contraction of the whole ocean
when drunk off by Agastya, can be explained on the ground of the removal of the Material Cause. The multiplication of bodies (Kāyākyuḥa) however is brought about by the congregation of the material causes, the different kinds of bodies. In reply to the question—“During the process of body—multiplication, has the ascetic to produce, out of the material cause of the mind, a different Mind fitted to each kind of body, or does he direct (the operations of) all kinds of them, by his own single Mind”—we have the decisive aphorism: “The created Minds (proceed) soley from Egoism” [Yoga-Sutra IV—4]. The meaning of this is this: Pure Egoism is Self—consciousness (Aḥankāra), and from this, by the mere will of the ascetic, proceed many Minds fitted to different bodies. If it were not so, it would not be possible to have, at the same time and through the same Mind, in different bodies, the contradictory elements of Experience (Bhoga), Meditation and the like. That is to say, (in accordance with the theory of the same Mind for all bodies) we could not explain the fact of the omniscient Vishnu having accepted ignorance through his own (omniscient Mind) at the time when he had the body of Rama and acted his part. And further we find in the Smritis the mention of contradictory actions by the same ascetics in different bodies: “One (body) enjoys objects, another performs austere penance. The Lord of Meditation develops as well as dissolves (many) bodies.” The creative Mind, however, is the only efficient cause of the action as well as the suppression of the created Minds; for says the Sutra: “In the diverse tendency of the many
(created Minds) the impelling Mind is one (the creative Mind)” [Yoga-Sutra IV—5]. However we do not hereby set aside the possibility of the direction of many bodies by a single Mind; because the will of the Yogi is free. In the same way is also explained the creation of the world by Hiranyakagarbha, as being due to the transmutation of the Material Cause. The transmutation of the Material Cause implies also the connection (of the Yogi) with the conditions of other living beings; and it is by such connection with other living beings, that the ascetic creates (objects of enjoyment such as) elephants, horses and the like, and enjoys them. The explanation of the accomplishment of such births is similar to that of the accomplishment of Meditation. The difference between the two however lies in the fact that the Mind purified by Meditation is a direct cause of Liberation, through spiritual perception,—which the Mind accomplished by birth &c. can never be. Perfection has been said to be of five kinds, in the Sutra: “The Perfections are produced by birth, herbs, incantations, religious austerity and Samadhi” [Yoga-Sutra IV—1]. The Perfections due to birth are those of the Devas—Attenuation and the rest; those due to herbs belong to the Asuras—great strength, making of gold and the like; those due to incantations are the moving in space and the like by means of special incantations; those due to religious austerity include the accomplishment of one’s wish by means of penance; and lastly, those due to Samadhi have already been described (see above). The
Perfections, belonging to Prahlada and others, brought about by devotion, are included in those due to religious austerity; for we have the Smriti: "By means of a tinge of devotion, is produced high and inexhaustible virtue."

Thus ends the third section of the Yogasarasangraha of Vijnana Bhikshu, in which are described the Perfections arising from Meditation.

SECTION IV.

OF ISOLATION.

We have explained the Superhuman powers attendant upon Meditation. Now we are going to explain the principal result of Knowledge and Meditation—viz.: Isolation.

With reference to this we have the aphorism:

Isolation—Kaivalya—defined and explained.

"Isolation is the regression of Attributes, devoid of the Soul's purpose; or it is the abidance of the Sentient Faculty in its own nature" [Yoga-Sutra IV—33]. "Attributes" = Sattwa, Rajas and Tamas as developed into Buddhi." "Isolation" = Solitariness; and this, consisting in mutual separation, belongs equally to the Attributes and the Spirit. That is to say Discriminative Knowledge leads to Superior Dispassion; and this brings about the Absolute regression or dissolution of the
Attributes which have been the accessories of the Spirit, and which are (now) devoid of Its purpose; and from this regression results Absolute Separation or Isolation,—but not destruction, for, says the aphorism: "Destroyed in the case of him whose purpose has been attained, she is still active, for she is common to others besides him" [Yoga-Sutra II—22]. This is the First Isolation, a property of Nature. The Second is the abidance of the Spirit in Its own nature, which is no other than the Sentient Faculty itself, separated from the limitation imposed in the shape of reflection (cast upon it by matter). In both cases however, the end is the same—viz: the (attainment of the) Soul's purpose, the extirpation of pain. Hence the aphorism: "What is to be shunned is pain not yet come" [Yoga-Sutra II—16]. This our doctrine is not contradictory to the Sankhya doctrine, as laid down in its first aphorism; "The final aim of the Spirit is absolute extirpation of the three kinds of pain" [Sankhya-Sutra I—1]. The Vedanta theory is that emancipation consists in the return of the Human-self to the bosom of the Supreme-Self. And our theory is not contradictory to this either; because the return, mentioned here, is only the Non-separation of the Human-self from the Supreme-Self, on the dissolution of the limitations attaching to the former,—like the return of the rivers into the ocean. And this return finally leads to the non-existence (of the Human-Self) in the
form of something other (than the Supreme-Self). The Vaiseshika theory is that emancipation lies in the destruction of all specific qualities. This too is not contrary to our views; because we can explain the imposition of the destruction of qualities (which is Moksha) on the Spirit, as being of the same character as that of the conditions, the specific qualities, on the conditioned Spirit (the Human-Self). And lastly our theory quite coincides with the Nyaya theory which asserts emancipation to be the absolute cessation of pain;—the only difference between us lying in the fact that we assert that the cessation of pain is the purpose of the Soul, in the relation of the experience and the Agent (Bhoga—bhoktri—bháva), and not in that of Samaváya (inherence, the relation of the quality to the object qualified, a permanent relation) (as laid down by the Naiyayikas). We however cannot allow the assumption of the so called Neo-Vedantis, that final Emancipation consists in the attainment of Eternal Bliss; because we can find no aphorism in support of this in any recognized system of philosophy; and because it is contradictory to all Sruti, Smriti as well as reasoning. As instances of Srutis precluding pleasure from the state of emanicipation, we have the following:—(1) “One who has attained Knowledge renounces pleasure and pain” (Kathopanishad II—12) and (2) “Pleasure and pain do not touch one (who has attained to Knowledge) without physical body” [Chhandogya-Upanishad VIII—12—1]. As Smritis we have the
following: "The agent will cross over the illimitable and turbulent ocean of metempsychosis, when he thinks all that is called pleasure to be (really) pain. A man resolved into the Supreme Self by means of Knowledge and action, is never touched either by pleasure or by pain." The reasoning (overthrowing the Neo-Vedantic theory may be thus summed up): If Emancipation were an effect (produced), it would be impermanent; and if (to avoid this you assert it to be) permanent, then it would ever continue in its accomplished form, and as such could not be the object of the Soul (being within his reach; and as such the laying down of the means to Moksha—Sravana, Manana and Nididhyasana—would be purposeless). Again, you can not assert that Emancipation consists in the attainment of eternal pleasure; because this attainment too cannot free you from the two horns of the dilemma based on the fact of the pleasure being either permanent or transient. Further, you cannot assert that the purpose of the Soul is the destruction of ignorance and the like covering of everlasting pleasure;—because we all know the purpose of the Soul to consist in the experience of pleasure; and no 'covering' (avarana) is possible, because intelligence is permanent (and as such will lighten up everything). (The Neo-Vedanti objects): "If it is so, how do you explain the Sruti and Smriti passages which mention supreme bliss (as constituting Emancipation)?" We reply: your objection does not hold; because very good explanations of such passages are afforded by the definitions given in the treatises on Liberation:
"(In this world) all is pain, there is no pleasure, — and this (Liberation), being the means of the alleviation of pain for the pain-stricken, is called 'pleasure'. The desire for pleasures is pain; and real pleasure lies in the cessation of both pleasure and pain"—such passages having explained pleasure as consisting in pain, give it the name of pain; and give the name of pleasure to the cessation of such pain (i.e. both pain and pleasure); because this (cessation) has the property of being acceptable (to the Spirit). Hence we have the Sāṅkhya-Sūtra: "(The name bliss is given) to the cessation of pain, only in its secondary application" [V—67]; and, "(The cessation of pain is called bliss only) as eulogising Liberation for the sake of the dull-headed (people)" [V—68]. The attainment of pleasure is only a secondary emancipation, realised in the regions of Brahma. Thus briefly has Isolation been explained.

The kernel of the science of Yoga has thus briefly been described. Nothing more of the system of Yoga is needed for aspirants to Liberation.

In the Sāṅkhya-sāra we have explained in detail, the discriminative Knowledge (of Nature and Spirit); and do not dilate upon it here for fear of being too prolix.

In the treatises on Brahma—the Brahma-pra-karana and the Brahmābdarsa—the Supreme Lord has been described; and He is not described here, for the sake of brevity.
The process of creation &c. are to be accepted here in accordance with the Sankhya; because both these systems have a common name (Sankhya proper being the Nirisvara Sankhya; and Yoga being the Sesvara Sankhya) and propound common doctrines.

Whatever portion of the Yoga system is discarded by the Sankhya—such as those treating of God &c.—ought to have been established here; but these have already been so done in my treatises on the Vedanta and Nyaya.

Two subjects however were left untouched even by these—(1) The Sphota, and (2) the Powers of the Intellect. Consequently we now briefly establish these by refuting the reasons (against these) brought forward by the Sankhya.

Sound is of three kinds: (1) The object of the sense of speech, (2) the object of the sense of hearing, and (3) the object of the Intellect alone. The Sound characterised by the different parts of the mouth—throat, palate &c.—is the object of the sense of speech, being its effect. The Sound produced by sound, removed from the sense of speech and located in the ear, is the object of the sense of hearing, being perceptible by it. The words 'Jar' and the like however are the objects of the...
Intellect alone;—because, as will explained here-

after, they are perceptible to the 

Intellect alone. To these latter is 
given the name Sphota, because they 
disclose or bring out (i.e. denote) objects (their mean-
ings). Such a word (Sphota) is different from the 
letters as severally uttered by the sense of speech:— 
because each letter lasting only for an instant, there 
can be no unison of these, and so we could not get 
at what we call a "word", and as such the utter-
ance could not point to any object (as its denota-
tion) [if we did not assume this Sphota, a name 
applicable to the word as a whole, apart from the 
letters constituting it]. This Sphota is brought 
about by a single exertion of a particular kind (on 
the part of the Agent); for if many exertions were 
required for the utterance, we could not call it one 
word, and it would not be able to denote its mean-
ing. The discloser or manifestee of this Sphota 
is the cognition of the last letter as characterised 
(preceded) by a particular series (of letters). For 
the following reason also is the Intellect said to be 
the only cogniser of Sphota: The 
cognition of the particular order of 
letters being possible only by the Intellect, it is 
much simpler to attribute the agency of the dis-
closure of the Sphota word to the cognition of the 
said series than to any other agency; because of 
the relation of co-extensiveness (between the cog-
nition of the Sphota word and that of the parti-
cular order of letters).

It is for this reason that the cognition of Sphota 
is not possible by means of the ear: because it is
impossible for the ear to catch a particular order of letters—such as Gha followed by ta—because each letter lasting only for an instant, their unison is impossible; and the only proper explanation left open is to explain the impression left by each letter and the memory as impressed by these,—both located in the internal organ—as auxiliaries to the internal organ (i.e. the Intellect) [which would thus be able to comprehend the Sphota in its full form.]

Objection: We may apply the name pada (word), as implying the power of connoting the special meaning, to the discloser of the Sphota, viz. the last letter accompanied by a particular set of letters;—and so have done with a supernumary Sphota altogether;—according to the maxim which declares that when the action of the effect can be done by the cause, there is no necessity of postulating the separate existence of the effect. This is what is declared by the Sankhya-Sutra: “There is no such sound as Sphota, because of cognition (of ordinary sound) and non-cognition (of Sphota)” [Sankhya-Sutra V—57]. The singleness of the word too can be explained by the singleness of the last letter as characterised by the particular set of preceding letters.

We reply to the above: Your method of reasoning strikes at the root of all wholes (for the functions of all these could be explained by their constituent parts). Because in accordance with the maxim that you have just quoted,
it would be far simpler to attribute the causal agency of the fetching of water &c. (in the case of the water—jar) to the various parts (of the jar) as characterised by its non-material cause, the particular connection (of the parts), than to any other foreign agency. And the idea of singularity of the water—jar also would be explained like the singularity of the forest (that is, by taking all the parts collectively). If you urge that "atoms (which form the parts of all substance) being in themselves imperceptible, if all substances were only agglomerations of these, they could not be perceptible; and for this reason we should have a whole";—then we could urge the same reason for the Sphota also: The particular order of letters being made up of moments, which are imperceptible in themselves, if words were nothing more than the last letter as characterized by a certain order of letters, then it could not be perceptible; consequently we must postulate a Sphota (a name applicable to the word as a whole). And further, our postulation of the Sphota being based on Sruti, our position is not a whit weakened by the absence of ordinary proofs. To explain: The Srutis, having spoken of the three mātrās of the Pranava (Om)—a, u, and m—as being the three deities Brahmā, Vishnu and Siva, declare a fourth mātrā of the same, as indicating the Supreme Brahman, over and above the three aforesaid deities of the Pranava. And this fourth mātrā, apart from the first three, is nothing more than the Sphota. It is this again which is called the Ardha-mātrā. When,
like a heap, the letter and word are not separated, one half may be said to be the letter and the other half, the word. Just as the whole can never be talked of as apart from its parts; so a word cannot be uttered apart from its constituent letters. Hence the Smriti: "The Goddess is the Ardhamaṭrā which is unutterable in any specific way" (i.e. apart from the letters). [Markandeya Purana—Durgasaptasati I.]

Question: 'We grant the explanation of the Ardhamaṭrā; but what are the forms of Nāda (the nasal sound produced by a semi-circle - ) and the Bindu (the dot over the semi-circle •)?

Answer: When the Pranava is being uttered there is a peculiar sound resembling the blow of the conch or the pipe, which is called Nāda; and the final stage of this Nāda which is extremely subtle and almost equal to nothing, is called Bindu. Thus it is decided that as the whole is something other than the parts (severally), so the Sphota is something other than the letters (constituting the word). If it is urged that in that case a sentence would also be a Sphota,—we reply, that there being no objections to this, let it be so.

The Sphota has been established. We are now going to establish the powers of the Intellect. The Internal Organ of each individual, being the substrate of all residua left by Virtue and Vice, is permanent. The Unseen Cause &c., cannot be said to be mere properties of Nature;
because that would lead to the anomaly of the Unseen Cause belonging to one person causing pleasure or pain to another (because Nature is one and the same for all individuals). This Internal Organ cannot be said to be atomic (as the Nayayikas would say); because ascetics are capable of having the perception of the whole universe at one and the same time (which could not be if the Internal Organ were atomic); and in the case of the non-ascetic also the simultaneous functioning of more than one sense is possible—as in the eating of a large bread. It cannot be urged that to the ascetics belongs a special connection (with objects) in virtue of the Meditation;—because all his perceptions being explicable by the ordinary relations of *Sanyoga-Sanyuktā-Samavāya* (the relations of inherence with that which is conjoined to the conjunction), it would be an unnecessary multiplication of assumptions to postulate a separate mode of connection for the ascetic; and because such an assumption would lead to mutual anomaly (i.e. irregularity in the method of the two connections; the ordinary one and the one peculiar to the ascetic); and lastly because the assumption of a sub-class within the class of perception, would lead to a purposeless multiplication of assumptions. In our system however the Internal Organ being capable of comprehending all objects (simultaneously), all that is done for it by the Virtue of Meditation is the removal of the covering of darkness: and it is an

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* A cumbersome technicality of the Nyaya. For an explanation the reader is referred to the *Nyaya-Muktavali* Kārikās 59 et seq.
established fact that in deep sleep Tamas (Darkness) is an obstacle in the way of the function of the Mind. Nor can the internal organ be said to be of the middle size; because in that case it would be destroyed at the Universal dissolution, and so could not be the substrate of the Unseen Cause (adrisha) and other residua. Thus we see that the only course open for us is to postulate for the internal organ, an all-pervading character. As says the Smriti: "There are three Akasas—(1) that of the Mind, (2) that of intelligence, and (3) the ordinary Akasa. Of these, the Akasa of intelligence is by far the subtlest."

Objection: "If the Internal Organ were all-pervading, then, though we could explain its limited functioning on the ground of the covering of Tamas &c.,—yet the proceeding of human individuals to other regions could not be explained. Hence the Sankhya-Sutra:* "The Internal Organ is not all-pervading, because it is an organ &c. &c." [Sankhya-Sutra V—59]; and "on account of Sruti passages declaring its motion" [Ibid V—70].

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* The reading of the Sutra as given in the text is perceptibly wrong. So the translation adopts the reading noted in the footnote which tallies with the real Sutra. The text further quotes "Tadatihrutk" as another Sutra; but there is no such Sutra; the correct form being is "......Tadgatisrutah" (Sankhya-Sutra V—70).
Intelligence;—and then wherefore should be assumed the Internal Organ to be all-pervading? In the case of intelligence the covering assumed will be such as forms an impediment to Knowledge.

To the above we make the following reply: The Sruti declaring motion of the Internal Organ is to be explained as in the case of the Self with reference to the limitations, life, sense-organs &c.; and further, the character of the Internal Organ being twofold—as cause and as effect—motion is applicable to it in the character of the latter. And such twofold character of the internal organ is necessary to the Sankhya also; for, if the internal organ were an effect only, then we could not explain the Sankhya-Sutra: "Virtue &c., are properties of the Internal Organ"[Sankhya-Sutra V—25]. And if on the other hand, it were absolutely eternal, we could not explain the aphorisms declaring the production of the Great Principle and the rest. The assertion—"the proper course is to postulate covering for the Intelligence only"—is unreasonable; because to absolute Intelligence, there can be no covering in the shape of impediments to Knowledge. Nor can it be urged that,—"the connection of Intelligence with objects forms the obstacle in the reflection &c. (of the object in the Intelligence);"—for even then the perception of Self could not be explained; because in the absence of an organ there can be no connection of anything (here Self) in itself through reflection &c. And further the fact of the Internal Organ being the substrate of
volition, action &c., having been established, the perceptions, in a dream, of jar &c., are considered its developments (or phases), on the ground of the propriety of the co-extensiveness of the cause and effect. These very phases (of the Internal Organ) of the form of jar and the rest, are reflected in Intelligence, and it is as apart from the Internal Organ, that the jar &c., are perceived in their external forms. Hence what is meant by ‘Covering’ is the obstacle in the way of the aforesaid developments*).

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And further, the perception of coverings over the external organs leads to the inference of an internal covering located over the (Internal) Organ. And the absence of a covering over Self is declared in the Sruti as well as the Smriti.

Objection: "The Internal Organ being all-pervading, how can it be an effect?" Reply: "No (your objection does not hold); because just as from the all-pervading Nature of Akāsa proceed, in its limited phase, the caused Akāsa,—so in the same manner, we could explain the production—from the Nature of the Internal Organ, through change in another Attri-

* Here in the text we meet with an apparently absurd reading—'Tannaiwa Yukta—as which would mean that no covering is possible for the internal organ; but as such a covering has been distinctly laid down on p. 68, line 10, we cannot but conclude that the reading is wrong; the proper reading should be 'रणतथापुक्षाम'.
but, of its particular development, the limited Internal Organ. This fact is borne out by Sruti as well as Smritis.

The powers of the Internal Organ have been established. We are next going to establish the existence of Time, in the form of moments. The Nyaya and the Vaiseshika declare that like Atmā, Time is one and indivisible; and this single entity gives rise, by means of different limitations, to the idea of seconds, minutes, hours, days, months &c. And so they discard any separate entity in the shape of moments (Kshana). The Sankhya on the other hand denies any such separate entity as Time, in the Sutra: "The notion of Space and Time proceed from Akāsa &c." [Sankhya-Sutra II—12]; and thereby also declares that it is Akāsa which under diverse limitations gives rise to all the notions of time, from a moment upto its highest measure. Both these theories are untenable. There is no fixed limitation which can lead to the notion of moments &c., by means either of Akāsa (as according to Sankhya) or the indivisible Time (according to Nyāya). To explain: Others (Sankhya and Nyāya) mention,—as the limitation causing moments &c., by Akāsa and Time—the action of atoms &c., as characterised by connection with the next point in space (declaring the interval of Time and Space, between the connection of the atom with the first and that with the second, as one unit of time). Here if the
action, spoken of as characterised by the said connection, only be either the object qualified (the jar) or the qualification (black) or the relation of these two,—then, all these three being permanent according to others (Nyāya and Sankhya), they cannot lead to the notion of moments &c. If however the action be other than these three, then, it is only a particular name given to a distinct entity; and it is this which we call Time called Kshana, as distinct from all other permanent Substances. It is neither Ākāsa nor the indivisible Time; because the requisite explanation of the notion of a moment having been afforded by Time as postulated by us, there is no need of assuming another explanatory agency as belonging to something else (Ākāsa or Indivisible Time), characterised by moments &c. Such qualified moment (postulated by us) is flitting, being a particular phase of the naturally transient Nature; and as such we cannot be charged with the offence of postulating an Entity apart from Nature and Spirit. The different measures of time—Days, Months &c.—are only particular forms of the afore said Moment of Time; and there is no ground for postulating the existence of an indivisible Time. The notions of 'now,' 'today' and the like are also due to the diverse agglomerations of moments. The eternality of Time, mentioned in Srutis and Smritis, can be explained as referring to its uninterrupted flow. Consequently it is decided that it is necessary only to postulate the existence of Time in moments; and not that of indivisible Time;—and that Ākāsa cannot afford the requisite explanation of the notion.
of Time. In the same manner can all our theories, that are opposed to the Sankhya, be proved by the intelligent.

Thus Ends the Fourth Section of Yogasara-
sangraha, wherein is described Isolation.

