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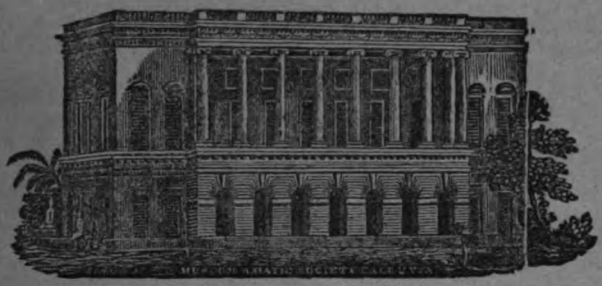
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राजमार्त्तण्डाख्यवृत्तिसहितम्।

THE YOGA APHORISMS OF PATAÑJALI,

WITH THE

COMMENTARY OF BHOJA RAJA

AND AN ENGLISH TRANSLATION.

BY

RAJENDRALALA MITRA, LL. D., C.I.E.

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VI.

Egoism is the identifying of the power that sees with the power of seeing.

"The power that sees" (*dṛik-śakti,*) is the soul (*Purusha*). "The power of seeing" (*darśana-śakti*) is the internal organ produced by the quality of goodness unaffected by the qualities of foulness and darkness. What is said is, that the assumption of the two extremely different things,—the one being the enjoyer and the other the enjoyed—the active and the inert,—being the same is egoism (*asmitá*). Thus, when nature *(prakṛiti)*, though really devoid of the power of enjoying and of intelligence, fancies "I am the enjoyer," "I am the intelligent," the blunder is the affliction called egoism.

[The internal organ is a modification of the quality of goodness, which marks the distinction between itself and the things around it. In this state it is egotism; but when that internal organ ceases to perform this function, and only a sense of mere existence is felt in the thinking principle without any distinction of the self and the things around it is egoism. This definition was anticipated by the commentator in his remarks on A. XVII chapter I, (p. 19) and the author gives it here.]

He defines desire.

VII.

Desire is dwelling on pleasure.

"Dwelling on pleasure" (*sukhánuśayí*) is lying on pleasure. The longing or thirst for pleasure on the part of him who had experienced it before, and is impelled by its remembrance, is the affliction called desire (*rága*).

[The root *śí* is "to sleep" or "lie down," and literally the translation of *anuśayí* should be the sleeper, or that which lies on something, but idiomatically I prefer dwelling, as it conveys more clearly the idea intended by the author. Obviously he means the

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dwelling on, or keeping alive in the mind, the idea of some object or other. *Anuśaya* means "to follow" or "to pursue," and that would afford a very appropriate rendering of the term here, but in the next aphorism it has been used with reference to pain, and as no one pursues pain knowing it to be pain, that rendering cannot be adopted. It is true the word also means "repentance," and it may be assumed that the author has used the word in two different senses in the two aphorisms, but such an assumption would be unjustifiable in dealing with definitions. The author, in his aphorisms, has nowhere evinced any leaning for rhetoric or verbal ornament, and it is very unlikely that he should use the same word in two consecutive aphorisms in two contradictory senses, when his object is to make things clear, and not to confound.]

He next defines aversion.

VIII.

Aversion is dwelling on pain.

"Pain" (*duhkha*) has been already defined, (C. I, xxxi). That which one, having experienced it, and remembering it, is averse to its means as undesirable, is the affliction called "aversion" (*dvesha*).

[Three of my MSS. has *pratikúla-lakshṇam* for *ukta-lakshṇam*. If that reading be adopted, the meaning would be "Pain is of an opposite nature," *i. e.*, in the case of pleasure there is a longing or thirst to get the object, while in that of pain, the feeling is the reverse, or avoiding to get it.]

He now defines tenacity of life.

IX.

Tenacity of life is an attachment to the body which relates to the residua of one's former life, even on the part of the wise.

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The fear arising from the memory of pain from death endured in a former life prompts the constant wish, "May I not be separated from the body and its objects," and the attachment to the body resulting therefrom, an attachment which exists without an inducing cause, in all beings from Brahmá to an earthworm, is the affliction called "Tenacity of life." (*Abhiniveśha.*) Thus, it is afflicting in the waking or mundane state. These afflictions should at the outset be destroyed by the Yogí by the exercise of concentration of the mind to one point.

[The only doubtful word in the aphorism is the first. It is formed of the three words, *sva* "one's own," *rasa* literally "wish," and *váhí*, "that which carries:"—"that which carries or keeps in current one's wish." The commentators have, however, not rendered it so. Without giving a synonym of *rasa*, the *P. Bháshya* uses the word *vásaná* in its place (*maraṇaduhkhánubhavádiyam vásaneti*), and that word is the equivalent of *sañskára*, which I have rendered into residua. In this way the term *svarasaváhí* means 'that which carries the residua of one's former life.' It proceeds from the memory of former experience, and since no one has in this life experienced the pain of death, it must follow that the fear of death must be the result of the unconscious memory of the experience of a former state of life—and this fear is the cause of attachment to life.]