Thus Ends the Yogasarasangraha of Vijnana Bhikshu.
योगसारसंग्रहः ।

श्रीविज्ञानमिश्रुविरचितः ।

वाराणसीनिवासिः श्रीयुतगोविन्ददासमहाशयः
प्रोपाहितः वाराणसीस्थराजकीयसंस्कृतः
पाठ्यालीयपुस्तकालयाध्यक्षेण
पण्डितविन्देष्यरीपसादद्वार्यः
संस्कृतः ।

तत्त्वविवेचकमन्थप्रसारकसामित्या प्रेरितानां सुकारामः
तात्यामिथमहाशयानां निदेशेन

मुम्बईनगरे
तत्त्वविवेचकन्यन्त्रायः १८५१ तम्मै चैकमाब्दे मुद्रितः ।

मूल्यमः रूपकमेकम् ।
श्रीगणेशाय नमः ॥

योगसारसंग्रहस्य भूमिका

विज्ञानमिक्षुना सांख्यवचनाभ्ये भूमिकायाम्
"अधिकं तु बहमीमांसाभ्ये प्रपञ्चितमस्मामि"-
रिति मतिपादितम्। तदवज्जोक्य विज्ञानमिक्षुः कर्त्तं बहम-
मीमांसाभ्यं मानविष्यनु तद्देव ज्ञानं सांख्यकः।

(१) पश्चिमाद्वितिसादीवरा मुद्रिते पुस्तके ७ पृष्ठे सत्त्रोक-
नीयम्।

(२) प्रथम धर्म मीमांसकात् सहस्त्राणि स्युल्लगणना समान-
ब्याख्ये।

तत्र प्रारम्भवाक्यम्।

"सर्वस्त्रे ये नस सवः यथा सर्वसतं भवेत।
विद्विधाच्छत्रे तस्मै नमोक्षनमाजहितपि।
अन्तार्यमीगुरुविद्यानिजानमिक्षुनां।
ब्रह्मलोकांभर्याणे जित्यथे गुरुदक्षिण।
श्रुतिस्मृतीयावचः श्रीराधिमयवनोधात्मू।
श्रणामुरु गुरुः प्रीयेमेष्योऽनुदीयने।
परिवेशधार्मिके मोहिन्येवाद्य हानवान्।
कुतकानु वज्ञप्रियोऽदं पीयतामघुष्टेपुरुषे।"
रिकामाध्यमें योगसारसंह्रमें ईश्वरगीतामाध्यमें मश्तोपनि-

पर्याप्त सत्यवनस्ते पश्चात्पृष्ठामृग्यपानाः।
विज्ञता ज्ञानकर्मयं यान्त्र श्रीमद्भुद्रः पदम्।। ॥ इत्यादि।

समासितवाक्यम्।

“ब्रह्मादिभिरशक्ये असमन् ब्रह्मतत्तवनिश्चयं।
साहसं मद्रवियस्येः मण्डलां श्रीनुमहति।।
अथवाहानसङ्गोप्रियासपराप्रवश्यः सम॥
सर्वकारणे भवते दाश्यन्त्रसमा वयम्।।
किर्रिचापारः कर्तः स्थानान्तरं कर्ता चिन्तामकः।
नापि पुजो विशेषत्वादं चर्मपरं मुद्रवः।।
वतसाक्षिक्षुद्रिधकत्या सर्व्य श्राह्रुपाः।
आत्यन्तिकः दु:ङ्क्षानियमितसमपृथ्वी प्रयक्षतु।।
येन मुर्गी न पीड़तः तेष्ये दश्यन्तरविन्यमः।
लोकयन्त्रे नुसाराद्वत्ये श्रेयस्ये च।। ॥ ॥

इति ब्रह्ममीमांसायां श्रीविज्ञानबिशेषुक्ते विज्ञानाद्वृत्ताय क्रु-भावे चतुर्यायायत्वं चतुर्यः पादः।। सुरमस्तु।। संवत् १३७५ मितिर्पोष्टशुपृणामार्या श्रुतवासिर्विधिकतम्।।

(१) पुत्रकान्ते “विज्ञानबिशेषुविरविरचित सांख्यामाध्यम” मिति
विधिकतमः वस्तुतात् “भाष्यं चात्र गौडपादकृत”मितिग्रन्थान्ति-
मश्तोक्तेन गौडपादस्वर्णविक्तं माध्यमित्यवगन्तं।।

(२) योगसारसंह्रमेव॥

(३) असमन् प्रथे श्रोकानां सहस्त्रयथमु॥

तद्र प्रारम्भवाक्यम्।

“यो मायया शिरुणया विशयं विश्व-मन्त्रं: प्रविश्व बहुव्रीडवस्त्रेदेक बलं।।
यस्मात् भिन्नमचे सर्वभिमतिर्मन्यता मा मेघमपर्णु हुरं इद्येवरियती॥”
(२)

पद्धतिकथा चोपलभवान्। उपलब्धिवैद्धतेसु निबन्धेषु योग-सारसंभं हस्तु निलिङ्गंयोगशास्त्ररहस्योपपादनेच्छया भ्रायः

समासितावक्यम्।

"सर्वेश्वेतन्तसारार्यसमाहिताय अतिसुन्तम्।
भाष्यमाहिरामणाय बिहानविभुक्तः।
एतेन भगवद्रीतायाक्ष्योपेशापि बायति।
शब्दरदिनेशदानेषु गीतंयोर्चतमायत्।"

इति कृतपुराणे ईशवरगीतायुनिषत्तु विज्ञानविभुक्तमाये
दशमोत्यायः।

(१) अतिमन् प्रवेणे श्रोक्रानं सार्वेश्वेतुष्ठतानि।

तत्र प्रारम्भवक्यम्।

भय प्रभोणिनिः प्रवहख्याते। ऋषी सुन्दरी च भारद्राजमित्यादिः
प्रणवोर्जये सर्वेश्वेतपार्यम्। सुनुस्यारे नामसः। भरच्चन्तस्यान-त्यं भारद्राजः। तथा शिवेशरं कृष्यः। सत्याकामो नामसः। तथा सौर्यार्यः नामसः। 
गर्ग्यार्यं पुमानु गार्थः। तथा कौशल्यो नामसः। अवतारणयान्यायतमाज्ञानः। तथा गृहः पल्लवः भागवः।
बैवर्धिन्मतः। तथा कष्ठ्ये नामसः। कस्म्यार्थं कायायम्।
ते हमारेः। एते पुरुषा युनयो जन्मपरा बेशत्तरा ब्राह्मणिषिः। कार्य-निन्यूपातः। पञ्चचा ब्राह्मणमाया ज्ञातमुक्तत्ता ब्रम्हविर्यः।

समासितावक्यम्।

इति विज्ञानविभुक्ते वेदानात्तोके प्रभोपनिःशालोकः। समातः।
भेने "वेदानात्तोके" ह्यविद्विद्धनात् प्रतियते विज्ञानविभुक्तः इश्वर
धुष्णिप्रवेशक व्याख्यातिमिति।

(२) विज्ञानविभूतिविनिधितसंख्रयसाधनमाध्यम योगवाचसाधिकार्यं संकृत्य सारांशं प्रकरणं तथा श्रीतमिति सर्वेशु दुर्भिक्षुमेव।

प्रश्नप्रारम्भवधात्रायाने ईशवरिष्कवाचसाधिक मिद्वाचिककार्यानामध्ये वाराणसामायिक संयासिन्य निम्नक्र इति। तत्र स्थोलानां पद्ध
तहसः।
स्वक्तसकलनिवन्धोपन्यासपूर्वकं विज्ञानमिलतं ज्ञेतििापतिः नित्यपुत्रमोत्तमवेनामां विज्ञाय मुद्राधारा प्रकाशनायोष्ठ्यकोहं स्त्रीयं पुस्तकेकेंगमपरं च वाराणसीस्थराजकीयसंस्कृत-पाठशालीयपुस्तकालयस्येव पुस्तकध्य मार्क्षव तैन तत्कायं समग्रप्रविश्वतीवनवधारितानु। अञ्जनाते शास्त्रानुगाणी वाराणसीनिवासिश्रीयुमंगविन्दुदासमहायामहायागालें योगार्यरौं यहां देख यहां मां मोतसां-

प्रारंभवाक्यम् ।

ध्यानहृदययथाहयं परमतथं ॥

भद्रविशिष्यवाम मै ॥

मूलभूिुिनिवस्थापि: प्रामिकमुखूस्तनमाष्ट्राधीशित तत्तू ॥

सम्प्राकाशायामाल भवति प्रतितं केलानिलिंग्यामो ।

भूयो विज्ञानमिलतं ॥ ॥ ॥ ॥ कुकुस्कािािेिनांपुलुना तत्तू ॥

समारंभवाक्यम् ।

कणमक्षमुकेशबने यतिविज्ञानभिषण ।

प्रारंभाध्यायाध्यायाध्यायानकारिवासिकम् ॥

( १ ) वार्तिकं उस्मामि: प्राक्षिन्तमुरु ॥ २ पं. ८ । पा. ६ पं.

( २ ) अथातो ब्रह्मजीतेत्यादिदेशान्तसूत्रविवेश्वेति मीमांसितः भृतोऽजुमािािेस्वास्थ्यतमुरु ॥ १८ पं. २१ । मयापि वार्तिकं सांख्य-माप्ये च प्राप्तिित: पृ. ३५ पं. ८ । सांख्यसारायं सांख्यप्रकरणे श्वामाििििस्तरत: पृ. ३५ पं. ८ । अन्ये अपि निबन्धः पृ. ६४ पं. १६ भस्मानु प्राप्ये विनयस्ता: ।

( २ ) इधे पुस्तकं वर्षात्तद्वात्त्वं भिक्षात्तसितमित तद्दारामें जीर्णवाििना ज्ञानियों अनेन भिक्षुत्व स्वक्तमुरु ।

( ३ ) नवीनं नातिशुद्धं सम्पूर्णमुरु ।

( ४ ) प्राचीनं परिशोधितं सम्पूर्णमुरु ।
हितवन्तस्ताकन्मुख्रैनगरे तत्ततिवेचकपुस्तकपादपसारकसमित्या: महन्वेनाथस्य प्रत्यथयुस्मं मुद्रणं सम्यगृ भविष्यतीति। एवं स्थिते श्रीपुलुगोबिन्दश्चारणांशेष: मदतं पुस्तकं प्रथ-मलेन निरुक्तपादशालीं हितीयत्वेन स्वकीयं च पुस्तकं तृतीयत्वेन परिकर्त्य पुस्तकनयस्वादपूर्वकं संशोभ्यांमु मुद्रितवान्। कि तत्स्य मुद्रणसमये ज्वन्ते ज्वरेण पीडितत्वात् मुम्बईगरादग्राणस्या प्रूष्प्रत्यां बाहुव्यन गम-नागमनयोक्तकत्वादाद्वारपुस्तकाना मन्तिसमीचीनत्वात्स्या जानेकात्राल्पकोष्ट्वते हि मुद्रितशुद्धिपत्र संयोगेनांू पाठिन्ते होष्पूंतं कला मायकींं परिश्रम सजौजिन्तु विद्यानुसार्गिन्न विद्यांस्य हि लिंगेन्त विशेषतः आर्थिके हि।

यद्यप्याचार्यां जीवनचरतो तथा हुकूपस्तात् हि पत-पादित: किरणाळींसंवाचितस्तात्पादाभाष्यभूमिकायां न्यायक्रंद्वींसंवाचितस्तात्पादाभाष्यभूमिकायां च तथापि यथापर्वत्व निरुपयते।

अर्थं विज्ञानमिश्रुताचार्यः कसम्भु देशं कसम्भु काळें आसीदिति निथ्रयः सन्यस्तु न भवति तथापि पुनार्थितिः-ब्रह्मामांसप्राप्ताभाष्यपुस्तकस्य विक्रमः १७३९ संवत्सरे तिलिथितस्योपभवात् तत्र "अन्तर्यामिगुङगुरिप्रत्यानविज्ञान-मिश्रुना" इश्वरगीतान्यास्यायामपि "बाण्यगोविन्दरी-तायामके विज्ञानमिश्रकः" इत्युपपञ्चमद्विकस्यस्य िर्षान् कालाश्चार्यं संख्यास्य चेति नात्र विद्याज्ञानवाभास:। अविधि तु ब्रह्मोपगार्यभूमिकायां योगतस्कीमुदतीभूमिकायां च प्रपन्चरिज्ञाम हि।
<table>
<thead>
<tr>
<th>योगसारसंग्रहस्य सूचीपतम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>योगद्वयसाधरणक्षणम्</td>
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<tr>
<td>वृत्तिनिरूपणम्</td>
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<tr>
<td>निरोधनिरूपणम्</td>
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<tr>
<td>योगविशेषनिरूपणम्</td>
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<td>अस्त्रप्रजातलक्षणम्</td>
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<td>योगप्रमुखः</td>
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<tr>
<td>साम्प्रज्ञातयोगाचार्यान्तरेषेदा वितकादयः</td>
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<td>विचारः</td>
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</tr>
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<td>आसिमिता</td>
</tr>
<tr>
<td>विचारस्य शैवविध्यम्</td>
</tr>
<tr>
<td>साम्प्रज्ञातयोगिन्नस्तूभूमिका:</td>
</tr>
<tr>
<td>अस्त्रप्रज्ञातः</td>
</tr>
<tr>
<td>क ईश्वरः कि वा तत्प्रणिणानम्</td>
</tr>
<tr>
<td>भवप्रलयः</td>
</tr>
</tbody>
</table>

<table>
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<th>प्रथमांशाःसमाप्तिः</th>
</tr>
</thead>
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<tr>
<td>अन्यायसाधनानि च परिकर्मादिकम्:</td>
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<tr>
<td>मोक्षपर्यन्तः प्रकम्:</td>
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<td>यमनियमासनप्राणायामप्रत्याहारचारणाध्यायः</td>
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<td>समाधयः</td>
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<tr>
<td>यमनियमः</td>
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<tr>
<td>आसनम्</td>
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<tr>
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<td>संयमसिद्धय:</td>
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<td>कायसम्पत्</td>
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<td>सिद्धप्रकार:</td>
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<td>तृतीयांशसमाप्ति:</td>
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<td>कैकल्यम्</td>
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<tr>
<td>प्रन्योपसहराम्</td>
</tr>
<tr>
<td>शब्दनिहितकम्</td>
</tr>
<tr>
<td>चतुर्थांशसमाप्ति:</td>
</tr>
</tbody>
</table>
यः सृष्टा भजविष्णुस्वाजरमयं बुद्धधार्मिकसृष्टिः पहः
चर्च्यं सत्यज्ञस्तमोपयमहामायाह्याहित decline.
अन्तर्यामित्योर्णानं भवद्वयों तेनात्वं कुर्विक्षण-
वृक्षे निर्जानां समान्ये भवान्ति तस्मै नमः॥१॥
पतञ्जालियासुन्थानु गुरुन्यांस्य भक्ति ॥
नतोपरियम बाबानः कायेरकान्तचान्तं सकरानु। ॥ २ ॥
वाचिकाचतुर्दशे मध्यवर्त्य योगसागरयु
उद्दृत्यांशसूक्ष्मयमयं ग्रन्थकुम्भे निषीते ॥ ३ ॥
तत्र पुष्पस्यात्मात्मनितकस्वरूपाविचयस्य हृदतिभावते
खृति योगदर्शाधारार्थ चक्षुमय ॥
बुद्धधार्मिकस्तान यत्कथायत्वाचृत्वात चैव चिन्तनरूपमृ 
हेरु: जनभीज्ञाने
शाचनुच्छेदकल्पवादः अविनाशितसांस्कृतयुक्तचेतुदक-
त्वः अतस्तत्र नातिस्वाभिः ॥ पठयकालीनस्य

१ सारस्च-पा. २. पु. । २ समस्मुद्रसिकालीनस्य-पु. ।
च वृत्तिनिरोधस्य व्यावर्तनाय आत्यन्तिकेति ।
स्वरूपविशिष्टाय शैवालीपेक्षापरिभाष्यति ।
स्वरूपस्य वैशाखः । तथा च स्मर्यते ।
युक्तिहित्वा न्यायाभावं स्वरूपेन व्यवस्थितिः ।
तत्र सम्प्रभातार्थयोगस्य मोक्षेऽतत्त्वम्
तत्रसारात्मकारः ।
अस्मभातायोगस्य चार्यिविश्वस्तिसङ्काराणाहराम्
भार्गवस्यात्मिकायत्ति क्रमेनेति चार्यिभासमः
परिधिः संस्कृपत्तार्श्रीनि तथा च ।
योगाक्रेषु र्गानिर्भक्तिकार्मिदिष्टु च यो
गः गः योगसाधनत्वान्मोहोपापत्तवाच गौणे इति ।

अथ का निरोधवाचकशिष्ट्वः को वा निरोध
इति । उच्चते । प्रमाणाविपर्ययविभिन्नद्रास्त्राय
इति पञ्चविशिष्टवृत्ताः ।
इङ्गान्तः खृशिरुचि
वृत्ताः वृत्ताः
तत्र भवस्य
नुमानागमा
ममाणि ।
इन्द्रीयद्वाराय
वा वर्णवर्ण
यायम्
सारस्वतवर्ण
संग्रहाय
तज्ञातीतवत्तम
विवक्षणीयम्
वुद्धि
द्रतिः
प्रदीपस्य
शिखरदुहुद्रे
येन चिन्तस्य
आन्त्याववादारो
भवति ।
स एव च भागः
इन्द्रीय
द्वाराय
बाणायः
संयुत्
अर्थार्थारणे
परिणामते।

१ चा-णा । २ पु. । ३ अस्मभातायश्च-णा । २ पु. ।
३ स एवामभाग-णा । २ पु.
प्रथमोऽवस्था।

भूषापनिषिक्तरत्नार्धज्ञानं । तथा च सांख्यसूत्रम् । भागगुणायां तत्त्वान्तः वृत्ति: समवन्धार्य सर्पतीति।

यतो बुद्धविशेषे व अन्तः वृत्ति च सर्पति गच्छाति इति हेतावृत्तिविद्धे भास्मज्ञे सुकुमारादिकहानो बुधेश्वर

रिच्छादिवच गुणं न भवति दिश्यस्यैव कियासम्भवादिकस्यः। सा च वृत्ति: पुरुषे¹ महातिष्ठिति सती यद्यास्ते तदेव प्रमाणस्य फलं प्रस्तूत्युच्यते।

तदेव च द्वारात्मकसार्थप्रमुख्यूँ च। चिन्तन्या वृत्तिरत्नान्य प्रमाणम्। शब्दन्या वृत्तिः शब्दस्मार्थकोभि।

भवतीति। फलं तु सर्वेऽपि पौरुष्येऽक सय एव पुरुषार्थमेव करणां प्रवृत्तिरिति। विपर्ययवृत्तिः मध्याज्ञाम दोषन्यूः। विकल्पवृत्तिः। राहोः चिरं पुरुषस्य 

प्रत्यक्षमित्यादिद्रूपः। तस्यास्ति विशेषदर्शनानि- 

वर्त्त्यामात्रेण विपर्ययाल्पः। निद्रावृत्तिः सुखमहस्वाभिप्रति मृत्तिहृदयत्तुन्नवः। सुषुषुकालीनः 

सुखादिविशयः। स्मृतिः संस्कृतामात्रजन्या वृच्छि-

रिति वृत्तिऋणम् व्यास्यातः।

निरोधी व्यास्याते। निरोधय न नाशोभाव- 

सामान्यं च अभावानन्दीकारत्। विश्वासार्थसंस्कृत- 

रजनक्रत्वातुपमेऽचेन। किं तु वृत्तितत्त्वात्रो चिन्तस्य 

¹ तैत्तिरियवृत्तिप्रकरणम्। ² गुणत्वामिति श्रेयोधितं ।

³ पुरुषश्रवशी श्रेयोधितं ।
भोगसारसंज्ञेः

स्वविषये प्रत्यानूप् भावुः एव गतिमत्यात्रु गतिववत् पुरुषायतनमेव। प्रत्याविनुवृत्तः अन्योन्नयस्याभावते विनिगमकाभावार्थः। प्रत्याविनुवृत्तः चयोद्धासिद्ध्युपापविधायंतुपपसुचितेः। अतः भावस्था विषयोंक्षेण मृत्येवं निरोधेनापि संस्कारो जन्यः। संस्कारवृत्तिः विनाकृतुदिनं योगस्य कालवृद्धं नियमकान्तरासमभवादिति दिक्कः।

योगसामायन्यं लक्ष्यं तद्विषेषं उच्चते। स योगो द्विविधः। सम्प्रज्ञातोसम्प्रज्ञातस्य। तत्र सम्प्रज्ञायं ते अथात्तुकित्ये ध्येयमापस्मिरोधं इति सम्प्रज्ञानो ध्येयाांतिरितक्षणियनिरोधविषेषः। तथा च ध्येयाांसाधारकारुपशिविनिरोधविषेषे। तथा च ध्येयाांसाधारकारुपवर्णद्वारा साधारणकालीनान्न किरोधणां व्यावनायकलीनरोधानां वाप्पतिक्षेपावप्पति निरोधो न साधारकारतुं सिद्धान्ततात्त्व विषयातरबासनाया बहुतार्थमात्र। अतिवन्धात् योगजधर्मयानाशयार्थमें प्रतिवन्धापीतं। सम्प्रज्ञातुप्रयो ध्येयाांतिरितक्षणियनिरोधश्च विषयातार्थारासारुपतिवन्धाप्राचिन्धृपत्य च विषयातार्थवासनाभिव्यावही च च ध्येयातसाधारके स्थानान्न दृष्टवर्तमात्र। चिंचः।

1 विनिगमनाः प्राः 2 पुः 3 वृत्त्या इत्यतः।
प्रथमोक्षः ॥

हि स्वत प्रेम सत्यस्मारणास्मि विषु च भवति। तस्मानसज्जनेव तु न सदा सर्व युझाति। अतस्तमोवर्ष-कान्ति विषयमानसज्जनावसानापाणां निरो-धारायोगः: क्षणेष्व श्रवणेष्व ध्येयं वस्तु साधारं क्रियते चिन्तनेष्व योगशास्त्रसिद्धान्तः। सम्प्रज्ञातस्य चारुविध्यमणे वस्तुते॥