Since it is not practicable to remove these afflictions without first knowing what they are, the author, having described their names (II, III) fields, (I, IV) divisions, (II, IV) and characteristics, (II, V to IX,) now explains the division of the means of destroying them, according as they are gross or subtile.

X.

These, the subtile ones, should be avoided by an adverse course.

Those are "subtile" (*súkshma*) afflictions which exist in the form of residua, but have not assumed a modification in the

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form of active work. They are to be avoided (*heya*), eluded, by an adverse course *(pratiprasava)* or reflex modification. When the thinking principle, with its residua, has accomplished its course and entered into egoism, which is its source, how can these, (afflictions,) being rootless, exist?

[The five afflictions aforesaid are described under two heads, subtile and gross. They are subtile when they exist in the form of residua, *i. e.*, they exist potentially, but are latent. They become gross when they break out into active operation. Now, the latent ones are to be overcome by an adverse course. The natural course is to allow them to manifest themselves through the stimuli of external objects; but if the thinking principle be directed inwards towards egoism, the course of action is adverse to the natural tendency of the residua; and, in the absence of stimuli, they cannot manifest themselves. They cannot sprout, and are, therefore, compared in the *P. Bhâshya* to roasted seeds.]

He next describes the means for the destruction of the gross (afflictions).

XI.

Their functions should be avoided by meditation.

The functions of these afflictions in active operation, which manifest themselves in the form of pleasure, pain, and delusion, should be "avoided," destroyed, by meditation characterised by the concentration of the thinking principle on a single point. These, being gross, are suppressed by the mere exercise for the purification of the thinking principle, even as dense thick dirt on cloth and the like is removed by mere washing, while that which is subtile in it requires heating and other (arduous) means.

[The means of suppressing the gross afflictions, or those afflictions which are in active operation, is meditation, or confining the thinking principle to one action, and focussing it there to the exclusion of all other objects. The difference lies in this—that in the case of latent afflictions the thinking principle

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is directed inward, and no opportunity is given to the latent ones to become active; and in the case of gross ones or those which are in active action, the thinking principle is confined to one object, and thereby all others are excluded. In the one case a desire is repressed by turning away from it, and keeping the thinking principle occupied with another, and in the other no opportunity is given for external stimuli to excite the latent wishes.

The illustration given shows that the subtile ones are more difficult to repress than the gross ones.]

Having thus defined the true character of the afflictions he, with a view to explain the residua of works, says:

XII.

The residua of works have affliction for their root, and are felt (either) in this manifest birth, (or) in the unmanifest one.

By the term "residua of works" (*karmás'aya*) the nature of the residua is explained, for all works are of the form of residua. By (the phrase) "Have affliction for their root" (*kles'amúlah*) their cause is indicated, for of good or evil works the afflictions are the cause. By (the phrase) "felt in this manifest birth, or in the unmanifest one," the fruition is described. What is felt in the present existence is called "felt in this manifest birth" *(dṛishṭajanma-vedaníyah)*; that which is to be felt in another existence is called "felt in an unmanifest one," (*adṛishṭajanma-vedaníyah*). Thus, some virtuous actions, such as the worship of the gods and the like performed with excessive ardour, produce fruits even in this life in the form of kind, age, or experience. Thus, to Nandís'vara, through the influence of his worshipping the lord Maheśvara, change of kind was secured even in this life. Similarly to Viśvámitra and others kind and age accrued through the force of penance. In the case of some kind alone is changed. Thus in the case of Nahusa and others performing vicious acts with excessive ardour kind alone was changed. So Urvas'í was

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metamorphosed into a creeper in the garden of Kártikeya. Thus is the rule to be explained distributively or collectively.

[The leading word in this aphorism is *karmáśaya*. Formed of *karma* "works" and *áśaya* "virtue and vice," it implies the results which follow from the performances of works. The word *áśaya* has been accepted in aphorism 24, chapter I, to be the equivalent of *vásaná* and *saṅskára*, and for the sake of concordance, and in accordance with the commentators, I render it here in that sense, inasmuch as the results do not manifest immediately, but remain latent to even a second or subsequent life in the form of residua.