असम्प्रज्ञातो चक्षुस्ते। न किङ्क्रितं सम्प्रज्ञायते।
स्मिति चिन्तनेष्व असम्प्रज्ञातयोगः: सर्ववृत्तिं रोचः।
तदा संस्कारपारम्पर्यं चित्तं तिर्थं।
अन्यथा भ्रुस्यानान्तुपनेष्व।
तस्य च लक्षणं तत्व-ज्ञानसंस्कारदाहारकथे सति सर्ववृत्तिं निरोधतमः।
अस्त्यार्थं क्रिया कालेनिरोधपन्यावर्ततनाय सत्यंतमः॥

इदानीमयः िहतवादाद्रै योगसम्प्रज्ञाते।
तत्र ततः योगार्थसाधारणं ज्ञातं फलं सम्प्रज्ञातस्य
बृहत्तिं निरोधेन वृहत्त्वतुः कमोगानिरोधः।
अज्ञातं च फलं सम्प्रज्ञातस्य पूर्ववृत्तिरूपेयसाधारकः।
क्षणवृत्तिर्वृत्तिराधानेषेव मणेर्षिहितग्रहणग्राहेषु तस्थ-ज्ञातनासाधारितं सूत्रात् तत्त्वविषयादिद-कृतसिद्धिः।
तथा सत्यां कामनाः भूतनिद्र-चुम्बकात्मकयोतः स्वेच्छातो गतिः भवति। अस-

1 च-पा। 2 पु। 3 योगायो-पा। 2 पु। 4 प्र्ह्मति-पा। 1 पु। 5 स्वेच्छामोगक-पा। 2 पु।
योगसारसंग्रहे

यम्भातस्य त्वद्दृष्टि फलं तत्वभानसायारणानामविनिंदनस्तरस्करणां पाराध्वनकर्मणा च द्राहाच्छिष्यं स्वेच्छया मोक्षं। । तथाहि। तत्वभानसे तावतु। स्वस्तरस्करं पाराध्वनकर्म च नातिक्षिणितुं श्रवये अविरोधात। ।

tस्य तात्वेदव चिरं यावच विमोक्षे अथ सम्पत्त्ये इति श्रुत्या ज्ञानिनो मोक्षे पाराध्वननिनित्तकक्षिका-द्रिल्यासिद्धेश । ज्ञाने पाराध्वनाशो जीवन्मुक्ति-श्रुतित्स्मृतितिरोधाच्छ पाराध्वनकर्मणा ज्ञाननाय-त्वस्य वेदान्तसूत्रेण प्रतिषिद्धत्वाच। । योगस्य तु पाराध्वनकर्मणाशक्ते वाधकाभावेन विनियसमाधिस्तु युक्त त्रेवै जन्मानि।

पायोति योगी योगाधिप्तकर्मणयो विविधात ॥

इति विल्लभाभाववर्णो च पाराध्वनकर्मणाशक्तत्व-महति । अतः पाराध्वनकर्मणो व्यतिक्रमण श्रीसमीक्षयिनो ज्ञानोत्तर्यनन्तरपथसम्प्रजातयोगोष्टपेष्यत हि। अधिकरक तु वार्तिकेः स्वाभाविः प्रपक्षितम्। प्रत्तेना-सम्प्रजाताभावेः इति पाराध्वनोगानंतरं ज्ञानिनं मोक्षो भवत्येवे सिद्धान्तो न विरुध्येते। तत्र च प्रमाणं तर्त्र तात्वेदव चिरं यावच विमोक्षे इत्यादिश्रुतिः। । अविनियसम्बृवती बीजोभावात पुनर्जन्मानात्सिद्धिचित्र ॥

1 स्वेच्छामोक्षं-दश्यचिकं २ पु। । २ पाराध्वनाशक्ते- पा। १ पु। । ३ ज्ञानी-पा। १ पु। । ४ तस्य- २ पु। । ५ जीवाः- पा। १ पु।
प्रथमः ॥

विमोक्ष्ये पारार्थं कर्मावस्था भविष्य-तीत्यथः ॥ स्वादेशतः ॥

योगाशीर्ष्टे हि प्रियमेऽयो भा पापजं रजः ॥

परंतु जायते ब्राह्म साक्षातं विनिवेदनसिद्धिः ॥

इत्यादि सृष्टेकवाक्यतथा योगस्य कर्मनाशक-लवाक्यानि सम्प्रज्ञातयोगपराणे सृष्टिवितं । मैथूसः ।

उद्दाहरते हि सम्प्रज्ञातयोगस्य ब्राह्मणिति बनक-पापमात्रानिकल्लवगम्ये न सर्वकर्मनाशकलयः ॥

तथा नाति ब्राह्मणि सर्वकर्मणि भस्मसातकुरुपेः-उऽजुः इत्यादिदाश्रोतं ब्राह्मण सर्वकर्मनाशकल्लपि

नोपपचितं ब्राह्मणेतु प्रस्तरुत्य कर्मनाशकलयः । यथा योगस्य सर्वकर्मनाशकलयं श्रुत्यते

योगाशीर्ष्टोंकारण योगपरिवर्ते ॥ तदस्मात्त्वं

योगपरमेव । अतो नातोपरमेत्याययोः सम्प्रज्ञा-

तपतरत्वेऽनेन वाक्यतथं घटते । तस्मात्त्वं सम्प्रज्ञातोग-तजन्येन ब्राह्मणेन अनिवार्यस्य ब्राह्मणः अस-

मानात्त्वं योगपरायथाय योगाशीर्ष्टोरतेव ॥

कौं च ब्राह्मणस्य योगस्य च कर्मनाशकत्वं सहकायुः-चें देव महाकस्मिक्षरावर्धितमेव च दुः ्। तथाहि ।

ब्राह्मणेनाविनिवेदनसिद्धशक्यं सति क्षेत्राल्पपहः ॥

१ पापप्रज्ञाम्-पा. २ पु. ॥
योगसारसम्बन्धे

च्छेदादेव कर्मणा विपाक आराध्युं न शक्यते । सति
च मृते तद्विपाक इति सूत्रेण कर्मणा स्वमृते हेतु वस्तेष
विपाकारम्भवचनात्, व्यासभाष्येन तथा व्या-
रुयानाथ । अतो ब्राह्मणाय कर्मनासाङ्गकल्याणक-
लवचनं न्यायसिद्धान्तवादयत्र । पूरव्यासम्प्र-
दातयोगेनापि भोग्वेतुवासनारूपः कर्मणां सह-
कार्येऽगैरं चैवते । व्युद्धानसंस्काराणां निरोधसंस्का-
रैवैवचं रूपं च्छेदादेव सूत्रभाष्याम्ययुक्तत्रात् स्वा-
मुभवसिद्धतबाच । अतो दस्सम्प्रदातायोगपरम्पराया अ-
दिब्धवासनास्ये सति भारभुवलखकमारी कर्म फलसा-
यम्ये न समर्थ वासनाया अयु कर्मसहकाररित्वमथ
सूत्रभाष्ययोगवशृष्टतवाद । तद्वसारसामर्थभोगक-
मेव भारभुव कर्म लवस्यविच्छलनाशोऽनतः न भयति ।
पुरूषमयोजनं विना विचारस्यवस्थानाभावात् पुरु-
षार्थस्य चिन्तामित्वतः प्रगतिः । तस्मादसम्प्रदातायो-
गस्य भारभुवकर्मदः अवक्तिमयोऽपि सिद्धांतिं
दिक्ष ॥

तदेवं योगश: फलमुकम् । इदानी सम्प्रदाताय-
गस्य अवान्तरभेदः उच्चन्ते । तत्र सम्प्रदातथां
तुविधं । विद्धकारिनगतः विचारारितः अनन्दानु-
यतः अहिमानुयन्ति हति । साधारणसारायोऽपि तात्क्षेरं
विद्धकारयूपपरिशास्त्रवृत्तूः तत्क्षेरं
विद्धकारयूपपरिशास्त्रवृत्तूः तत्क्षेरं

१ उत्तरादेव—पा. २ पु. । २ चित्र—पा. २ पु. ।
अनुगता उपाधितात्त्विकवृत्तिनिरोधा वितकाङ्ग- तादिसम्बन्धका भवनित। वितकादिकं क्रमिं भूमिका- चतृत्तृयम् उच्चारोहितिकमसोपानपरम्परावद्धिकरि- पानं क्रमेणौ तदनुगतत्वेन विरोधस्थापि क्रमं कथयते। स्वतो निरोधेये क्रमाभावात्। वितकादि- क्रम औत्सर्गिकं। एकदा चिच्छय परमसूक्ष्ममवें- शास्त्रयायशोदसंबंधात्। तथा च स्मयते। योगारम्भे दूर्भारहरिमूर्त्तमथ चिन्तयते।

स्थूले विनिर्देशं चितं ततं सूक्ष्मं शास्त्रं शैवनिषेधारं। इति।

तथा स्थूलादिविशेषेषु रागादिपि उचरोचरभू- मिधु चित्तमाधायानं न सम्बन्धित। अतः स्थूलादि- सरसात्त्वकारणं तत्तत्र तत्र दोषप्रस्तुता उचरोचर भूम्य- रोहो राजमार्गः। यस्तं तु कदाचिद्विज्ञरसादादादा- प्रेमचरें भूम्यारोहोंहो भवित। तेन च पूर्वभूमिकाम्यासः वतिसदिकामना विना न कार्यं: उचरभूमिकारो- हस्तः फलस्य जातत्वात्। तदुक्तं भाष्यकार्ता:।

ईर्ष्यमरसादादार्जीतोचरभूमिकस्य नाधरभूमिः पृष्ठभूमिः विनियोगसङ्गर्द्धस्थायिनं प्रसरितम्। अप्रवक्ता चतुर्ग्रंथमेकसम्बन्धमवें क्रमात् कर्तन्यं अन्यथा पूर्वपूर्वपीयासालाकारगदीपापि:। चिच्छया-

1 द्वारा-प्रा. 2 पु.। 2 वितकादिनां-प्रा. 2 पु.। 3 सूक्ष्मे प्रवेशस्य-प्रा. 2 पु.। 4 विनिर्देशं-प्रा. 2 पु.। 5 प्रसादा- 

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श्लोकेऽपरिवर्तते। तथा यद्रात्त्वरीर्म चतुर्भुजादिकं वा शरीरं घटादिकं वा पद्मवतीतःसहंस्तं समश्रेष्ठे तथात्वं प्रथमं भावना प्रवर्तिते तदार्जम्बनाममित्युच्यते। तत्राद्दबने प्रथमं स्थूळाकारधारणाध्यायनसमाधिभिर्म्। स्थूळगताश्रेष्ठविशेषामामातितिनागतत्त्वामध्यवितिमश्रेष्ठानां गुणदोषध्वपाण्यमश्रुतानां साशालकारः स वितकं इत्युच्यते। स्थूळशब्देन च भूतानीन्द्रियाणि चात्र गृहते। तपोजपादिसाधनेऽथुवादीनां चतुर्भुजादिसाशालकाराद्यं साशालकारो विशिष्टः। तेषां हि तपोध्यानादिना तुष्यः परमेश्वरः स्वयं शरीरं निर्मायर्यु पुरुषधीण वागादिध्वन्वहरां चके। योगिनस्तु योगवल्लेन भैरवाशेषात्रिदिसाधिस्थे से चतुर्भुजादिशारीरमन्यत्र स्थितः पश्यान्ते। तत्र च वागववहारार्धकन सम्भवति। तथा चतुर्भुजादिशारीरस्यं बाबाश्र्यायनसविशेषवर्णं दोषध्वपाण्यसमातितितदृष्टं दश्यतीति विनेषः। हि विकर्मो व्याह्यायः।

अथ विचारो व्याह्यायते। तत्राद्दबने स्थूलाकारसाशालकारानांवर स्थूलाकार्दृढ्यं त्यक्तवा क्रमेण प्रकृतिपर्यंतसुध्दोषामाकारधारणादिके यथा पूर्ववदवेशविशेषविशेषस्तत्त्वसुध्दोषामाकारः साशालकारः।

१ हृदश्रीरमूः पा। २ प। २ बङ्गास्य। पा。 २ प।
स विचार इत्युच्यते। सूक्ष्मशब्दस्य कारणार्थकत्या तत्त्र तन्मात्राहैकारमहत्वचमक्षकत्याः। सूक्ष्मशब्देन गृह्यन्ते। ननु स्यौऽध्यमबने कथं सूक्ष्महस्तिक्षाचार्य त्यादिति चेतः। सर्वेष शरीर-घटादीनां पाकुःशास्त्रतत्तत्त्वकार्यं तथा कार्यकारणा-भेदेन पाकुःशास्त्रतत्त्वप्रत्यात्। तत्रापि कार्यवृत्तात् अत्यिाति कारणहृपतात् पुनः सत्यवतात्। वाचारम्भनं विकारो नाप्तेषु यृचि केसेव समयिते श्रुते। ननु तथापि सूक्ष्माकारस्य दशहृष्टातीयस्य कथं भावना यादिति चेतः। श्रुततत्त्वकारैर्वै सामान्यतो भावनासमभवातू अश्रुतामंतविशेषस्य च योग-जध्मीवेषेन प्रहादादेः सर्वेः। इति विचारो व्या-र्यातः।

अथानन्दो व्याख्यायायेः। तत्रैवाल्रम्बने सूक्ष्माकारसाध्वास्तकारानन्तरं तामापि हर्षो त्यक्तवा चतुर्विशालतयक्चानुगते सुख्रुपपुपुषाय धारणादिभ्रमेयं यः पुर्व-वद्वशेषविशेषतः सुखाकार: साक्षात्कारः स आनन्दः इत्युच्यते। ज्ञानज्ञायोरमेदोपचारातृत। यद्यापि प्रकृतेः-विशेषणोत्तमक्षने सुखवहुः। क्षमोहाव्यापि सर्वेः स्तस्त-थापि स्मारागीव संसारादात्मकशनमतिबन्धुचते देव। मुख्यतोड़ोषविशेषतो योगेन द्रष्ट्यमः। यथा तत्र दोषदशेन दुःखहृम्या वैराग्यं स्यादित्याशयेनाः।

1 अन्त-पा. २ पु.।
बन्द्माजे योग उपदेश इति मन्तव्यम्। योगश्च न
धर्मश्च भवेष्यमेव धर्मोऽर्थिसमवदानन्दपञ्चानि चतुर्विशेषं
मन्तव्यमेव शोकसऽऽर्व।।

यिकर्षां विचारश्च विबेकश्चोपजायते।
युनेन सम् ध्यानस्य प्रथमं योगमादित्यः॥
इति प्रथमं योगं सम्प्राप्तं सम् ध्यानस्य कूर्वत्।
गुनेऽरादितः कणमेण किं किं विकर्षितिन्यं जात्यत्व इतः। । तत्र
च विबेको वक्ष्यमाणास्मिते। इत्यान्नदो व्याख्यातः॥

अथाशिष्टता व्यास्त्यायते। एवं भृपिकाक्रमेण
धूलसूक्ष्मानन्दानां स्वारथवाणि दोषबहुलानि साधारंत्वात्
तेष्वो विरज्य तत्रैवालवने यं कृतस्य-विभुचिन्मात्रत्वादिरुप्पैते स्वित
विवेकत आत्माकारः
साधाराः सोरसितेत्युच्यते। देहादिबिधिबो-
स्मीरोतावनमात्रां कार्तवात।। अत्मसाधनान्तरे च
नास्थिततोशिष्टता चरमभूमिका भवति।।
अस्येव चात्मसाधारास्य परा काष्ठं धर्म-मेघमाधिरित्युच्यते।। यस्योदये श्वानेः
प्रयत्नेऽवस्थावैराग्येण अस्मप्राप्तयोगो जान्यत्।। अस्याशिष्टता दृष्टी विषयो
चतुर्विशिष्टितचविवेकत आत्मसाधारणयमस्विश्वाति।।

१ एतनमात्रः पृः २ पृः॥
सद्विशेषकः प्रमात्मा वा तयोरप्रयोत्सर्गिको भूमि-
काक्रमोऽहितः ॥

चतुर्विशेषतात्वेऽभयः कुःतो यः पञ्चविश्वकः ॥
विशेषकः केवलीमूतः षड़विश्रृङ्गः सोदनुपवाति ॥

हः स्वपि जीवापेश्यापि परमात्मनः सक्षम-
वाच । जीवस्य हि स्वरुपं प्रभुशासित तत्रैव ।
ञ्ज्ञानेनपरिचित्तकृतसधिग्राहणस्यवाचत्वमायासाः
कार-रूपवात् । परमात्मनः स्तु तदाभस्माचितं ॥
तत्रात्म-
सामान्याविषयको योः सन्ति रुपायतारुपाति-
शब्देन स्थलेऽस्थले सूचिभाष्योहुकः । परमात्मयो
गस्तु इत्यत्सर्गिद्वाद्राति सूत्रेण तदाश्च यो चौकः ॥
तथा पाल्यकौम्यतोरापि ।

योगी च विविधो भोगो भौतिकः साक्षर्य्य प्रचो ।
तृतीयोद्यासाश्रमी प्रसोऽचाराय योगमुचय मात्रगित: ॥
प्रथमाभाववा पूवें साक्षर्य्यव लक्षरणावाह ।
तृतीयेचाचारितमेऽप्रसोऽत्वानु प्रारम्भारे ॥ इति ।

अन्यत्र
भूतशब्दोऽस्वतेज्ज्वलकुलसकः । अन्त्या-
श्रमी परमहेंसः । प्रथमाभूतसाववा । पूवें प्रथम्या-
गिनी । साक्षर्य्य तु मध्यममांगिन्याशरणावान ।

1 पञ्चविश्रृङ्ग:-पा. 1 पु. । 2 सत्रुप्र:पा. 1 पु. । 3 तद-
प्रक्षामितं:-पा. 2 पु. । 4 चरमा:-पा. 2 पु. । 5 भूक्षण:-
पा. 1 पु. ।
कूटस्थचित्सामान्यभावना। तृतीये च परमहृदे- अन्तिमा अन्ते करण्या पारमेश्वरी परमात्मानोच्छरा 
भावनेत्यथ।। अतः सवेशु सम्प्रसादेतुस मध्ये पारमेश्वर 
योगेन एवं श्रेष्ठः।। तथा कौरवेण्युज्यः।।

यत्र पद्यसंैं चात्मानं निखानन्दं निरक्षणयु।
मामेकं स महायोगो भाषित: पारमेश्वरः।।
ये चात्मे योगिनां योगः भूयन्ते प्रथुविषते।।
सवेशसंैं भ्रात्योगस्य कलां नाहिन्ति षोडशीयः।।
यत्र साश्वात्यप्रहिनि विमुक्ता विभक्तीभरुः।।
सवेशायेव योगानां स योगः परमो मतः।। इति।

नन्वसिस्ततया: कथमचेतनेनु महायोगालंभनेनु 
सम्भव हि चेन्न। कारणस्य जीविनत्याः: सवेशानु 
मुक्तात्माः च भिन्नत्वेन सवेशानुमादिती।।

तदेवं सम्प्रसादयोगस्य चत्वारो भेदा निरक्षिताः: 
तेषु च विक्रोण्याश्वत्वाः स्थूलादिसाश्वात्काः।।
समाप्जिजस्केतेनापि तत्रैव परिभाषिताः।। तत्र च 
वितक्तनुगतविचारानुवचारत्योर पितकविचाराद विचो- 
षणे तावपि मसेंक द्विविध: अवतः।। ताय- 
विक्रोण्याः सक्तकर्णिविक्रोण्यप्रेणं किर्मिधा।। विचारश्र 
सविचारश्रिविचाररूपणं द्विधा।। ततथा।। वृत्तेनी-
यशस्यूलसाक्षात्कारे यो वितर्क इत्युतः स 
चेच्छवदार्थश्चानां विकल्पन मिथितो भवति तदा 
सवितर्कसमाप्तिरितिवृत्ते तेन शून्या च निर्वित- 
तर्कसमाप्तिरिति॥

अथ कः शब्दार्थश्चानाविकल्पं इति। उच्यते। 
हरिरिति शब्दो हरिरित्यथों हरिरिति ज्ञानम। 
इत्येवं अयाणं शब्दार्थश्चानाम मेकाकारतवेनाऽभेदः। 
पूर्वाल्पकल्पः शब्दार्थश्चानाविकल्पः। 
तत्त्वकृतः स्थूलसाक्षात्कारः सवितर्को विकल्पं इति 
चोच्यते। 
तत्त्वानुसारः स्थूलसाक्षात्कारो निर्वित- 
को निर्विकल्पं इति चोच्यते। 

निर्विदीषणात्मादि- 
साक्षात्कारो निर्विकल्पं इति चोच्यते। 

विश्वास्य तैविध्विघ्नमुच्यते। 


| वितर्क | शर्त-पा. १ पु. | सविकल्प-पा. ३ पु. | निर्विकल्प-पा. २ पु. | अ०-पा. २ पु. | उच्चये-इत्य- 
| पिकसू | १ पु. | २ पु. | ३ पु. | ४ पु. | २ पु. |
स चेत् स्वस्वविकाराणां देशकालादीनां च अनु-भवेन मिथ्रितो भवति तदा सभिचारसमापचि-हृच्यते। तेन शून्या निर्विचारसमापचिरित। तादृश्यं सम्भ्रात्तस्य भेदा उक्ता। सर्वं च ते' सम्भ-ध्यातपोगा: सालम्बनयोगाः इति सबीजयोगा इति। धोष्यमनो ध्येयुद्ध्योलम्बनयोगाः तदापि वृत्तिवीज-संस्कारोत्पचेष्वेत्।

सम्भ्रात्तयोगिनः चतुर्भूमिका भवानि। तथथा प्रथमकल्पिकोऽप्रमुन्तलिवः प्रभुवृद्धिः प्रभृत्योतिरतिक्रियान्तभाव-वनीयश। तत्र सावितरसमापचितमानू प्रथमः शब्दार्थेषु स्वभाविकापविलापिसि। निर्विचारसमापचितमानू द्वितीयः। स च ऋत्सम्भरमणं इतयुच्यते। तत्त्वायां-मसदारोपसम्पक्ष्यसम्भवात्। इत्य च भूमिका प्रमुन्त-सप्तुच्यते। प्रस्तवं तु सिद्धे तुष्णा प्रभ्यो योगाः। तत्त्व क्रमेण निर्विचारसमापचिःनिषुयाः प्रभृत्यपर्य्यंठजयी द्वितीयः। अस्यामेव च भूमिकायामानन्दानुगतयं प्रवेशः। तत्त्वारसिद्धान्तानुगतयोगानन्दार्थार्थिपर्य्यंठतत-तुष्णः। अस्याध्व भूमिकाय धर्मेश्वर्यसमाधिनरिष्मासमिब्ववति। धर्मेश्वरसमाधिःस्तु तदोध्यते। यदा सिद्धकामनास्वागेन निर्तन्तरोत्पचात् सत्व-

1 सर्वं बैठे-पा. 2। 3 पु। 2 प्राध्यमिको-पा. 2 पु। 2 प्राध्यमिको-पा. 2 पु। 1 मात्राः-पा. 1 पु। 4 यथा-पा. 2 पु।
पुरुषान्यतायत्वात्मकवाहात् सवासनाविद्यानिवृत्याः
शयोजनाभावेन तस्यायपि लयातौ दुःखातिकायामलंसयंकपं परवेगायं जायते यदुच्छरमं-सम्प्रज्ञायोग उदेतीति सर्वश्वतादेजनकं पञ्चंगः
धर्मं मेहति वर्ष्टीति व्युत्पत्या धर्मंेंः समा-शिष्यह्यते । अस्यामवस्थायां जीवनसुकं उच्यते ।
नन्येवं कि सर्वेषतादिकं विना जीवनसुकंपरमोक्षी
न स्तः । न न स्तः । भाष्यवाक्यात् । तद्यथा । सर्व-शब्दपर्यायताविकल्योगसिद्धवायुवायुनान्तरं भाष्यम
ईश्वरस्यानीश्वरस्य वा भाष्यविवेकज्ञानस्येतरस्य
वा न दुःखशब्दीजस्य भाने पुनरपेशा कान्तिदृश्वति
सत्यशुद्धिद्वरोणेन तेवसमाधिजमेश्वरं भानं चोप-क्रान्तम् । परमार्थत्स्तु ज्ञानाददर्शनं निवर्तते ।
तत्समावृत्ते न सन्तुचरणेशा । केशाभावात् कर्म-विपाकाभावः । चरिताधिकाराशैतिस्यायत्वस्वायत्यां
गुणा न पुरुषस्य हृदयन्वेन्रोपितायन्ते तत्पुरुषस्य कैव-लयमिति । अत्र विवेकज्ञानं विवेकलयाते सिद्धः ।
सर्वेषता पूर्वसृज्ञमोक्ता । सत्यशुद्धि भुक्तविरागौपिति
तिः । अतः सर्वश्वयादिपर्यत्तत्थर्मबोधसमाख्यात्यन्त्या-
देलिपि अभिभाषागदेस्यादिन्तर्भवबीजद्वारेयं मुक्ति-
द्वृत्यमिति साक्ष्यसिद्धान्तोऽमाप्यनुमतेऽः । अस्यम्-

१ च-पा. २ पु. । २ केशले-पा. १ पु. । ३ अनुमन्तध्य-डा. २ पु. । उपपादित-पा. ३ पु. ।
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श्यात्योगस्तु अखिलवासनात्येण मारवातित्वकपद्वारा श्रातिति बेचछूया मोष्ठ पुरोपयुज्यते न तु नियमनेति मानवोकर्मिति सम्भवातः परप्रकटः ॥

इदानीमसम्भवातः परप्रकटः। असम्भवात्योगो
द्विविधः। उपायसत्योऽभवप्रत्ययः। शास्त्रको-
पाणानुग्रहानादिहैव लोके योसम्भवातो जाते स
उपायमत्ययः प्रत्ययशब्द्वस्य कारणवाचित्वातू।।
उपायाश्च श्रद्धार्थस्िर्यसतिसमाधायमभावारुपा हृदि सृष्टे-
णोक्तः। तत्र श्रद्धा योगे प्रीतः।। वीर्य चिन्तस्य ध्यानमः। समाधियोऽगस्य चरमा-
क्षुः। श्रव्य सम्भवात्योगजन्यसाधारां। प्रतानि
क्रमेण वश्यमाणपरवैरामेष्टार्यद्रारेः असम्भवात्स्यो-
पाया भवानि। तेसां चोपायानामितिणीधती-
ब्रतरानुजानादासचतत्रोऽसम्भवात्पर्यंत्योगसत्तफः
-फळः भवानि। उपायानुजानामाण्योऽपिचितवरम-
णिधानादासचतत्रो तै भवतः।। परमेश्वरविष्णुदानेन
तदनुग्रहाद्विति।॥

अथ क ईश्वरः कि क तत्योपविधायो चुच्यते ।
अविदाहिदिप्वाश्चशैर्यमिर्मण्येतस्तदिव्यांकः। संस्कारसा-
पायेव कार्तिकाद्वेपपरामृष्ठः पुरुषविश्रोऽऽ ईश्वरः ।
स च अथातो श्राजिद्विशासेवादि वेदान्तसूत्राृत्यविशि-
षोऽयौ मीमांसितः। अतोस्त्र दिन्मात्रेणोऽच्यते ।
प्रथमोऽस्माः

तस्य साम्यातिशयत्वन्येनेव तर्कवस्तुः स च स वर्णं
ब्रह्मविभृण्यहृदरार्दिनामापि गुरुः पितान्तर्यमिविभया
बेदादिविषयः च ब्राह्मचार्यः प्रदक्षिण्य तस्य प्रणोऽनाम
प्रणवपूर्वकं च तदनुचिन्तत्व साःकालगतर्यवस्त्रायि
प्रियविधानमिति । अतः परमेष्टे संयमोऽस्माः ।
तत्पर्यान्योऽगोऽन्यं च मुख्यकलपः । आसाम
तर्कतास्माप्नानात् । जीवात्मसंयतमस्तु तत्प्राचुकलप इति सिद्धम्। किंच ईश्वरमणिधानाद्वादश्चाधिकपा
योगस्थान्तराया अपि न भवन्ति । अतोऽपि तद्रेव
मुख्यकलप इति । तथा चास्य मुख्यकलपतिवं स्मर्यते ।

tस्मान्युगुशोऽ; स्मान्युगुशोऽ मार्गः श्रीविभृत्तसंश्य: ।
चिचेन चिन्तयनेव वशते भ्रामन्यथा । इति ।

tदेवमुपायमरस्थो व्याख्यातः।

अथ भवसत्यम् व्याख्यायते । प्राग्भवविश्वा
वननुसरानादीत्वातिक्रमान्वैराग्यम् ब्रह्मचिच्चायात्रेयं
योद्भवः सत्तो विदेहसक्ततिलयानां देवताविशेषाणां
जायते स भवप्रस्य उच्चते । जन्मात्रकारणकुट्टात् । यथा हिरण्यगर्भादीनां योगनिर्दिष्टकुमः
तत्र विदेहानामस्थुतोदिर्प्रेषण निहत्त्वेनान्तरमीथवहारस्माः हिरण्यगर्भोऽदियः। ये तु प्रकोऽत्युपासना
या तच्छवल्लपरमेश्वरोपासनया वा ब्रह्माण्डभिच्चा
योगसारसंग्रहे

सम्प्रभुपर्यन्तगत्यावरणायंगतियाल सूक्तयावरणं गताईशचरकोटयते सृजनीयया उच्चनत इति। सम्प्रभुतयोगस्युत भवत्ययहुः पवित्रोपयो न सम्भवति धारणाध्यानसमाजस्वाता भारणसमाप्तिज्ञानायं सम्प्रभुतयोगस्यान्तरज्ञाने तेषां निष्पत्ती तत्सम्ब्रेव जन्मनि सम्प्रभुतात्वयथम्माबावात॥

अतः सम्प्रभुतेतुपायममयभवपत्याविभागः सूक्तमाण्ययोर्मृत इति। स च त्रिविषोदक्प्पसम्प्रभुतो ध्येयाभावाविरागिराक्षमययोग उच्चते। अध्ययनमानश्रे क्रमेन अविलसंस्कारदाहकं कविचरियां भीष्म्योग उच्चते। असम्प्रभुतयोगोऽहि निरोधपुष्पोपि नवनवसंस्कारातिश्रयमथ्यासाजनयति। येन संस्कारतारतत्मेय दिनपक्षमानादिपर्यत्नकाराकृत्व: क्रमेन योगस्य भवति। स संस्कारो यथा यथा तत्तित्वीयते तथा तथा तत्क्षणं पर्यन्ततातिश्रयचिन्तसंस्कारांस्तनू करोति। एवं क्रमेन चरमसम्प्रभुते अविलसंस्कारदाहो भवति। ततः पारम्पर्यपि कर्मन स्वविपक्षसम्भवौ समयमृ। योगसंस्कारसहकारयोगभावात्। ततं विद्याकर्मको दश्यन्तपारसतिस्मृतिस्मृतियोगशर्तातीतमार्गितिवेदीत पूर्वमस्मानं चेत्यादिन्येतितिस्मृतिस्मृतियोगशर्तातीतमार्गितिवेदीत पूर्वमस्मानं चेत्यादिन्येतितिस्मृतिस्मृतियोगशर्तातीतमार्गितिवेदीत। तत्शरितिदारिकां चिच्च प्रार्थकर्मको निरोधसंस्कारारूः सह स्वकारणेकहन्ते लीयते। या चेयं विचारस्य महानिद्रा इथ्येव पुरुषस्य।
प्रथमोऽशः

कैवल्यमात्यान्तिको दुःखात्मकातिविद्यावियोगः।
चिन्ताद्वैत पुफळस्य हत्यक्रपद्वं द्वितीयसम्बन्धादिति।
तथा च स्मर्यते।

यनसोऽस्यद्यो नाशो ननोनाशो महोदयः॥

तत्त्वज्ञानमात्रान्योऽस्य तु भार्तवस्माधान्यन्तरं तत्त्व-
ज्ञानसंस्कारोपां चिन्तन सहैव नस्त्वतीति विशेषः॥

इदमज्ञावचेतसूर्यः। ज्ञानं योगश्रोभयमपि व्यापरभे-
द्वात न्यातन्त्रेण पोषकारणमण शाश्वे निवशितम्॥

गीतादिशुः चोरम्॥

यथा सादृश्येः भाष्यते स्थानं तद्योगोविरपि गम्यते।
एकं सादृश्यं च योगं च यः। पर्यतं स पर्यति॥

हस्तादिरिः सादृश्यं विवेकसाश्वात्कारः। यो-
गस्तु चित्रवृत्तिनिरोधः। अतः केवल्ज्ञाने योगोऽस्य
जनयित्वेऽशिमानविचर्चासाश्वात्कारपर्यंत एव
सम्भवातोपपेक्षं न तु वृत्तन्तरवासनाश्वायत्रा
पुनः सम्भवातं परं रापितं भार्तवस्माद्यसैरत्या ज्ञान-
वासनावर्ते। इतरवासनामापि चिन्तन सहैव विना-
शादिति दिक्॥

इति श्रीविज्ञानमितिकूस्वितिति योगसारसंस्कृते॥

योगस्वरूपः पथ्य तत्मयोजनस्य च निन्दृपण प्रथमोऽशः॥

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1 सम्प्रथात वासनावर्ते-पा। 2 पु। 2 योगसारे पा। 213। पु।
अथ ख्रितीयोऽवशः ।
योगस्य स्वरूपं निरपेक्षपतः । इदार्नी योगस्य साधनानां वक्ष्यमः ॥
तत्र मन्द्रमंधयोत्समंदेन निधिच्या योगाधिकारिणो भवनितः । आरूढ्युक्षयुक्तयोगावृह्दरूपः ।
तेषां निधिच्यानि साधनानि सृज्ञाययं यथायमुक्तकानि ॥
तेषु मन्द्रमंधयोऽ साधनायण्ये वक्ष्यार्यः सौरत्रकमातू ।
उच्चानाधिकारिणस्तु सौरत्रकमेवैवादावच्चन्ते । उच्चानाधिकारिणस्तु एव ये पूर्ववाटुल्लितवहिरङ्गः
धनतया तत्तैरपेक्ष्ये योगावृह्दः । यथा जडभरता
द्रयः । तेषां योगाविनिप्पावेयासवैराग्ये एव मुख्य
साधनम् । न तु वक्ष्यमाणः क्रियायोऽगो वक्ष्यमाणानि
योगवहिरङ्गानि वासवयक्तानि । अव्यासवैराग्यायं
तत्तत्रो इति सूत्रात । सोपकरणे अव्यासवैराग्ये
व्यासक्याय उदितः ॥ समाहितचिच्यस्य योगः कथं व्यु
स्थिताचिन्तोरापे योगयुक्तः स्वाद्वित्यतर्थभिधिमार
र्यत् इत्येव भाष्यकृतः क्रियायोगावृह्दसाधनसाधु
आयामावतःमाफः ॥

आरूढ्युक्षयुक्तीनां च कर्मर्थानां उदाहरिते ।
आरूढ्युक्षयुक्तीनां ज्ञानसागरात्म परें मतोः ॥

१ उपरिष:—पात्र २ । ३ ग्यः ॥
हितायोक्ष्यः ।

इति गारुढाच जड़भरतादीनां तथैवाचाराच ।
खागोद्व्र प्रकृतत्वायथोगान्तरायस्य कर्मणः । तदुक्तं
योजनायः ।

कर्मणा बध्यते जन्तुविविध्या च विबुच्यते ।
तस्मात् कर्म न कुर्वन्ति यत्यः पारदश्यामः ॥

इति । अनुगीतायां च ।

अपेतत्रतकम् तु केवलं ब्रह्माणि स्थितः ।
ब्रह्मभूतसर्वङ्गोको ब्रह्मचारीति कथयते ॥
ब्रह्मचार समपृथस्य ब्रह्मश्रिवर्ष्य विष्ठरः ।
आपो ब्रह्म गुरुर्व्रेष्य सब्रह्माणि समाहितः ॥ इति ।

गारुढे च ।

आसनस्थानविविध्यो न योगस्य प्रसाधकः ।
विलम्बजनना: सर्वेऽविच्छर: परिकीर्तितः ॥

शिषुपालः सिद्धमाप स्मरणाभ्यासगौरवातः ॥

इति ।

अत्र ब्राह्मकर्मणामेव योगान्तरायत्वात् सागो विब्रक्षितो न ल्यान्तरस्य ॥

पुतनानेको महायज्ञान् योगशास्त्रविदो जनाः ।
अनौष्णमानाः सततमिन्द्रियेष्वेव जुह्वति ॥

1 तृत-पाः । 2 3 पु। । 9 योगान्तरायत्वा-पाः । 1 । 2 पु।
इति मन्वादिष्वनिह्मानस्यापि योगिनोस्वन्त-योगविधानात्। आवश्यकित्वादनस्यानादावन्त-योगस्य अविश्वेकपत्वेन फलेर्च्छायाभियानशून्यत्वेन च योगिनायथवन्नकल्पाचेति दिक्॥

योगस्योत्पन्नाधिकारी च योगाङ्को गीतायांक लक्षिततः॥

यदा हि नेन्द्रियायर्थिशु न कर्मस्वतन्त्रजते॥
सर्वसंकल्पसंन्यासी योगाङ्कोस्तदोच्यते॥

इति योगाङ्कोस्तस्य च पारम्परिस्य योगायामसो राजमार्गः। एतेऽंतव्यभाजिनो लोकप्रभुस्मतः
मन्त्रजन्ति। ते ह स्म पुष्पविन्यास्य विशिष्टविन्यास्य लोकेक्षणमावश व्यत्त्यायाय विशिष्टार्थम्बरंति
तस्माद् देयविच्छान्तोद्धाराद्विपरस्थितिष्ठुः। समाहितो भूतत्वाविवेकात्मानं
पश्चेदित्यादिश्वातिस्त्रुत्यो
स्तद्वर्जितादिति॥

तत्राभ्यासः चित्तस्य स्थितात यथः। स्थितिभव
योगचरमाङ्कसमाधिनिधिदैकामाताधारांतः॥

श्रुतिविविक्तिपत्राति यदा स्थायित्वं निन्द्वः॥
समाषावच्चनां बुद्धिस्तदा योगभवाप्स्योसि॥
हितीयोऽशः । ॥

dhi to sthitita yath: tadpya
mysa domamcitak samya pun: punaranyan

tadruka hitayam ।

yato yato nishchalti manascha tadhasthiram ।

tatstato nityastvatratram bhasa nayet ॥ dhi ।

vaearyam ch antarudri: n tu ragabhaivamata viś-

yasrājāna rāgabhavai virektaivacch ।

yato yato nishchalta manashchadmati ।

tatatstato nityastraatram bhasam nanet ॥ dhiti ।

vaearyam dvitivam prampar ch ।

tatrjanaaramsatv-

hīsaadhanntadodarśeñihamitakmahehihamahīmikavāsya-

ṣu vaitrāyamapar vaearyam ।

dhipa chaturvītam yatamana-

saṃsāra vyátiśekasya ākṣṇyataiva bhasikārsaa

väti ।

tat vaearyasaadhana samy doupadżąnasāmayaasa
tyāmānaśaṅkāmāni viśtaiva vaearyasa pratham-

bhūmi ।

tatotayānāmīndriyārāṇi tātā ni c āet-

vyānāti vyātriśkatāvaśrayasatva vyātriśeksaṃsā ।

vatā sābrañīndriyāvyāśeṣu vapaḍitā rāgadāsyā ye sati
ekaśiṣṭheṣu pratis mānaprānapadīvyakṣekkaprasa-
dīnāramnāmkeṣṇaḥindriyāsan ।

vatā vaiśvasaṣ mānā-

vamanādēśa sābhikākātā śapi sarvānāmiyānīnām chātarśa

vāsikārsābhā । sarvat saṃśāraśabdāsyābhīvya-

kāśyā ।

tetra sukta laināte ।

1 abhijñataśritānamāndriyāvāni-p. 2। 3 p.। 2 vaearyamadhye-p. 2। 3 p.।
बशीकारसंश्रेण योगाद्व्यायानुसे पूर्वस्य वैराग्यस्य युक्तमानोवस्यायामेव सिद्धल्वादिति। अपरं
वैराग्यसंक्षेपः परं वैराग्यसुच्चयते। अत्मानात्मनविवे-
कसासासत्कारात्र अत्मात्महहस्त्या ब्लानफळस्य वाचि-
थानिवृष्टेः सिद्धया तच्च्चानपर्यन्तेऽयुवृत्तमहे पूर्वो-
त्प्रभुरोषद्वृष्टेऽनेन दोषान्तरदर्शनिनरपेल्लेणांतुबुद्धिः
परं वैराग्यमः। पूतंनत्तरमेव पोक्षायास्वाययकत्यादस्य
परत्वमिति। अभ्यासवैराग्ये व्यव्रत्याते। पूतं रोष
मध्ये वैराग्येण विषयदृष्टि: कुण्ठिक्रियते ध्येयगोचा-
राध्यासन यद्देवाकारावृत्तियमाहो बलवान् दहः
क्रियत् इत्यथायाधीनस्तिनिरुक्तिः इति॥

इदानीम्भ्यास्यस्यान्तरं साथनं परिकर्माणिदिक-
मुख्यते। परिकर्मांक्षारं च स्थितिहेतुविशिष्टसंस्कार
उच्चते। परिकर्मांक्षान्तरं इति परिकर्मसाधनमिति
चानुशासनात्। तत् चिच्छसाद स्तं परिकर्मेष प्रसादेः
विषयकारुप्यार्थाहित्यं प्रसादे च हेतवः। मुखितेषु
मैत्री। मुखितेषु कहुः। पुष्पशीलेषु हर्षः। पाप-
शीलेषु उपेशा। इत्येवमादयो रागद्रेष्णनिवर्णीनोपाया:
तदूरं गीतायामः॥

रागद्रेष्णवियुक्तेऽस्य विषयानिनित्रितेऽश्रवणीः।
अत्मविद्यायि विभेदयात्मा प्रसादमाधिगच्छति॥

१ युज्ञायं-पाः २ पु। २ विमुक्तेऽस्य-पाः २ पु।
हितीयोऽशः।

प्रसादे सर्वंसः बानां हानिरस्योपजायते।
प्रसंबालेरसो धार्मिक सुद्धि पर्यावरतिष्ठते॥ इति।

शानयामश चिन्तसादस्य द्वितीय उपाय
इति। परीक्षमा्तं च विशयती भवति।
विषया गन्धाद्रयः तन्मयारुपः। अल्पमाध्यास्यो-गेव तत्साधारकारो विशयती भवति।
तत्र नासाये चिन्तहारण्या अल्पेनैव कालेन
जायते या दिव्यगन्धसवित् सा गन्धमवति।
एवं जिहाये रससवित्। तालुन रूपसवित्।
जिहाये मध्ये स्पर्शसवित्। जिहाये शब्दसवित्।
एततः शान्स्मासयाद्धारगर्गीयम्। एतां स च
प्रश्चीनां विवेकस्यतयोगभूमिश्च अश्वातिष्ठक्ष्यारा
विच्छेदात्त्ववृहत्वः स्वयंस्वकर्ष्यारा त्वैहिकस्य हि
शान्स्मार्थ्यम् साधारकारे सति सर्वेनेव शान्सार्थः
अद्वृत्तत्वः स्वयंस्वकर्ष्यारण च चिन्तस्य युक्तामिति।
तृतीयं परीखम् विशोका ज्योतिष्ठति। त्रिगतः
शोको यस्यामिति विशोका। यतथो विशोका अतो
ज्योतिष्ठति नामस्य प्रकः चिन्तस्य फुहृत्तुमवति। ज्यो-
तिष्ठति च द्विविधा भवति। बुद्धिसाधारकारो वि-
विच्छेदपुरुसरसाधारकर्षः। तयोऽश मककागाह्याच-
द्रिष्यकम्पुद्योज्योत्परिष्ठति। ननु आत्मासाशा-
योगसारसंग्रहे

त्यकारान्तरं विचार्यष्टि किं प्रयोजनम्। अविधा-
निवृत्या कृतकृत्यत्वादिति चेतृ जातेद्व्यात्मसाश्रा
ल्कारे अखिलसंस्कृतदाहकांसंस्कारतादिनः परवेद
राग्यार्थ संस्कारपरम्परा अपेक्षितत्वात् जीवात्म-
साश्रात्करोचरपापि परमात्मसाश्रात्करार्थिनः परमा
त्ययोगापेक्षणादिति॥

चतुर्थो तु परिकर्म विरक्तचिचित्तनम्। यदा हि
विरक्ते नारदादिचिचिचिचि चिचि समाधीयते तदा तद्देव
ध्यात्रचिचित्तमापि विरक्ते स्थिरस्वभावं भवति।
यथा कामुकचिन्त्या चिचि कामुकं भवतीति॥

पश्चाय तरिकर्म स्वप्रमिद्रान्तरसाश्राचिन्तनम्।
यदा हि जागृताने स्वप्रमिद्रान्तरां। कियते स्वप्रमा-
वरक्तवसाम्यत्रः भूतविषयकत्वसाम्यत्रः तदा तथा
विरक्ते सचिचि र स्थिरं भवति। एतद्धर्मेव श्रुतिस्मृ
लोः स्वप्रमार्य सप्तमो रूप्यते दीर्घस्वप्रमामिं विद्वी
त्यादिर्हिः। तथा यदा जागृतपुरुषो सुधिताहीति। कियते
स्वप्रमार्यवसाम्यातः निद्रावशेषान्तरान्तरस्वप्न
दृशनवदन्तरान्तरैव जगद्भ्यानां तदा तेषां व्यवहारेषु
विरक्ते सचिचि र स्थिरं भवति।

तथा च स्मयेते।

यथा श्रुवः पुरुषो विच्छमात्मनि प्रस्थति।
आत्मानेकदेशस्य मन्यते स्वप्न रत्नेति॥
एवं जागरणादीनि जीवस्थानानि चात्मनः।
मायामात्राणि विन्याय तदुद्धारं परं स्मरेत।॥
इसादिकृति॥
षष्ठं परिकर्मं यथाभिधमतःप्रयानं। स्वाभिमिति
हरिहरसूत्यादिभ्रूणि ध्यानं। विचरस्य रूपादिरागाच्छ धियतस्यान्यायापि विभेकपरिवैत स्थिति-
े उ पुनि भवतीति। पुतानि परिकर्माणुक्तानि।
पैदेः परिकर्माणुक्तानि परिकर्मणामुखानि इष्टा-
विकल्प इति। तदें योगन्यसाधारणं साधनं-
ममायस्वाराग्याप्यथेन। अभ्यासस्य च साधनं
परिकर्मानं। तदायूंवान्तरविभागो दृष्टंग्रहण-
सार्त्तमप्रथंविशिष्टतत्तवायासो वशीकरात्मसं पैरै-
ग्यं च सम्प्राणत्योगसाधनं। तत्र च वैराग्यं साक्षादेवं
दृष्टिनिरोधारणं। अभ्यासस्य समाधिरूपाङ्क्तारा।
असमंबाते तु परवैराग्यमेव साक्षात्कारणं वैराग्यनु-
पस्यैव शान्तस्याभ्यासस्तु वैराग्यानिष्पातिच्छा। कारणं
परवैराग्यं च निष्पन्नतः विभेकव्यातावपि दुःखा-
विमानायमलंबुबुद्धिरित्युक्तम्। सादनमवस्त्रभ्यासो वि-
वेकसाक्षात्कार्ध्वैरैव असमंबात्कारणं न साक्षादिति
दिक्। इत्युत्तमाविधिकारिणी योगसाधनंशिरपणम।॥
अथ यद्यमाविधिकारिणो युक्तां वास्तव्यादे
प्रकृतिक्रियायोगरूपं योगसाधनं निरूप्यते। तस्य च

1 युक्तमानस्य-पा. 1 | 3 ग. |
योगसारसंग्रहे

कियायोगो मुख्यतः साधनम्। अभ्यासवैराग्याधिकं तु
यथायोक्तं सनुच्छेदयम्। प्रकृतिकियायोगश्र तपःस्वा-
ध्यायेश्वरप्रणिनानि। ततः तपः शाक्तश्रद्धास्थितेन
शैलीलोकार्थिकृदन्तसहनम्। स्वाध्यायो मोक्षशाखायाम-
ध्यायनं गणवादिजयो वा। ईश्वरप्रणिनां तत्र
परमगृहे सर्वकर्मार्पणं तत्त्वमसाध्यासो वा माध्य-
कारृस्तथा ध्यायत्तत्वादिति। अर्पणश्वाद्यर्यं
स्मृतिपूर्णः। यथा।

ञ्चानतोष्कान्तो वापि वर्णकितू कुरुते नरः।
तत् सत्वं भगवानेव कुरुते योगमायया।

नातं कर्त्ता सर्वमेतं द्रास्वेव। कुरुते तथा।

प्रतिद्वार्पणं मोक्षमुष्टिष्ठलत्वद्वार्शिष्यं।

इश्वादिना कर्मफलार्पणं च कर्मफलार्याः परमेश्वरो
भोक्तेति चिन्तनम्। कलं प्रवत्ताविवादिश्वरतिमिः।
परमेश्वरस्वापि भोगसिद्धं। अनश्रवणो अभि-
चाक्षुशीति श्रुत्त्या चाभिसिद्धरूपकस्य मुख्यभोग-
स्यैव परमेश्वरे मतिष्ठातु। यदेव जीवानं कर्मफला-
र्य कोजयनं परमेश्वरः। श्रीणाति तदेव परमेश्वरस्य
कर्मफलभोगः। यथार्थार्थयो धनानि प्रयच्छन् द्राता
तद्विभोक्ता तद्वन्तु साश्रयेव कर्मफलं स्वर्गेनरका-

१ यज्ञानादीर्यां तु तत्रेवान्तमावः-- इत्यधिकं २ पु।
२ हस्तेव-पा। २ पु।
हृदीयोक्षणः । २१

दिकोमींत्ररो भुवंते प्रतिस्पृतिविरोधात्। यद्यपि शरीरस्य नियान्त्रणो निः कन्या यथापि जीवनां कर्मविवाहमाने अविभाज्यत्या बैराह्यानुगतान्त्वं भोगस्य नियोप्त्यिरैपुपचारिकी सिम्बूश्रोत्पत्तिचिकविदितः।

क्रियायां च योगशब्दो योगास्थनतवादन्त्वितान् योरिव गौरः। तस्य च क्रियायोगस्य योगवत् केशकांतूकरणमापि फलं भवति। समाधिभावनाः।

केशकांतूकरणस्येवतिसूचार। तत्र च समाधिभावनाः।

क्रियायोगस्य च योगास्थनतवादन्त्वितान् योरिव गौरः। तस्य च क्रियायोगस्य योगवत् केशकांतूकरणमापि फलं भवति। समाधिभावनाः।

क्रियायोगस्य च योगास्थनतवादन्त्वितान् योरिव गौरः। तस्य च क्रियायोगस्य योगवत् केशकांतूकरणमापि फलं भवति। समाधिभावनाः।

क्रियायोगस्य च योगास्थनतवादन्त्वितान् योरिव गौरः। तस्य च क्रियायोगस्य योगवत् केशकांतूकरणमापि फलं भवति। समाधिभावनाः।

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योगसारसंहि

स्यकारणतानवादविधादेवपि तनुता भवति। तथाशीतमानरागद्वीपादिराजाओ जियायोगों न संभवति। संभवे बाज़ीवकल्पे भवति। अतः जियायोगः श्वानिष्णुधये कृषमतनामवैपि संपादयतीति। एवं योगोपि जियायोगस्य पुष्पाहस्तोभयम्भवा फलं वोध्यम्। सत्वशुद्धिरहुं द्वारम् हृतं द्वारं चिन्ता कर्मद्वारा नियमनादिकर्मिति।

इदारी कृषमतनामस्य मोक्षपर्यंत फलं सूक्षम- णोक्षरं संकल्पं कथवते। जियायोगःन कृषमतनावे सति अन्तरान्तरा कृषैर्मतिविद्यो विवेकस्यात्मवाहः साक्षात्कारपर्यवसायी भवति। तत्तत्वातिधिके। भ्रात्रस्याच्यायेन विवेकसाक्षात्कारेष अधिना दृढ़बीजकल्पः प्रोहस्मण्यं न भवति।

इथं जीवनयुक्तावस्था। ततथा भारतस्मायो चिने मतीयमाये ते दृढ़बीजकल्पं अपयनागतावस्था। सूक्ष्मकेषवा अत्यन्तं महीयमाये। तत्रवृत्ति नुमारेर्मोक्षरेण भारतवातु पुरुषः पुनरेदिकं दुःखं न युक्तं इति परममुक्तिरिति। ननु अनुगतावस्थानायपि कृष्णोऽनमानायत्वमेव युक्तं किमिति कार्यसमताई- पदाहः कल्पन इति चेति। उच्यते। कार्याङ्कान्तावस्थेऽ गाराणस्य शक्तिचुर्च्यते। तां च विद्यायाकरणं न नित्यति अन्न्यादौ दाहादिशालक्ष्यवदृढ़क्र- 

अतः कृष्णम्भस्तकारादिनायनांनान्द-
वस्थानां बीजशास्त्रविद्वारतनेरस्कर्तमेव ब्राह्मदिपिः किर्तेन
न लब्धीतावस्थानाम्। तत्सां तु विचारनाशादेव
भवति। जन्मानाश्य जन्मानाशकालवदारिति॥

अथ कथमविषयादिकेशाश्रयः कथं वा तत्रज्ञवस्था
मोहं इति तत्तोऽपि च मूकं। अविषयादिकेशष्ठम्भं
एव धर्माच भौतिको जायेते।

यस्य नाइनं तो भावो बुद्धिर्यस्य न लिप्यते।
हत्वापि स इमाल्लोकार्ण हि त्वम् न निष्पद्यते॥

इत्यादि स्वाभूतः। धर्माच भौतिकों
मन्त्राये च जन्मायुरोऽगुणा विपुपका जायते।
तेन्यस्य सुखदुःस्क सम्यकमध्ये च भोगः
शब्दाधारका वृत्तिः। न न जाशानां हस्तान्तरार्थ
रूपं हृदेष्यहेतुतन्त्रवृत्तस्मार्थ धर्मानाध्यारः
स्तित् ततकथा केशा उर्मिलनीया इति। उच्चायते।

स्वर्गमृद्धिनमूः हुःक्षुर्ठवारुःकावन्यिन्यत्वाभिः हुः
मेव स्वर्गमृद्धिनमूः हुःक्षुर्थवारुःकावन्यिन्यत्वाभिः हुः
मेव स्वर्गमृद्धिनमूः हुःक्षुर्थवारुःकावन्यिन्यत्वाभिः हुः
मेव स्वर्गमृद्धिनमूः हुःक्षुर्थवारुःकावन्यिन्यत्वाभिः हुः

संध्यामविद्वाटो

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१ द्राह 3 प्रा. २ 3 पु। २ न लतीतावस्था सा हु
पा। ९ 3 पु।
रागद्रष्टाद्यो दोषा: सर्वेच आन्तिनिविक्षणा: ।
कार्यो श्रस्य भवेदरोप: पुण्यपुण्यमिति श्रृंति: ॥
तद्राशादेव सर्वेन्द्र सर्वदेहसमुद्र: ॥ इति ।

केशेभ्यो वन्धनकर उक्तः । केशनिन्वत्चितो
मोक्षमकार उच्यते । आत्मानातर्विवेकसाक्षरा-
त्त्वादिविधानिबित्त्वा तन्मूलकानं केशान्तराणाय
पिनिवृत्ति: । तत्तथ कार्याभावां दोहोमय्यानु-
त्यति: अनार्थपलकानं चोपक्षकर्णं फला-
नुपादः केशव्यवहकारूणः चेदात् । आरुष्णसकर्णं
च भोगेनैव नाशः । तत: भार्यमाप्या देह-
पाते कार्याभावानु पुनर्जन्म । तदेव च दुःखनि-
वर्नित्रेषु पोष्क इति । तदेवं चिकित्साश्वस्वदेव चुज
न्यूनतिशिपदादं साक्ष्ययोगादिमोक्षगाम्यम् । यथा-
यहि । रोगो रोगनिर्दानमु आरोग्य भैषज्यमिति
चत्वारो न्युहाश्चिकित्साश्वस्वय प्रतिपाद्य भवनिति ।
एवमापि हेयं हेयेहटहनं हानोपाय इति चत्वारो
न्यूहाः प्रतिपादा: । तत हेयं दुःखम् । हेयेहसुर-
विधा । हानं दुःखायततन्वृत्ति: । हानोपायो विवेक-
साक्ष्यात्त्वारे इति । उपकरणानं प्रह्यानं सर्वं न्यूह-
पदमावश्यकम् । नन्त पुरुषस्य नित्यनिर्दुःख्यातं कर्यं
दुःखहानिः पुरुषार्थ इति चेत्त न भोग्यत्वचुप्पवत्तेऽस्मात्

१ निर्देशः सत्वस्य वतायानां । नित्यानि सत्वस्य वतायानां । १ गुणा ।
न्येनेव हुःवहानस्य साक्ष्यादिमाते पुरुषार्थैत्यात। यथापि 
भोगः साक्षाकारुपत्याः स्वरूपतौ नित्य एव तथापि 
घटाकाशवहुःभोगस्यानित्यत्याः तत्तिभृतः पुरु- 
षार्यः स्यादेव हुःभोगस्य हुःसमितिबिम्बाविष्क- 
अविनितस्वरूपवादिति । अत्राविद्याया हेयहेतुतायाः 
द्वारत्या द्रुतद्रव्यसंस्योगस्यं जन्य व्याख्याय सृज्ञा- 
व्याक्ष्यानेनेव प्रसज्जन द्रुतद्रव्योः पुंमञ्चत्योः 
स्वरूप्यं प्रपाधितम् । मयापि वार्तिकेय साक्ष्यभाष्ये च 
पञ्चितम् । साधुयसाराये साधुयमयकरणे त्वस्माभीनता- 
रितचः प्रकटुप्रौऽविवेचितावतो विचित्रार्थाचेह मकरणे प्रस्तुतेऽति । इति मध्यमात्विकारीणां योगसाधननिर्दृश्यम् तत्समसेन क्रियान्योगस्य 
केषातानवधारा मोक्षहेतुताया निर्दृश्यं च ॥

अथ मन्दाधिकारिणो योगमारुहस्तोगृहस्तादेये 
गसाधननान्युवते । ताति च यथोक्तस्य ज्ञानस्यापि 
साधनानीसाधायनं सृज्ञाभाष्यायं विवेकव्याप्ति- 
साधनविवृत्याव निर्दिष्टायति । ताति च यमनियमा- 
सन्नायायामवहारावरणायायान्यसमाध्य इति । 
एतात्न्यौः योगान्यान क्रियान्यात । मन्दाधिकारिभिः 
धीरणादिकृशव्यासी यमनियमादिरूपः समप्रक्रिय- 
यायोगः यथाक्रममनुष्ठेयः इवाश्येषु पिन्नीक्रुः 
सर्वेव मन्दाधिकारिभ्य उपदितःये । तत्रादौ यम- 
नियमाध्युन्नायं केवलं कर्मयोग उच्यते ॥ उच्य-
योगसरसंग्रहे

यद्यपयोऽयं केवलऽवन्दनमण्डितः नामाचरे।
तत्र च भानकर्मणेऽऽसेरसुभयानुवन्धनो श्रमाणि
बिश्नुपुराणम्।। यथा

सनकसनन्दनाद्योऽऽहस्वापवन्या युताः।
कर्मभावनयान्ये च देवाया। स्थावरावर्तरः।।
हीरण्यगमीविदुः च कर्मभ्रमोभयात्मिका।। इति।
तत्र यथार्थस्मृतैः सुत्रभाष्याभ्यां प्रदर्शितातैः ईश्वरगुतितावक्ष्यैविव्यत्र भद्रतयते।। यथा।

अहिष्णुः सब्यपस्तेऽऽहस्वाचर्यातीप्रिप्रही।
यथा: सहस्रपति: प्रोक्ताखिलसुदङ्कसदादा नृणाम्।।
कर्मणा मनसा वाचा सर्वभूषेऽऽसर्वेदा।
अकेशजननं प्रोक्ता लहिःसा परमशिष्यः।।
अहिष्णाया: परो धर्मो नास्त्याहिस्सापरं सुखम।
विधिना या भवेद्विसा सा लहिःसे स्वततितता।।
सत्येन सर्वमानार्थित सले सर्वो प्रतिश्चिततम।
यथार्थकथातनालाः सले प्रोक्ते द्विजातिः।।
परद्रवयापतग्रं चौरीद्राथ बलेन वा।
स्तेयं तस्यानाचरणादस्तेयं गयमायाधनम्।।
कर्मणा मनसा वाचा सर्वभूषेऽऽसर्वेदा।
सर्वत्र मेधुसुङ्कां भ्रह्मचर्य चर्चते।।

1 भान्नाशानसुभयानतकर्मणी-पा. 2 पु। 2 केवलऽवन्दनमण्डितकर्मणी-पा. 1 पु। 2 सनन्दनाद्यो ब्रह्मून-पा. 2 पु।
द्रव्याणामप्यनादानमाप्यधापि यथेच्छया।
अपरिश्रह्यः इत्युक्तस्तं प्रयत्नेन पाल्येत॥
तपःस्नाय्यायसन्तोषः शौचमिश्रवपूजनम॥
समासाविनयमः प्रोक्ता योगसिद्धिपदाधिनः॥
उपवासपराकादिष्ठ्यचन्द्रायणादिरि॥
शारीरिषोषणं भाहुस्तापसात्तपं उचयम॥
वेदान्तनिरुपवनणवादिजं बुधा॥
सत्यशुद्धिकरं पुंसा स्वाभ्यायं परिच्छेत॥
स्वाभ्यायस्य त्रयो भेदा वाचिकोपाशुमानसः॥
उन्नीतरवैशिष्ट्यं माहुर्वदार्थवादिनः॥
तः प्राण्ड्योधजनः परेषां गृहवतां स्फुटमू॥
स्वाभ्यायो वाचिकं प्रोक्तं उपाण्डोरं लक्षणमू॥
ओष्ठयोः स्पन्दपाण्डेः परस्याश्वद्वोधकः॥
उपाशुरेश निर्दिष्टं साहसो वाचिकाजयः॥
यत्पदार्ज्जसृज्ज्वल्या परिस्पन्द्विवर्जितमू॥
चिन्तनं सर्वशब्दानां मानसं तं जरं विदु॥
यद्गच्छालाभयो नित्यमलं पुंसो भवेदिति।
या वीतापृणयः प्राहुः सन्तोषं हुश्चलक्षणम॥
बालमात्यन्तरं शौर्यं द्विधा प्रोक्तं द्विजोधमाः॥
मृगजलाभ्यों स्पृयतं बालं मनंशुद्धिरथान्तरसः॥

१ शुक्लतपात्यम्—पा. २ पृ. १.
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स्तुतिस्सरणपूर्णाभिवृद्ध्वांकायकर्मभि: ।
धनिष्ठा शिवे भक्तिरिद्वीपर्रुपूजनम् ॥ हृति ।
अत्र यदैवहिसाया अहिसात्त्वुकं तत्त्रौचाच-
पनाशपरिहार्य्यहिसायं ग्रहश्यादिकर्त्त्वाय्यहिसायं
वा । भाष्यकारैर्य्यादिः हिसाया आपि त्या-
गस्तु महात्त्ववेन विहितः । भाष्यकारोत्त्म चेष्व-
रप्रणिः भव्यवार्य्याभिवृद्ध्वांकायकर्मभि:नानुपपुष्करणमेऽव: । अन्योर्य्यायमिनयः 
य-पानं निवृत्तिमात्रत्वत्या देशकालाभारिच्छलता-
सम्भवेन सत्त्विमिका महात्त्वसंज्ञा मूर्तिकार्येनी-
क्तः । नियमानं तु मृत्तिक्षिपत्यादेशकालादिय-
निहृत्त्वेन नासित महात्त्वत्त्वरपुवान्तिविशेषः
इति । यथायय्यौ व्याख्यातोऽव: ॥

आसनं व्याख्यायते । तत्र यावत्यो जीवात्यो 
तयस्तसामपुष्करेणसंस्थानविशेषाः: सर्वं एव 
आसनानि भवनति । तेषु मुख्यानि जीवायत्वानि 
ईश्वगतिकादिष्कुकानि । यथा ।

आसनं स्वस्तिकं योक्तं पद्मदर्शनं तथा ।
आसनानां तु सर्वंसमेतदाससमुच्चमम् ॥
उर्वरविपरी विमेनेन: क्षत्या पाद्यने उमे ।
समासितात्मन: पद्मेतदाससमुच्चमम् ॥

१ पूजादीनां—पा. ३ पु. । २ संस्थानविशेषादि—पा. २ पु.।
एकपादमथे किमिन्नु विनयस्योहणि सचमाः ।
आसीतादासनसिद्धं योगसाधनपुंचमयः ॥
उभे कुव्वा पादाति जानौर्वरोनङ्गरेण हि ।
समसितात्मनं सोक्तपासं स्वस्तिकं परम् ॥
इति आसनस्य प्रपश्चस्वत्र राजयोगस्यकरणवाच
क्रियते । आसनानादीगुस्ताद्वयस्तु हठयोगादिग्रन्थे-
खोदकविभोषो द्रष्ट्याः । आसनं व्याख्यातम् ॥

प्राणायामो व्याख्यायते । रेचकः पूरकः कुम्भ-
क्षेत्रविचः प्राणायामः । केवलकुम्भकक्षतुर्यः
प्राणायामः । तदुक्तं नारदीये ।

रेचकः पूरकशृङ्खकुम्भः शून्यकस्तथा ।
एवं चतुर्विचः शोकः प्राणायामो मनोगस्विभः ॥
जन्नूनां दक्षिणा नादी पिङ्गला परिकीतिता ।
सूर्यदेवतका चैव पितृयोनिरिति स्मृता ॥
देवयोनिरिति र्याता इत्यानं नादी तु वायगरी ।
तत्राचेदैवतं चन्द्रः शृङ्ख्यं गदतिः मम ॥
एतत्योस्ययोंमध्ये शृङ्ख्या नाधिका स्मृता ।
अतिसुक्क्ष्मा गुह्यतमा नेया सा ब्रह्मदेवता ॥
वायने रेचयेद्रायुः रेचनादेचकः स्मृतः ।
पूर्णेद्राण्येनेव पूर्णात् पूरकः स्मृतः ॥
स्वदे हेपूरितं वायुं निग्रेष्ण न विमुखति ।

१ वामतः-पा. १ पु. । २ पूर्वकः-पा. १ पु. ।
सम्पूर्णकुम्भवत् तिष्ठे । कुम्भकं स हि विश्रुतं ||
न सुण्ड्रहति त्यजति न वायुमन्तबधिः स्थितम् ।
श्रेयं तच्चूर्व्यं नाम माणायायम् यथास्थितम् ॥ इति।
यात्रश्वरवार्ये च ।
पूरकं कुम्भकं च रेचकस्तदन्तरम् ।
माणायामस्थिथि हैः कनीयो मध्योच्चम् ॥
द्विश्वाचार्यः कनीयान् मध्यमो माणाचतुरिष्यः ।
उच्चम् पद्मिनिश्चार्यो माणामेदाः स्मृतस्तत्ज्ञैः ॥
इसालिकम् अत्र माणायामस्य पूरकादिकमके
यन्नामादायङ्कु को रेचकादिकमयो वैश्विनिक स्तति।
अवस्मान्तरिण्यशास्त्रायम् सुअवकार्णाय विशेष उक्तः।
आदी यताहत त्रयम्भवस्यते तद्र देशकालस्वरूपा
भिरवग्रहं भवति तद्र दीर्घस्मृतस्य संभवति ।
तच् रेचकस्य देशो नासिकायाहृदिर्दानाधालादीः स च
इशिकातूचादिक इक्या विशेषं। पूरकस्य चामस्तक
मारादत्तमाध्यंतरो देशः। स च पिपीडिकास्पर्श
तुर्यस्पर्शन्यं विशेषं। कुम्भकस्य च रेचकपूरकयो
बोधाभ्यंतरदेशाय समुक्तितव्र विशयं। उभयत्रैव माण
स्य वृत्तिनिरोधात्। स चोकलिङ्क्यनुपूरकवश्या
विशेषं। एवं देशोनावधृतो व्यास्यात्। काँगः।

१ इशिका—पा. २ पृ. । २ कुम्भकस्य च रेचकस्य एव विशयः।
याहें सहानुशास्के पूरकादिकमके श्रवणात्। स चोकलिङ्क्य
नुपूरकवश्या विशेषं—पा. ३ पृ.।
हितार्योक्तः ।

नावग्रह्तो यथा । पूतावत्सरं रेचकः कर्त्तव्यः पूतावत्सरं पूरकः कर्त्तव्यः पूतावत्सरं कुम्भकः कर्त्तव्यः इत्येवम्प्वज्जीक्तकालैरवृहत् इति । सब्ज्ञ्याध्विरभेष्टस्तु यथा । यात्राणां द्वादशादिसब्ज्ञ्याघात्येणाब्ज्ञ्यानाम इति । अत्र देशादित्रयाणां मानायामपरिच्छेदः कतेव विकल्प एव न तु समुच्चयः केवलमात्राध्विरिपि मानायामपरिच्छेदस्तु बहुः सम्पर्कार्यितः । पुनः वम्बासङ्कोषेण यदा देशकालसब्ज्ञ्याध्विरपरिच्छेदः रेचकपूरकः विनेत्व मातसंवस्तसरादिस्यायी बहुदेशाः स्थायीः कुम्भको भवति स केवलकुम्भकज्ञातः भाषणायामः । तस्मान सति आकाशगमनादिसिद्धाः जायन्ते । तदूर्वा वसिष्यसंहितायामः

रेचकं पूर्कं त्यक्तवा भूस्तं यद्वात्युधारणस्य ।
मानायामोष्यमत्त्ववः स वै केवलकुम्भकः ॥
सहितं केवलं वापि कुम्भकं निसर्गभवेत् ॥
थावत केवलसिद्धिः स्यात् तावत सहितसम्भवेत् ॥
केवलेः कुम्भकं सिद्धे रेच्चपूरकर्वाहते ।
न तस्य दुर्लभिः क्षिप्रति श्रीषु लोकेषु विचेत ॥
इत्यादिध्विरितः । मानायामे च मात्रा मार्क्षेष–
चपुरायामादिष्वाका।

निमेयोनेषु मात्रा तालो लघ्वस्वरं तथा ।

१ व्यापी-पा. ३ पृ.।
योगसारसंहारे

माणायामस्य सहक्यार्थ स्मृता द्वादशमास्त्रिका।
इत्यादिभि: माणायामाणयू द्वादशमास्त्रिका द्वादश
गुणिता। इदं च द्वादशमास्त्रिकतं विशेष सामान्य
वचनात्। वस्तिसांसहितादौ तु पूर्कं चोद्धमास्त्रिकाभि:
कुम्भकं चतुःपठिमात्राभि:। रेचकं तु द्वारिषि
नामास्त्रिकुर्यम्।। अतो पुरुषकल्पानुकूलस्य, व्यव
स्थिति। अन्यथा माणायामे विशेषो नार्द्रीयादिपूर्वःी।

अगर्भेऽ समर्गेऽ स्वितीयस्तु तयोर्वरः।
जप्यानं बिना गर्भं: समर्गस्तत्त्समावितः।।
इत्यादिभि:। तत्र जपमन्त्र ईशारगीतायामुक्तः।
सव्याहारिकां समवां गायत्री भीरसा सह ।
विज्ञेस्यदायात्मन: माणायामं स उच्चते।।

योगियात् कर्ल्ले तु।
माणायामाणयोगेन माणायामनिरोधनात्।
केवलारेण तु कर्तव्य: माणायामो यथो
दितः।।

केवलारणवजपोषं परमहंसानाम्। ध्यानं च
पूरकादिकमेण नाभिहीर्दयल्लटेट्टु ब्रह्मविषणुशिवुर्गु
पाणाः! स्मृतिशूक्तः। परमहंसानां तु केवलमेव ब्रह्म
ध्येयमुक्तः। प्रणवेन परहु! ध्यायितं नितयो यतः।।
इसादिस्मृतिमितिरितिदिक्ष।।

१ स्मृतिद्वादशमास्त्रिका-पा. १ प्र। २ परं ब्रह्म-पा. २ प्र।।
प्रसाहित उच्च्यते। नारदीये।
विख्येयेशु प्रसन्नकानि इन्द्रियाणि गुणीक्षरां।
समाध्यत्व निग्रहार्ति प्रत्याहारस्तु स स्पृतसः।॥
अर्नविज्ञेनिद्रियाभ्रां यस्तु ध्यायते व्रेतू।
यूद्धात्मानं च तं विधात्राध्यात्मां चास्य न सिद्ध्यति।॥

इन्द्रियाणां निग्रहश्च वशीकरणं स्वेच्छानुविधा-ः
यीकरणामिति यावत्। प्रत्याहार उक्तः।॥

यमादीनि चैतानि प्रत्याहारान्तानि योगांश्चानि
देहमाणेनिद्रियाणां निग्रहस्वापि। इततं परं चित्तः
निग्रहश्च धारणाध्यक्ष्यमभाविं वक्तव्यम्। तत्र
धारणोच्चिते। देशवन्ययथस्त धारणा। यजै देशो
ध्येयं चिन्तनीयं तत्र चित्तस्त स्थिरिकरणामिति
यावत्। देशश्चोका ईश्वरीयितयायाः।

हतुण्डैरीके नाम्यां वा शुरुक्ष पर्वतमस्तके।
प्रवभादिमदेशेषु धारणा चित्तवन्यनम्।॥

नतु प्रूत्वायिदयोगे देशो घटेत सत्वपुरुषान्त्यतायोगे
श्रुद्ध्रहयोगे वा कथं देशो घटतां ध्येयस्यापरिच्छ-
बलवादिति चतुः अपरिम्बनवत स्वस्वोपाधिवृत्चेरेव तदृ-
भयदेश्चग्नादिति। यात्कालावस्थित्या धारणादि-
ग्रां भवति स काल ईश्वरीयितयायमबुध्यतः।

१ निग्रहानि-पा। १ पु। २ नृविधया-पा। १ पु।
धारणा द्वादशायामा ध्यानं द्वादशाधारणा।
ध्यानद्वादशक यावतृ समाधिरिपियत। इति।
द्वादश आयामा: प्राणायामा यात्सकालेन भवन्ति तावत्कालपरिमंतिचिनत्य यथोत्कैकायं धारणेन्त्यः। धारणा उत्कः।

ध्यानमुच्यते। तत्र देशे ध्येयाकारवृत्तिप्रवाहो बृत्यन्तरावृष्टिो ध्यानम्। यथा हत्युण्डरीकादृं चतुर्पुर्वजादिचिनतनम् बुद्धवृत्तिो वा तद्विवेकतथैवतन्य-चिनत्यं कारणोपायं वेदवाचिनतनायतिः। ईश्वरगीतायाम्येतदेवोक्रमम्।

देशावस्थितिमालुकम् बुद्धेयर्वृत्तिघनतिः।
बृत्यन्तरैरसंस्पृश्यं तद्ध्यानं स्वरूपं बिदुः। इति।
ध्यानसमाध्योरं कालिनियम उत्कः प्रवेति। ध्यान-मुक्तम्।

समाधिरिपः। तदेव ध्यानं यदा ध्येयावेश-वशाद्ध्यान्येयः ध्यात्मावहदिशृंशुं व सद्येयमान्त्रा-कारं भवति तदा समाधिरिपः। कालिनियमश्री-क एव। ध्यानाब्यास्यान्योऽपि बिशोषोदस्तः।
अझनात्भविन्तादिविषपैरिण्यियस्त्रिकं क ध्यानसं भृजो भवति न तु समाधेरितः। तथा च स्मर्ये।
तदैवमात्मन्यवरुद्धचितो
न वेदौ किषिपदहिन्तरं वा।
यथेष्टकारो नृयाति ब्रजन्त-
मिष्टे गतात्मा न ददर्श पार्थे। इति।
अत्र समाधिकाना वृज्यान्तरिनो न विशेषणं
निरोधस्याक्ष्यलात् किंतू पल्लक्षणमेवेति पन्तव्यम्।
एतत्कालीनेन वृज्यान्तरिनोऽन्य ध्येयसाक्षात्कारो
जन्यत्र इत्यतः समाधिः सम्प्रातयोगध्य चर्मार्जः
भवति। नन्द यदि समाधिकाना एव वृज्यान्त-
रिनोऽरूपः सम्प्रातयोगो भवति तदा निरोध-
स्त्रीवाजिते किं निःयामकधिति चेतु उक्तमेव पुनः
स्मर्यते। चिरं स्वतः एव सर्वस्त्रिंश्रमणसमर्थ विश्वासात्
पकातस्वमावत्वाच दर्पणवत् तथापि विश्वायन्त-
रावेशादोषात् अभीद्यारी भावयमानोर्ध्र्वपि न सासा-
त्कर्षी शक्यते अतो विश्वायन्तबृज्यान्तरिनोऽरूप
eव प्रतित्वन्यकाभावप्रत्यया ध्येयसाक्षात्कारेः सासा-
त्कर्षि भवति। समाधिरापि तु तद्राङ्गमेव सासाकारे
ृज्यान्तरिनोऽध्रावैव हेतुवादिति। तदेवं धारणा-
प्रदिभिः व्याख्यातमा। एतत्त्र श्रमेन सम्बन्धीमां भोतीमां संयमं इत्युच्चते। तस्य च संयमस्य हसूहा-
दिक्षोऽरेण विभिन्नस्यपरमात्माः पर्यन्तं भूमिषु विनियोगः
कर्तव्यं। तस्य च भूमिषु विनियोगः इति स्नातव।
स्यूळे विनिष्टं चिरं तत् सुस्मेक्षणेन्द्रु।
इति स्पुष्टेऽहं अर्थ तूसस्ते अवेष्टि पारेवोऽक्रमेऽ
श्रद्धा यदिश्चरसादात् सदृशसादाद्वा आदार्थेि
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मुक्तसूक्ष्मभूमिकायामवस्तिवातियोगयता स्वचिचर्या
हृदये तदा न स्थूलादिपूर्वस्तुभूमिकया मुखुशुभिः
कालस्थेनः कर्तन्यः । उत्तरभूमिकारोहस्तपस्य पूर्व-
भूमिकायोजनस्तवायत पव सिद्धः । तथा च स्मर्यते ।

सारभूतसुपासीत ज्ञानं यत् स्वार्थसाधकः ।
झानानां बहुता चैषा योगविधाकरी हि सा ॥
इदं ब्रजामां ब्रजमाति यस्तुभोगुरुः ॥
आ स कल्पसहस्तेपु नैव ब्रजमशास्याः ॥ इति ।

अटोऽऽ भूक्ष्माशिड्कारिणां परमात्मालम्बन पव
संयमकारोहस्तमाहिषुद्यते । सच्चुपुर्यान्तः
रम्भवनस्य तु संयमस्य मकारांस्तज्ञेतथायब वथ्यामः ॥
तथा परमात्मासंयं नारद्यहरिंधकलिङ्गोद्योगस्य-
प्रकारः कथ्यते । यथा

नारद् उचाच ।
बिखाप्य विस्तरं कर्त्तं चिदेरकरस्ववोज्यने ।
राजयोगं स्वयंक्ष्यायम् तं शून्यग्वं द्विजेऽचाचाहः ॥
बेदान्तेच्यः सतां सज्जान् सहरोध्य स्वस्तस्थः ।
ब्रज्योहः भुक्तेनन्य आत्मा समयद्द्वृहुशुभिः ॥
हर्यात्मानं इदं ज्ञात्रा सहं सवर्वेऽत्तस्वयर्षत ।
अद्वैतसिद्धा यत्तमान्यस्तो शारीः सुपुर्वमः ॥
एकान्ते स्वासनो धीरः भूचिरिङ्गः समाहितः ।
भवेतोपनिषदवद्द्वृहमायाभिषेकभात्मद्वः ॥
पराक्षवृत्ताक्षाकर्णं योगी भवक्त्र प्रवाहिते ।
रूथवा मार्गी तद्वतन्त सुकक्ष्यायामिवार्जेन ॥
स्थापयति उपदेशार्जु स्वेच्छन्तत्व प्रन्त श्रेणः ॥
निवृत्तसैर्यां राजानं विद्यमेवानं भवेशयेत ॥
अन्तःस्वायेत् च मनसि न चढन्तीन्द्रियाण्यापि ।
अत्याणि स्विमितानीव चोदकेन्द्रयाण्यापि ॥
ततो बुपुनग्रहबुद्धिभूष्येन विचाराति ।
तासां प्रवत्तयात्रां स्वायत्तेन स्थापयेनन्तः ॥
सुधा कर्त्तव्योकृतवानल्लानि तमस्यार्यं ।
सर्वर्मणि चिदानन्द्यानि विषणी सुधोजातेत ॥
सिद्धे कर्मकाश्वर्यं दीपोक्षाविव तन्यं ।
जीवो मौत्यात् पृथगुंडृ युक्तो ब्रह्माणि लीयते ॥
अर्यं च जीवपर्योगयोंगो योगाभ्यो द्रिजा: ।
सर्वोपनिषदार्थों मुनिगोपेश्च परात्तपि ॥
पुर्वं ब्रह्माणि युक्तात्मा सतिर्निर्निर्ब्रह्मातिदः ।
आसिताभ्यंतन्तै बाबानं विलाप्य जगद्यानि ॥
क्रमाभिध्वत्त्येषु कार्तनान्यापरमं जगत् ।
विस्तरं स्वात्मविद्योगी निविवेशे विलापयेत् ॥
पुर्वं सत्तूर्यकात्मा क्रमाभिध्रष्टास्मयो भवेत् ।
न हि सैन्यवशैवलोकोपि क्रष्णाद्यम्बेयो भवेत् ॥
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युग्मितयोवरे पि जगत कुलां विष्णुवेवति भावन।
निर्मशो निरहल्लकरश्चेतितिलसुत्तिः।
एवं सततमभ्यासाङ्कीनबुद्धे परात्मन।
कर्मापि बुद्धपूर्वाणि निरबिद्वले स्वतो द्विजा॥
पूर्वोप्यासबलात कारयो न भौक्यो न च बैदिकः।
अपूण्यपापः सर्वायो जीवन्युकः स उच्यते॥
तदेः हपाते च पुनः सर्वोऽत्नः न स जायते।
एवमौत्तरोपनि विमुक्तिविवृत्ते प्रयोदिता॥

िः।
एतेषां वाक्यानां कठिनांशो व्याख्याते। आदौ
वेदान्तेष्वं आत्मानात्मासामान्यं सतिकारमक्रति
तो विवेकनाववधार्यमिति। एवं साधनेऽरत्मानं हदं
शार्वा श्रवणमननाभ्यं निश्चयं तत् सर्वसां खरे।
योगेनार्थसारसास्त्राय परमसाधार्यं भवेत। अ-
हैतासिद्धिश्यमाणा द्वितीयसास्त्रार् कैवल्य-
निष्पर्यवं संवृयक्ष्य यक्तार्य तदाद। एकान्त
इति। उपलिन्धी कृपिन्धितं शुरुं। माया-
भिष्ण; प्रकृतिविविक्तः। अथवा मायाशब्दनात्र
जीवात्माः विवार्तित। ततोऽपि विवेकनात्र
परमात्मान्य एव ज्ञयत्या वहोगान्त्वात् परमात्
मायारक्तवेन जीवितत्या मायाशब्दयोगाविवाच।
यजमानकाराभाः। परागित्यादिना। परा कृ। बहः।

1 सर्वतो-पा। 1 पु। 2 एषां-पा। 1 पु। 3 बेदान्तादिवम-पा। 2 पु। 4 तत्त्वं-पा। 1 पु। 5 अष्टेऽतिकः। 2 पु।
हितीयोंशः।

पत्यक्र अन्तरं तन्मार्ग वाहिर्मार्गम्। अनेन इठोकेन पत्याहार प्रवोचः। यमाद्यः प्राणपायामान्तध बहिर्रक्तिवेन अनाववक्तवादृत नोक्तः। अथवा एकान्ते स्वासनो धीर इत्यादिविक्षेत्रंवैं संस्केपाय मायाःचतुष्कमुक्तम्। पत्याहारमुक्तवा संयमस्कारमाह। ततो बुधिरित्वाप्याम्। अन्त्र प्रथम-कोलोकेनान्त्यामिनः परमात्मनो देवो जीवायत्निचितस्यायनमाण्वूतपुरुषाध्यायम्। धरणाय पोक्तः। मुखेयविरुक्तो-केन च ध्यानसमाधी संस्क्रेपेनोक्तः। तस्यार्यः।

तं जीवायत्नां मुखा बहुं पुरुषं कर्त्तव्योक्त्वत्वादिपु स्वातःन्यायप्रायार्यामपदमुपार्थिविक्षिप्तवाच्छूतं स्वर्णं यथोक्तयां देहादिजीवान्तायत्नायिनि परमात्मनि स्वोपार्थिविविक्षं फुट्जोक्ते विन्यापेतु। प्रहीनानिष्ठायत्कं परमात्मानि विचित्वेदेश्वरः। भैरवोः प्रसाराद्य भूतस्यैव तात्त्विककर्त्वं हृद्यान्तेनाह।

सलिल गतिः। जीवो लोकैरोहदेख परमात्मनि पृथगुषुद्धार विभक्तत्यां ज्ञाते। विभागस्य क्रियानिष्ठिकल्य अल्पकालवस्त्रधियत्वादिना च विकारा-वद्धारामभणमात्रलात्। तत्त्वतस्तु जीवो युक्तो यो-गायसाधनवन्य सलिलादृश्यसर्वं धर्मार्थात्

1 धारणाकोटि-प्र. 2 पु.। 2 विचित्रक्तम्-प्र. 2 पु.।
3 कर्कान्तनिक-प्र. 2 पु.।
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लीयते यतस्तन्मयं तत्कार्य इतरं । शोषं स्पष्टमाये
मिति दिक् ॥

तदेवमष्टैः योगाज्ञानयुक्ताः । तत्राज्ञातायामयं
विशेषं सत्तकारेरोखः । प्राचार्यरज्ञान्तपाज्ञानाः शास्त्रविवेचनं
चारणार्दित्रयं सम्भवात्योगस्य अन्तरं भविता पञ्चाङ्गान्तः मायाः
देहाणेरित्रयंस्मातस्य तत्त्वात् । चारणार्दित्रयस्य तु योगाध्ययिनिचत्तकारे
स्मात् । किं च पञ्चाङ्गानायामनाभे रपिं मायावीयाये
कदाचिच्छोगो भवति चारणार्दित्रयस्य तु सहभावे
नेत्र अज्ञातया तेन विना योगो न जायते ह्यति ।
तदेव चारणार्दित्रयमन्तरां असम्भवात्स्य निराकर
म्बंनतवात् । जन्मान्तरीयें चारणार्दित्रयित्तिचिनकञ्जान
वैराग्याणां पूर्वविशेषाणां भवसत्यायामस्मात्यो
स्मातस्य चैति दिक् ॥

ह्यति विज्ञानभिनिविरिष्ठि योगसारसंग्रहे योगसाधन
निकम्पण कृत्योऽवः ॥

अथ तुतीयोऽशः ॥

अतः परं संयमसिद्धयो वचनवः । सिद्धिकार
मानां श्रावादितिविवक्तुपूपोऽश्य तत्तत्त्वायम-

१ पञ्चाङ्गानामण्डकायामाने रपि-प्रा. २ पु. । २ तद्विष्णु
वारणार्दित्रयसम्भवात्स्य च बहिर्मात्र भवित-प्रा. २ पु. ।
निष्पत्त्ववचारणा य च। तथा मुमक्षुर्णां ह्यत्वभावतिपा- 
दनाय। तथा च सत्यसिद्धान्ते सूत्रमू। तद्वैराग्यादापि 
दोषशीजकश्ये कैवल्यप्रिति। अत्र विषयमेवेन अन- 
न्तानां संयमानाय अन्तमा। सिद्धयः। तास्तु किय- 
त्य एव सूत्रभाष्याभ्यायशुकः। अस्माभिः स्त्र्यहा- 
हल्याम्बि ताभ्योऽदिस मुद्दत्य सारतरा एव सिद्ध 
उच्यन्ते। तत्र संयमविषयसाशास्त्रकार एव संयमसिध्दत्यात 
कथयन्ते। संयमानां स्वस्वविषयसाशा- 
त्कारहृदतुताया। सामान्यत एव रुम्त्वतात श्रीणुवृ- 
रेभीमातस्ये मणेश्वरीहृदाग्रहणायेशु तत्स्थवद्दश- 
नतासमाप्तिरिति तृतीयः। तथा भुवनज्ञानं सूर्ये 
संयमादित्यार्दिमूः। अन्यविषयकसंयमसिद्धत्या 
अन्याशास्त्रादेः। कथनाच। किं तु स्वविषयसाशा- 
त्कारपर्यन्तस्य रंगमस्य विषयान्तरज्ञानादिरिे 
सिद्धत्या कथत इतिमन्त्र्यमू। अन्यविषयकसंयम- 
स्य भूतिनियतन्त्रपदर्थज्ञानादिकं योगजर्ज्र्येन्द्रा 
भवति यजञविशेषात् स्वगीविशेषाचिति। तत्र यस्मात 
संयमादात्मसाशास्त्रकारवृता। सिद्धिर्वति तदुपये 
वाभ्याहितत्वात्तादाबुद्ध्ये। तत्र सूत्रमू। सत्त्रपुरु- 
ष्योरत्त्वनांसृंकीर्णयो। प्रक्याविशेषो भौग। परार्थात् 
स्वार्थसंयमात् पुरुषप्रज्ञानमिति। भोगमध्ये बौद्धमत्य-
विवेकन पौरुषभूतये संयमः कर्त्तव्य इत्याश्रये
भोगोद्वयत्र कः कृष्यते। तथा चायमर्थः। सत्यंपुष्पांि
कार्यकारणसाधारणः। पुरुषस्तद्रति सांसी जीविे
स्वरसाधारणः। तयोरतनासंकीर्णयोजयमःकाद्
बदलसनैविध्यमोचयो यः परस्परंतिविन्ययावशात्
प्रत्ययाविशेषः। पृथययोिवेकाग्रहितंक्तर्कन्त्रयो वा
शून्याधाकार्वृत्तित्रय सांसीमत्स्यें तस्यायःपिण्डः
वेदेकतावृत्तिरुपः स भोगो पुरुषः इति विशेषः।
तथा च भाष्यम्। इष्टानिष्टगुणस्वरुपावधारणम्
विभागार्षि भोग इति। तयोः प्रत्ययोिवेकंसंह
t्यकारित्वात् परार्थोः यः शून्याधाकार उपाधिस
व्यस्य प्रत्ययस्तस्तस्तस्तस्तद्वें स्वार्थं भानान्धि पुरुषस्य प्रव
ये संयमात तदुभयाविवेकसाश्चात्कारार्थन्तः पुरुषस्य नं
कूस्त्याविभुण्तित्यशुद्मुक्तवातिदिना आत्मसाश्चात्कारोऽ
भवति। अखिलमप्पृला पुरुषस्य विवेकोक्षुभुयत
इति यावत्। अत्र परार्थीत्वं स्वार्थं च प्रत्ययोिवि
वेकेन्त्तुविधायोपन्यस्ते। तत्र परार्थीत्वं परमात्रस्य भो-
गापणसाधनन्तः। स्वार्थं स्वमोगापणसाधनन्तः
म्। अत्तु भोगो विषयानुभवार्थतं। नन्तु पौरु-
ष्यश्रयः। पुरुषस्य स्वरूपमेव अतः कथं वस्मात्
सास्त्राकार पर्वतन्तस्य संयमस्य पुरुषस्य नं फलं स्वान्

1 प्रतिसन्धकवनान्-पा. 1 पु.। 2 कूस्त्याविभुण्तित्यशुद्मुक्तवात-
दिनायस्य सार्वाकारी-पा. 2 पु.। 3 तत्सास्ताकार-पा. 2 पु.।
तस्य भागेव सिद्धत्वादिन्ति चेच। घटाकाशवच्छ-व्यादिद्वृत्यवच्छन्नविदाकाशभागस्य वृत्तिविवेकेन साहास्त्त्वकारतु परिपूर्णत्वादिरूपरिसिद्धस्वयविवेकेन केन च तत्साहस्त्त्वकारस्य सिद्धृपस्य भिन्नत्वादिन्ति दिका।

ततमिम संयमं विहायात्मसाहस्त्त्त्वकारस्यान्यं उपायों नासित। अत आत्माज्ञनासुभिर्यमेव संयमं संयमा-न्त्तराण्यमिदलिभिदेहृतुनि विहाय कर्तव्यं इति साक्ष्योयगो रहस्यं स्वातःप्रसिद्धमुपादिश्यम। एत-रस्मिश्र संयमे क्रियमाणे अन्य आपि सिद्धयु पुरुष-व्यास्य विस्मृता आदृ जायन्ते प्रातिभश्राबं वेदनादशास्वादवार्तसंज्ञका:। तत्र दशकार्यं विनैव-अकस्मात्रवहितविविष्क्ष्यतातवागत सूक्ष्मार्थस्फ-रसास्माथ्यं प्रतिभा तजन्यं ज्ञानं प्रातिभं मनस: सिद्धिः। तथा व्यवहितार्थवाणं भावणं द्वृत्तस्य सिद्धि:। तथा व्यवहितादित्वविद्वेवदनं लिङ्गिन्त्रिष्यस्य सिद्धि:। तथा व्यवहितादित्वविद्वेवनमाध्यविमुखष्मुष: सिद्धिः। तथा व्यवहितादित्वविद्वेवरसघर्गमास्वादो रस-नाय: सिद्धि:। तथा व्यवहितादित्वविद्वेवग्राम्यश्रावं वातों ग्राम्यसिद्धिविरिति। एता: षडिन्द्रस्य पद्ध सिद्धयः

1 वार्ता-प. 2 पु। 2 व्यवहितादित्ववाप्व-प. 2 पु। 3 वार्ता-प. 2 पु।
पुरुषसावकारेतों प्रहस्तमात्पूर्वस्य अन्तःरायाः। विषयधोगः समाधिक्रमुः त्वयः चिन्तामणिव बहिर्मुखस्य दृष्टायेत तु सिद्धयः पुरुषार्थः सिद्धिरुपः उच्चयते। ते समाधिवृपस्य न्युत्ताने सिद्धयः इति अहं कामिनयं। कदचिदकायत उपस्थितात्वपयुपेक्षणीया इति। इव तथा नात्पसरसिद्धिरुपेऽतोः संयमस्य कथनस्य॥

इतं परं वितर्कविचारान्तरस्मतायुगस्मरणानां हेतुमवे ये ग्रहीत्वर्द्ध्येण ग्रहावेशु संयमस्तेषां सिद्धयो वक्रन्याः। तत्र ग्रहायुर्द्ध्वग्रहीतुर्द्ध्वेतीतस्मृतिः संयमोत्पातात्तथं ग्रहासंयमस्य सिद्धिरुच्यते। ग्रहावणि भूतानि तानि च कार्यकारणायेन धर्मविध्येते स पुरुषार्थाणि भवन्ति। रूपाणि च स्थूलस्वरूपसूक्त्यायायायायंवचंस्मातानि।
तत्र शब्दाद्येऽविशेषा आकाशाद्यं भूतानिः स्थूलं रूपम्। आकाशलवणीत्ववदिदासायायमप्रकरं च भूतानं स्वरूपायाम् रूपम्। शब्दाद्विद्वित्तमात्य-अश्चं तु सृष्टम् रूपम्। अनुगच्छतीस्नव्यः सत्यात्मिकवित्तन्तयात्मिकवित्तन्तयायायं रूपम्। गुणगतः पुरुषार्थोऽहोगापवर्गरूपान्यवस्त्रवामिति। एतश्च प्रकरणः

1 ताः—इङ्गाधिक्रम २ पु। २ ग्रहीत—पा। २ पु। प्रामाण्यः १ रूपार्थयवस्त्र—पा। १ पु।
कसांकातरुपेषु भूतेषु एते: पञ्चरूपेषु: संयमात् साधारण्रकारपर्यन्तात् तैरेव इत्यपूर्वजयरूपम् सिद्धिर्भवति।

स्थूलस्वरूपसूक्ष्मस्वरूपसूक्ष्मयाययायस्वरूपसंयमाद्रूपजय इति सूत्रात्। जयश्रवार्तितत् स्वेच्छानुसारत्: प्रवचनम्।

यद्यन्यहिंहकारबुध्वी आपि भूतकारणत्वेन भूतायुगतः भूतानां रूपं भवतः: तथापि यज्ञादिफलवत्संयमसिद्धेववाचनिकतया भूतेषु बुद्धयहिंहकाररूपाभ्यां संयमस्य न तदुभयजयः: फलामिसाशयेन तदुभयरूपः सन्यो भूतेषु नोक्तः: इन्द्रियेषु वध्यते। तत्तथ भूत-नयादारण्यमादिमादुर्मावः: कायसंपत्त भूतथर्मानिश्चित्तवर्षेतेष्टतिष्ठित्रित्रयं भवति। तत्र अणिमायमा: अछौ सिद्धयः: स्मृतिशु परिगृहिताः: ||

अणिमा महिमासुंधूरश्चिमामा नामसिरिन्द्रियेः:।

प्राकाम्यं श्रुत्तद्रष्टु शक्तिप्रेरणभाविताः।

गुणेष्वसज्जो वशितास्य यत्कामस्तदवस्यात् || इति।

तत्र स्वेच्छायास्पतिस्विनिश्चितसतारिरो: भवतिससिनिमा।

एवं महिमा। छोडः तु गुहतस्तारिरोऽपि तुलादिविक्ष्णयर्भवति धेनाकाशादिद्रु वस्यचरति। इन्द्रियेः: प्रासिस्तु: भूमिभिः एव अछौ च चंद्रसस्त्रपृष्टादिकादिरूपः। प्राकाम्यं च श्रुत्तद्रष्टु स्वार्गादिद्रु च गवभवितव्यः। इशिता च शक्तीनां भूतभौतिकानां

स्वेच्छाया प्रेरणम्। वशिताः भूतभौतिकानां शक्ति-
कायसम्प्रस रूपलावण्णवल्लकसंशीडनत्वानि भूत-भर्मानबिघातस्तु पृथिव्यादिश्मर्यं काठिन्यादिर्मिश्य्री-भिशरीरस्य गत्यापाशिंग्रावतः। तथया पृथिवी काठिन्येन शरीरकियान न प्रतिभाशाति येन पर्वतमापि भिश्या स्थूलशारीरिं गच्छति शिलामापि वानुयविचय तिघ्नित। तथा आपः सिंहाश्रीस्वरूपमापि वायुगतितशीलो न चात्यति। आकाशमनवरकम्प्यावृणोपि। येन सिद्धानामापि अद्यायो भवति। इति ग्राह्यसम्यक्य सिद्धौ इत्यानां।

ग्रहणसम्यक्योज्यवन्ते। ग्रहान्ते परिष्कार्ति ग्रहनाध्यक्षेकादृशेनीद्रियाणि। तानापि कार्यकारणापेतेन पर्वतमाप्येतेन च पञ्चरुपाणि भवनित। रूपाणि च ग्रहनेपारस्पिरतन्यायार्थवचवंसंश्चानि। तत्रेतिद्रियां बृजयो ग्रहणं। इन्द्रियाणि स्वरुपमं। अहङ्कारं आत्मिता। अत्र बुद्धिप्रयन्त्यांवः। अन्यवश भूवंव-
तपस्यात्मिकिः प्रकृति:। अर्थवत् तु पूर्ववत्। एत-दूषपपक्षकश्चत्रैः पीप्पिनिर्दिष्टेऽपू: पश्युपैः संयमात् साक्षात् कारणपर्यन्तादिनिर्दिष्टं जयंरूपं सिद्धिभवति। ग्र-ह्रजेन्द्रपैप्पिनिर्दिष्टान्वयं निर्मित्वसंयमादिनिर्दिष्टं जयं हति। सुन्ताः। ततः मनोजवित्वं विकरणमावः प्रवाणः जयित्वं ब्रह्मदलब्धिः सिद्धत्रयं भवति। तत्र कायस्यानु-समस्ततिवाः मनोजवित्वये चेनोपासकार्यकीर्तिः स्मृतमात्रा:। नरादेव सिद्धाः पुरो हस्यन्ते स्थूलः दृष्टेऽर्पिणीयेविन्द्रयां चैवेच्छ व्यवहितार्दिसाधारायेऽस्मि व्यक्तिलाभः। विकरणमावः। इन्द्रियान सर्वं विकृतिः स्यात। सर्वं तद्विकीर्त्तनं तदन्त्र का-राजां च वाशितवं स्वेच्छा यथा श्रेष्ठमाधवं यत्र अक्षर-जये। हति। एताः पश्युपैरीविन्द्रयं स्मृतिः सिद्धां मधुसूदनां इत्यच्छन्ते। हति ग्रहज्ञानस्मृति सिद्धां उक्ता।।

अथ ग्रहीतसंयमस्मूच्छन्ते। ग्रहीतुः कार्य-कारणविविलक्षणविविधिनिेत्राच नुभेदो नासित ग्रही-तारी पुष्पसामान्ये उपाधिस्वादेन संयमात् साक्षात् कारणपर्यन्तात्। सर्वभावाविषयः सर्ववैविषय-रूपां रूपां च भवति। सच्चिपुरुषन्यताविषयतृतीयस्य सर्वभावाविषयः तृतीयं सर्वभावाविषयं चतुर्थिः सुन्ताः। इयं च चिदं: सर्वकामाः। १ मनोजयित्वं-पा. २ पु.। २ मनोजयित्वं-पा. २ पु.। ३ प्रेमण सामस्य-पा. २ पु.। ४ ब्रह्मचर्य मिति माध्यमस्मयः-पा. १.
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वास्या अखिलशोकरहितत्वादिशोकेषुमयेच्छति । तस्म परमेश्वरपत स्वेच्छाया सर्वस्वतुर्गरणसाधनेः सर्वभा वातिष्ठारूढः प्रकटिपुरुषादिपु अभ्रतिहस्तेषुमयेच्छति यावत् । सर्वेऽभुव तु वश्यमानं तदनं च सार्वथयं विवेकजं श्यांं तारकामित्युच्चते सत्त्वपुरुषविवेकसामयमज- 
न्यत्वात् संसार्तारकल्वाच तथा सार्वथयं सूत्रेण लक्षितम् । तारकं सर्वेश्वरयङ्गः सत्त्वाविषयमकम चेति विवे 
ेकजं श्यांमिति । तथा चिण्पुराणेऽधिपि लक्षितम् । 

अनंतं तथ इवास्यां दीपवथेषुत्त्रौन्नत्रम् । 

यथा सूर्यस्तमा श्यांं याद्रिपे विवेकजम् ।। इति । 

पूर्व परार्थमस्रियांद्रेण स्वार्थमस्रये संयमस्तिः तत्सामा- 
श्नात्कारपर्यात्तस्य पुरुषसाश्वात्काररूपम सिद्धिश्चका । 
अत्र तु बुद्धिस्वार्तांद्रेण पुनर्वे संयमस्ति पुरुषसाश्व 
ात्कारपर्यात्तस्य सार्वेद्यादिसिद्धिरुच्छत्त इति भेदः । 
तत्तदं श्राह्नुवसंयमस्ति सिद्धिरूपयुक्तव भूतकारण 
तस्याय अन्या सर्वसिद्धिमूर्द्धयं परमा सिद्धिरुत्कार- 
सित । तत् ब्राह्मणदापि दोषबीजाये कैवऽन्यमिति । 
अस्यायमर्थः केतारकर्मसपाणं दोषाणं संसारबी- 
जानां आत्मानेन निःशेषतः क्षेरं सति तयोः सिद्धो 
योपं वैराज्ञमलस्ततयो जातये । तस्माद्वैराज्ञा- 
पैवायमलस्ततयो जातये । तदुच्छ मोक्षथमेन । 

1 सार्वथयं-पा. 2 पु । 2 निर्परं-पा. 1 पु. ।
तुतीयोऽसः ।

बैराग्यं पुनरेतस्य मोक्षस्य परमो विधिः ।
श्रानादेव तु बैराग्यं जायते येन मुच्यते ॥ इति ॥

यदि च श्रानस्यापरिपाकातु सार्वव्यानादिरागः
सिद्धिः ताहि सामस्योक्तसिद्धिः कैवल्याल्यः
सिद्धयतन्तरयो भवतीखऽतः ॥

तदेवं मुख्यसंयमानं सिद्धयं उक्तः । यथा च सर्व
ध्वलस्यर्वतासिद्धिर्भवति विनापिपि मोक्षोऽभवति तथा प्राणे
सबलमूः। इदा नी सिद्धिपकारः कथयते । यदा मनु
प्रक्षपादिशरीरेऽवै देवभावं मामोति यदा वा अणि
मादिदिशं मादुर्भवति तदा किमं संकल्पयोगजग्यं
र्यामयात्मिरित्रं कारणप०क्षते न वेति संख्ये निर्णित
यस्वतः । जातन्तरपरिणामः प्रक्षणापूर्ण दिति । अतः
वयस्तथः । मनुस्यादिशरीरस्य देववदिशात्मन्तरः
परिणामः सत्यादिबिशेषपूर्वणं देववदिशार्थरो
योगानाभाबापूर्व भवति । तत्र चापूर्णेऽथस्यहि
प्रतिवन्धनिन्त्रित्त्रितारारा योगसंकल्पयोगजग्यमादिकः
निधच्छतां न तु मनुस्यपरमं भवति मनुस्यानं स्तवं ए
ब सर्वपरिपाकामासाध्या । अतः न मनुस्यस्वात्मन्त्र
क्षति । तथा च सृष्टमूः । निधच्छम्योजकं मनुस्यानं
वरणसेद्भूतं ततं श्रेष्ठिक्षतं इति । अत्र प्रक्षणापूर्णेऽवै
प्रक्षणपरमाणुपुरुषते। जातन्तरपरिणामेऽ अणि
प्राणामेतिमाण्या अपि सिद्धयं उपलब्ध्यते । तेन यथा-
योगसारसंग्रहे

योग्य भस्मापुरणायपाराजनाथाय सर्व: सिद्धयुक्त उपद्धते। प्रेमेन वामनःस्त्रिवृद्धराजाहिं श्रेणेन भस्मापुरणाय-रणादेव शारीरिका:। अगस्त्यादिपीयमानसुद्रादेशभर्यामेव भस्मत्यपरसरणादुपप्रभावित। कायाध्युदारीकं तु देहान्तरादिभ्रेनेतीनः पृथवेशवापरमक्षसंयोगाध्व-तीति विशेषः। ननु यदा योगी कायाध्वूह करोति तदा किं तत्संहारतिनिवतानि चित्रानि चित्रशक्तित्वा निर्मिते किं वा एकेनै निर्माणचित्रेन सर्वः शारीरार्यपथितिहिततीतीति संख्ये निर्णयसूत्रम्। निर्माणचित्रायन्यस्मितात्मानात्ततिदित। अस्याचपमेवः। अन्वितात्माच्छल्लकारस्तस्मात् कारणाद्वृहुन्येव शारी-र्यपथितितानि वनांसि योगिस्तोकल्पज्ञायनवह इति। अन्यथा एकाचित्रेन विह्रुदानां भगममाध्यादीनां नाना देहेशेषकर न संभवः। तथा श्रीराज्ज्ञाविशेषे श्रीविषयोः सर्वस्त्रस्त निर्माणचित्रेनाच्छल्लानास्त्रीकारश्च नोपप्रदत्त इती भावः। यो-गिनानानास्तरीविठिकनानायां तु स्मर्यते।

माध्यमिति विशयानु कर्षित काशिकायुशु तपश्वरेत।।

योगेश्वरः शारीरार्य करोति विकरोति च॥ इति॥

सर्वेऽ तु निर्माणचित्रानामेकमेव निर्माणचित्रचं प्रवृत्तितिनिवृथयोऽयोजकं भवति। प्रयोजकं च चित्रमेकनेकमेवेवभाविते सूक्ष्मात्। कादाचित्रः तु एकेनापि चित्रेन नानाशरीरार्यपादश्चादनम्।
न निराक्रियते योगिनं स्वतंत्रेश्चत्वादिति।
पतेन हिरण्यगर्भादीना जगत्सन्नाधारेण भक्ष्या
पूरातिनां व्याख्याता। अत्र भक्ष्यापूरे जीवान्तर
रायैं स्वस्वोपाधिक्रियस्यां महत्वपूर्वकः
येन योगी
जीवान्तत्संगमेण गजतुरगादिति निर्माणिष्ठं भूरु
क्रिति। यथा चै समाधिसिद्धयः महुक्कका एवमेव
जन्मादिसिद्धयोक्ती मन्तव्यः। विशेषस्वरूप समाधिसिद्धां
विचारात्मसाधारात्मकार्याचा साक्षात्म्यो-ष्ठेतुर्तपः
जन्मादिसिद्धिमिति। तत्र जन्माधिपथस्वरूपी
तपःसमाधिजाः निर्दयं हि सूत्रेण सिद्धयः पश्चा
विकारम उक्तः। तत्र देवानां जन्मसिद्धिरणामादि
रूपां अहुवार्दीनां चौथसिद्धिपरार्धहवल्वादिः
समाधिसिद्धिश्च मन्त्राराजानाधिवाराम्य
समाधिसिद्धयस्तु व्याख्याता हि। भलहारदीनां
भक्ष्यादितज्ञन्यसिद्धयस्ततः सिद्धिमध्ये महेशानीयः।
अष्टः परमेऽथमो मन्त्रिणेवेन जायते॥

इति विज्ञानमिष्कुविरचिते योगसारस्मिः योगसिद्धिनि
रूपं तृतीयोऽक्षः॥

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1 स्वतंत्रेश्चत्वात्—पा. १ पु.। २ तथा च—पा. २ पु.।
3 महाभाष्यतादि—पा. २ पु। ४ इति सूत्त्वा तत्त्वेत्तार्यें
स्तरायि मन्त्रिणेवेन विशेष इति दिक्षु। उपयोगमध्ये २ पु।।
योगसारसंहेते

अथ शतुर्योऽसः।

योगविभूतयः प्रतिपादिता। इदानी ज्ञानयोगोऽर्ध्येः पशुं कैवल्यं प्रतिपादिते।

तत्र सूत्रमृ। पुरुषार्थशून्यानां गुणानां प्रति-प्रसवं कैवल्यं स्वरूपमार्गिता वा चितिशक्रियते। अत्र गुणश्रंदेः बुद्धीद्रुपतया परिणताः सर्वादय उक्ताः। कैवल्यं पराजिता। सा चाँग्यो-यवियोगकृपतया गुणपुर्षयोहम्योरेव भवति।

तत्र विवेकच्यात्याः परवैराग्येपुरुषार्थशून्यानां गुणानां पुरुषोपकरणानामात्मानिन्दकः प्रतिप्रसवं शाल्यब्रजस्वातः पुरुषादश्वनांचियोग तत्त्व यावत्। न तु नाशः। क्षतार्थ प्रति नज्ञमर्यनुभिः तदन्यपुरुष-साधारणतवादिति सूत्रात्। प्रतिमार्गः कैवल्यं भव। तितितिः। द्वितीयं च कैवल्यं पुरुषस्व विरूपमार्गिता। सा च चितिशक्रिये। प्रतिबिम्बवर्णेतुः उपाधिविगुणेश्वरः। उभयप्रसेदपुरुषस्य दुःखाभासिनव्र-तिरिकृपुरुषवियोगः पर्यावसानं भवति। अतं एव हेऽऽ दुः-खमनागतपदिति सूत्रमृ। अथ त्रिविधजस्यास्तनिनव-चिरिवन्तपुरुषार्थं इति साधृपसूत्रं चारणं सूत्रे सु-हाविद्यम। वेधानिनसत मार्याध्य परिनाध्यं जीवात्मालयो मोहं तत्त्वं वदन्तिते। सहास्मार्कं न विरोचः। समुद्रे नदीनामिव श्राण्यं जीवानामुपाधियेनाविभागः।
स्वेत लघुशाबद्धार्थतात्रत तस्य च परस्परे अमतिश्चतः एव पर्यवसानात्। बैसोपिकास्तु अवकोषविनोगुणोन्चोद्रॊ मोह इत्यादः। तद्दृष्ट्वा पक्षविवर्द्धम्। उपाखोर्जोगुणानामेव उपाधिमत्युपचारेन तदुःखेदे स्याप्युपचारात्। नैयायिकास्तु आसन्त्की दुःखनिन्त्रिमोक्ष हृतं इच्छन्ति तच्च अस्मयजपेते। भोग-भोक्ताभवसमवन्ते। दुःखनिन्त्रितः पुरुषार्थो न समवात्। चेतेत्येवात्मकं विद्वेषात्। यदु नवीना बेदान्तिष्ठुवा नित्यानन्दावासिः परममोहः कल्पयाति तदेव च वयं न मृत्युमयाः। ब्रह्मार्चादासादिसकाल्दर्शनशु तातपशुजा-भावात् शुद्धिस्मृतिन्यायविरोधाः। तर्क मोक्षे खस्म-तितिष्ठिता। श्रुत्यं विद्वान् हर्षयोको जहानि अत्रतीर्था वा वसन्तं मिथायिने न स्पृहाः इसादयं। स्पृहाः।

यथा किंचित्तः किंच सुभाषितस्मार्न।
संसारसागरं घोरं तारिष्यति मुद्रस्रवः।
परमात्मानी संडीनो विधाकर्षवात्रः।
न चुक्लेन न चुकलेन कदाचिदिरपे युक्तेऽय। इबादिः।

न्यायशः मोक्षस्य जन्यते विनाशितमस्मः निस-लेवे सिद्धतया न पुरुषार्थवस्तः। अय निष्कुलस्य-पृथिविरोग्य मोक्षो वाच्यो इति चेतन उपश्रृण्यपि निस्क्यानियविकल्पग्रस्तत्। न च निष्कृतगोचरस्याविद्या—
दियतिकाचिडावरणस्य भक्ते पुरुषार्थों वाच्यं शुचानुभवस्यैव ढोके पुरुषार्थत्वाचैतन्यनिर्विवेकावर-पत्याप्यतः भवानिभवयादिरितः। नन्वे व योके परमान-न्द्र्युष्यतिस्मृत्यः कथमुपप्यरस्यानि चेतः मोहशाख्य-रिभाषयैव तदुपपचेः।

दुःखमेवारित न शुचं यस्मात् तदुपपल्लभ्यते।
दुःखार्त्स्य प्रतीकारे शुचं संस्करिव विधीयते॥
दुःखं कामसुखापेशा शुचं दुःखशुकात्मकः।

इत्यादिस्मृतिभिः दुःखात्मकेऽनुस्त्वर्त्ते शुचमपि दुः-खत्वा परिभाष्य तात्त्वशुचानिवृत्तरिव शुचत्वेन परियमापिताः उपादेश्युगल्लभ्येनैति। अतं एव सार्ध्यसृष्टि। दुःखनिवृत्तेऽगौरण हि। विद्युक्-भृशंसा मन्दानामाधिति च। आनन्दवासिस्तु गौणो मोहो ब्रह्मोके भवतीति दिक। तदेवं कैवङ्कं सवन्देल्पेण तत्तिपादितम॥

योगशाख्यस्य सारायं सवन्देल्पेणायमीरितः।
नातोडःको मुयुक्तानाम्लेभ्यो योगदर्शीने॥
सार्ध्यसर्वस्य परिवेको बहुवर्णतः।
नातं मयुक्तं सौऽस्म। ग्रन्थवाहुल्यभीतितः॥
श्रमस्य परिवेको ग्रन्थाद्वारां वन्दौ रोप॥
वर्णतो वण्यः नात्र ग्रन्थसवन्देल्काम्ययः॥

१ संक्षेपः—प. २ पु।
समानन्तरसिद्धान्तवाच्यापार्थ च दर्शने।
साध्वातुसारतो त्रैयः सूचिापार्थिवारोपितः। ॥
तैरूपितं चेष्वरादि मसाध्वयिमच यद्वेतः।
तनेनेव रोधार्थे न्यायादौ च मसाध्वितः। ॥
तेनाथ्यसाथितः स्फोटशब्दो धीवेचबच तथा।
संदिग्धाति साध्वतेसम्मानिः साध्वयदोषनिरासनः। ॥

तत् शब्दस्तावश्चिस्विघो भवति। वागिन्द्रियविषयः
श्रोतविषयो बुद्धिमानविषयः। तेषु कण्ठताल्वादिः
स्थलावचिन्नः शाब्दो वागिन्द्रियस्य विषयः तत्कार्यं
त्वात्। वागिन्द्रियवचिन्नः श्रोतस्य शाब्दः
शाब्दः श्रोतस्य विषयः तद्ग्राहात्त्वात्। गर इत्यादि
पदानि तु बुद्धिमानस्य विषयः व्यक्त्यमाणयुक्तः
बुद्धिमानमाग्राहात्त्वात् तानि पदार्थवार्त्स्फोटकरमण
t्वात् स्फोट इत्युच्चते। तद् परम वागिन्द्रियो
श्वार्यमत्त्वेकवर्णेयो सतिरिक्त् वर्णानामाशुमतीविना
शितवा भिक्षुनायाचेवेनैकस पद्मिति व्यवहारगोचर
t्वासंवस्तात् अर्थेऽस्मारकत्वाच संहवाश्च। अस्य च
स्फोटस्य कारणमेकं प्रयत्नविवेषं प्रयत्नेदेशोतारणेना
सतिं एकपदयवहाराभवाद्यमत्त्वाच। तस्य च
स्फोटस्य व्याख्या आनुपूर्वविशेषविद्विषाट्त्वा अ
न्त्यवर्णमत्त्वः। अतत्त्व तथुदेवेत् स्फोटग्राहाकलमः

\[\text{1 सिद्धान्तवाच्यापार्थ-पा. २ पु.} \]
योगसारसंग्रहे

अनुपूर्व्यं बुद्धचैव श्रद्धानियोगमयस्त व्यवसायस्यैवानुपूर्व्यास्वयम्यस्त स्फोटात्मकद्वित्याच्यक्ति-हेतुवेच लागवात्। अतिपरं स्फोटं प्रोणिन महतीं न शक्यते। घोचरत्वातिक्रूपण्या अनुपूर्व्या: प्रोणिन
श्रद्धानियोगनियोगमयस्त आशुतस्विनिनियोगस्तवर्णान्म शिवना-संभवात् पूर्व्यपूर्व्यवेणियोगस्तस्नः कारणोऽन्तं करणियोगमानं: कारणशुक्कासहित्याच्यक्तियान्तः छयाटततः। स्फोटात्मक अनुपूर्व्याच्यक्तिचर्ममण्यर्ज्ञा स्वाभाविक पुरात्तवस्त्यादत्तवकल्पस्तु अर्जु स्फोटेन
tदेवतेर्वेशत्वम् नागस्तत शास्त्राद्वेषान्म न स्फोतात्मकम् शाश्वत ह्रति। पृथक्तवत्तमा: त्यायानुपूर्व्याच्यक्तिचर्ममण्यस्यैव नोपपधत ह्रति। अनेकेच्याते। परस्तवपित्रनुज्येदम्
सङ्कः। अस्याच्यक्तिचर्ममण्यस्यैव श्वासविशेषाचित्रानाम-चयकलामे जन्माहारणवेदेनवकल्पमा: लागवात-्तदेवतेर्वेशत्वम् नागस्तत शास्त्राद्वेषान्म न स्फोतात्मकम् शाश्वत ह्रति। एको घट इत्या-
दिमत्याच्यक्तिचर्ममण्यस्यैव नवनियोगतमत्याद्वापि अति
पश्चात्त्वान्म तस्योऽयानां चातीन्द्रयत्वा तदूपतेऽस्वयं
विन्: प्रश्नानुपूर्व्याच्यक्तिचर्मवयस्वसाधक्यकायि
चेतृ तुल्यं स्फोटेनपि। अनुपूर्व्या: प्रश्नागतीन्द्रियचर्मा-
तित्वत्स्या अनुपूर्व्याच्यक्तिचर्मवर्णान्तमः पद्यम्
ब्रह्मानुपूर्व्याच्यक्तिचर्मवर्णान्तमः स्फोटसाधक्यकायि। अपि
च एको घट इत्या।
स्फोटः । व्यवस्थापितोऽवधि यन्त्रोर्जन्यं व्यवस्थाप्यं।
वर्णाध्यायान्वितं श्रद्धार्थं नाभिप्रदेशः।
ननु व्यायामां कर्तव्यं नाध्यं नावर्त्तः।
नन्दिनीगृहेऽवधि व्यवस्थाप्यं।
न च मक्तारेश्वरे पुष सन्तव्रदादय हति वाच्यमु अन्ये-निष्टारद्वादिग्यमिनयं खलकुदसाहस्त्तिख्यातिसंकृतां।
तथा नानु संधवाति योगीं वर्षागच्छेदन एकदा-शिल्लासाथकारसंघवात। अयोगिनायेपि दीर्घश्चकु-लीभस्यानादानके निद्राव्यज्ञन्मुग्धवाच। न च योगिना योगजरम्य एव प्रकाशति: स्वातु संयोगसंध्वकसम-वाय दिलीकितम्यास्यैवोपपरची सार्विकरण्त-कपने गारवात अन्योन्न्य व्यखित्रालास साश्चात्त्वारे-न्वात्तरजातातिकपने गारवाच। असम्यन्ते च सर्वा-रेण्यसंयथ्यान्वितः करणस्य तथाखायावरणभ्र मै योगजरम्यादिभि: क्रियते। ह्रस्वो तमसो वृ-रिनिर्वापत्तत्वस्थितस्विद्धिति। नाप्यन्तः करणः मध्यम-परिरमाणारम संभवति। मरणे विनाशेयद्वादशांश-रतानुच च। अत: परिशोभित: करण: विभवेव सिध्यति। तथा च स्मर्यते।

चित्राकारं चिदाकाशमाकारं च तृतीयकुमर।

द्राभ्या शून्यतम: विद्धि चित्राकारं च चराने।। हति।

स्पदेतु। अन्तः करणस्य विमुखे परिभिष्करण: चिक्षायस्यावरणोपपत्तचापि लोकान्तरानम्यान्तरिक नोपछते। अत: एव साध्वूसुर्मून। न व्यापकमन-न्तः करणत्वादिति तदत्तिच्युतेतरिति च। कि च एव

'1 जातिकांक्ययाब्दतिगोरवाणी—पा. 2 पु.।  2 व्यापक मनः—
पा. 2 पु.।
चतुष्ठीत्वः।

सति लाघवाशैतन्यस्वैवावरणकलपनमुचितं किमर्था
चित्रम्बन्तः करणं परिकल्पने। तत्र श्लानमातिष्वंकः
गावरणं कल्प्यत हाति। अनोच्ये। गतिष्ठुस्तित्साब-
दात्मनीवाणं| करणेर्दुपापाणिनिपूपभते
कार्यकारणक्षेपाणि। करणेत्रतात् कार्यान्तः करणस्य
स्वतोपूषात् गतिरुपभते। कार्यकारणक्षेपाण्त:-
करणेत्रतं साक्ष्यमेश्वर्ष्यम्यू। के कठकार्येवेन्त:-
करणगठर्तं धर्मोदिनामिति नासक्ष्यमून्नानुपचे।
के कठलिखिते च महादीप्तिक्षित्रणानुपचे। यदु-
कंचे श्रैतन्यस्येव आवरणकलपं युक्तमिति। तद्यु-
क्षम। कृतस्येतन्यस्य श्लानमातिष्वं कावरणसारसं-
भवत। न च श्रैतन्यस्यार्थसम्बन्ध एव श्रिविवेदा-
दिश्ये श्रिविवेदाक कल्पनीयमिति वाच्यम। एवव-
छ्यात्बद्धानानुपधपे। करणद्वारां विना स्वासिकृत्
मतिविवेदादिरुपेन स्वसंवृत्तारसः बधवं। अपि
च इच्छासाधारणार्थायनं| करणे सिद्धे स्वामादाच-
नृदयानामानान्यादे दयोपि तस्येव परिणामः कल्प्य-
ने कार्यकारणयोः सामानाभिकरण्योचित्यात्। त
एव च घट्याकारप्रयामार्शैतन्ये भासते तद्री-
भागेन्त्राशास्त्रगतात्रादिकम् भासते अतिशालापरिणामम-
लिन्त्रकमैवावरणम्। तस्येव युक्तम्। किच च वाणक-

१ यजुर्वैद्य-प. २ गु.।
रणस्पातवरणदार्शनेनान्तरावरणरस्यापि करणनिचुत्वे चालुण्यिते। आत्मनोनाबृतत्व श्रुतिस्मृतिभ्यां चैति।
नन्वन्तःकरणस्य विगुले सति कथं कार्यंतं स्यादिति चेत् न विभव्य मान्ये आपि आकाशकङ्कः
कार्यावकाशस्य परिष्ठावरणायतुण्तरमेदेन अन्तःकरणस्य
तेरधि परिष्ठावरणातःकरणइपरिणामोपपत्ते। श्रुति
स्मृतिब्राह्मणान्वैतदिश्यत दृष्टि दिकः।

मनोवैभवं व्यवस्थापितं श्रणरुपः कालो व्यव-
स्थाय्यं। तत्र न्यायवैशेषिकार्थां यत्रे आत्मवर्दः
क्षणोपनिष्टं एकः कालोड़ित। लाःवान्स एव ब्रह्म
वन्वचिन्नः सन् क्षणंहृतोद्होरात्राभाससंस्कृतत्वराधि
व्यवाहारं कुरूते न पुनः क्षणाम् पृथ्वकदार्षोऽदि-
स्तीति। साक्षियेसु दिकालावाकाशाधिक्य दृष्टि
मूवात् महाकालो बा क्षणाद्विया पृथ्वकपदार्षोऽ
नास्ति किं तु आकाशमेवोपतिहिमिविविषांस्यादि-
महाकालान्तथ्यवहारं कुरूत् हृति यन्त्ये। तदेवतन्म
तद्रथयप्रक्ष्ठसः। रिथरेन केनाध्युपासिन महा-
कालावाकाशाभ्यं क्षणंववहारस्यस्यांभवात्। तथाहि।
उत्तरदेशसंयोगवविचिन्यं परमार्थादिक्रिया अन्यत्रा
पुत्राद् किचिन्महाकालावात्याभ्यं: क्षणरुपाताध्याथ-
पाधि: परिरीत्ते। तत्त्रक्तसंयोगवविश्लेषक्रियादिकं
चेदविज्ञाप्यविशेषणगतसम्भवात्मां ताति न्यायामपि
परेः स्थरत्वाभ्युपगमाणि तैः क्षणव्यवहारः सम्बन्धतः। यदि च तद्न तेष्योतिरिक्ततिरिक्त् तत्वोत्तरेऽवाच्यः सर्वेष्यः स्थिरपदार्थेऽपि तत्वत: क्षणव्यवहारः कालेवाण्यः। न तु तन्महाकाल आकाशः वा तेनैव क्षणव्यवहारोपपर्व्या तदवचिन्तर्श्च्वायनस्य क्षणव्यवहारः हीतुत्तकल्पनावैयथ्योऽसौ। स च विज्ञानशास्त्रियोऽव श्च अभासः प्रकटत्। परिवाक्षेप्यं इत्यतो न प्रकटिपुरूषातिरिक्तत्वापि। तस्येव च श्च श्च्वा रुचाविविवैष्ये युन्हूर्वाहोराणविद्यपरार्द्वन्तत्ववहारे भवति न त्व-खण्डो महाकालोऽसूति भ्रामणाभावात्। इदानीमेव त्यादिन्यवहाराण्यं श्रणमचयेस्वैवोपपः। कालिक- शताश्रुतिस्मृतवस्तु प्रवाहिनित्यतापरा इति। तस्मादावत्तकल्वात्र श्रणात्मक एव कालो नाखण्डोमहाकालोऽसूति नाप्याकाशं कालव्यवहारेनहूः तिरित सिद्धम्। एववन्येश्येष्यस्मच्छाससिद्धान्ता: साहित्य- भित्तिभतिष्ठताः सुबुद्धिर्युपपदनीया इति दिक्।

इति विज्ञानमिश्रितिचिते योगसारसंग्रहे कैवल्यादिनिरुपश्च चुतुर्योऽकाशः।

समासृष्टायः ग्रन्थः।

—पा. २ पु. । २ प्रचयविशेषः—पा. २ पु.
शुद्धिपत्रम्

पृष्ठा प्रकाशानि अशुद्धम्

१ ४ हजारिण्यशकुर
१ ५ मायाद्वा
३ १ मूषानिषिद्म
३ ३ बुद्धिर्विषयेयु
३ ५ रिच्छादिवच
२ १६ नज्जीकारात्
४ ३ अन्योन्यवाभावे
४ ६ संस्कारवृद्धि
४ १७ बलव्वतरया
५ १७ मणोर्थीत
५ १८ तदभ्जनतासमा
६ १४ व्यतित्रमैण
६ २० अविद्यानिवृती
७ ३ क्षिप्रमेशष्य
७ १८ किं
८ १ सति
८ १० फलसमातये

* भरस्मर्गशुद्धिपत्रम् वास्तमशुद्धिनां दर्शनं एव योगों भव्यति

वास्त नोक्रेः कृतः
पृष्ठे. पक्षौं.

8 12 अशुद्धम्
9 1 त्वाश्रय
10 7 मुद्रितानां
10 16 म्यंतराखिक
12 2 आत्मसामान्यपद्ध
11 1 परमात्मा वा
13 6 मुक्तवाच्च
12 6 तन्नेव
12 14 मुच्छम माध्यमितः
13 8 प्रथमयागिनि
14 15 साक्षात्कारः
14 16 तन्नेव
15 7 ज्ञानानामेका
13 18 द्विविधमुक्तम्
16 18 समाधिना-
16 19 तदोच्ये
17 1 वृत्ताः
17 6 उच्यते
18 21 वादित वेदान्त
19 3 चक्षुः प्रदश्च
19 4 चिन्तनम्
19 9 इसम्प्रज्ञा । त
शुद्धम्

आसन

विदेहनामस्योऽक

पर्यन्तगत्वार

कातिशयंते

युक्षमान

पुञ्जेष्यना

वितेष्यनात्

कोकेष्यनात्

यद्वेष्या

यज्ञोत्पत्तिनाम्मी

चेतू

गृहीतू

शक्तिदाह

कृष्ट

द्रष्ट

कुच्छू

गदतो

विनागर्म्भः

मृज्जो

स्मायते

अख्तेऽ

परार्थात्
५७ १ मुतेशु
५७ १७ तुलादि
५७ ५ प्राणान:
५७ ७ पासकादिभि
५७ २१ भ्रातृत्व मिति
५८ २ स्वेष्याया
५८ ३ विषयंसर्वे
५० १४ नाना देहे
५० १८ काशित
५० १८ काशितुः
५३ १० दर्शनेनु
५८ ७ समवाय दि
५९ १९ घटाचाकार
७१ ४ क्षयाङ्गः