The works are described to have afflictions for their root, because all works proceed from ignorance, egoism, desire, aversion, and tenacity for life, technically called the five afflictions, (II, III). No work can be performed unless impelled by one or other of these five, and so they are the roots of the residua that are left behind. The fruits of these residua are borne either collectively or singly, and at different times, either in this life or in a subsequent one, and the commentator cites instances to prove this. The story of Nandíśvara becoming a demigod occurs in the Vṛihannandikeśvara Puráṇa. The Rámáyaṇa and some of the Puráṇas give the story of Vis'vámitra, a Kshatríya by birth, becoming a Bráhmaṇa. The Mahábhárata relates the story of Nahusa being changed into a snake by a curse. The story of Urvaśí's becoming, like another Daphne, a creeper, occurs in the drama of Vikramorvaśí.]

Now he describes the varieties and distinctions of the residua of works with their fruits.

XIII.

The root existing, the deserts are kind, age, and experience.

The "root" (*múla*) is the afflictions aforesaid. As long as the afflictions are not removed, the deserts (*vipáka*), fruition of works,

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good and evil, follow in the form of kind, age, and experience. "Kind" *(játi)* means being a man or some other being. "Age" (*áyus*) is always remaining in the same body. "Experience" (*bhoga*) means sense objects, the senses, and consciousness of pleasure and pain, according as it is accepted in the passive, instrumental, or abstract sense.

The purport of this is this: That as the residua of works reposited in the thinking principle from time without a beginning, attain maturity, so they, according to their measure, lead to fruition in the form of kind, age, and experience. The afflictions existing with their roots uncut, the residua of works become the originators of deserts. Even as unhusked S'áli paddy, like unroasted seeds, are able to germinate, but husked grains, like roasted seeds, cannot, so the residua of works, unparted from the afflictions, become the germinators of deserts; though such is not the case when the afflictions are removed, or the residua are reduced to the condition of roasted seeds.

[The first difficult word in the aphorism is *játi*. Its meaning is obvious enough, but I call it difficult because I can find no satisfactory equivalent for it in the English language. It is formed of the root *jan* 'to be born,' and means that which is born; but in philosophy it is used to imply species in a very comprehensive sense. It means caste, *i. e.*, distinction of family; or species, that is one distinct from another, as several species in a genus or order; or broader distinctions than what is implied by species; as also the broadest distinctions which naturalists indicate by the term kingdom. The examples given show that the word *játi* equally applies to the change of caste, as in a Kshatríya becoming a Bráhman; or to that of species, as in a man becoming a demigod; or to that of a kingdom as in a woman becoming a creeper: I know of no such comprehensive term in the English language. Dr. Ballantyne uses *rank*, but I doubt if the change of a woman into a creeper or a stone, the change could be idiomatically described as one of "rank." Colebrooke uses

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"birth," but the change may take place without a regular birth. For the sake of English idiom the best course would be to use different equivalents under different circumstances, but that would upset the line of argument of the author. Genesis appears to bear close approximation to *játi*, and kind is its Anglo-Saxon counterpart. In using "kind" as the equivalent, I use what appears less liable to objection than others, but it is by no means a good one.

The second word *áyus* has been so explained by the commentator as to imply longevity, but the word means simply "age" or "duration of life," which may be long or short according to circumstances:—a meritorious work leading to prolongation of existence in a particular body, whereas a vicious one tending to shorten the span of life.

The third word is *bhoga*, which Dr. Ballantyne renders into "enjoyment;" but inasmuch as here it means the endurance of pain as well as the delectation of pleasure, I prefer "experience," which covers both.

The purport of the aphorism is that the fruition of works leads according to circumstances to change of body into a higher or lower grade, to the prolongation or reduction in the span of life, and to the experience of pleasure or pain.

The *P. Bháshya* thus explains the time of fruition: "The deserts are of three sorts, kind, age and experience. In regard to them the questions are discussed, 1st, Is one work the cause of one birth, or is it the cause of many births? 2nd, Are many works the causes of many births or of one birth?

One work is not the cause of one birth. Why so? Because there would be no regularity in the fruition of the remainder of innumerable works accumulated from time without a beginning along with a recent work. The objection would also be there would be no inducement for people (to perform many works). Therefore it is wrong.

Nor is one work the cause of many births. Why? Because if out of many works each work was to be the cause of many births,

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there would be want of time for the fruition of all the remaining deserts. Therefore it, too, is wrong. Nor can many works be the cause of many births. Why? Because it is not possible for many births to happen simultaneously, and consequently it must be said to happen successively, and then the objection before urged (about want of time) would apply. It follows then that the diverse stock of residua of virtuous and vicious actions performed from birth to death remains in a dominant or a dominated form, and on a death taking place it becomes the cause of a birth, being itself liable to destruction on another stock becoming dominant."]

The above described kind, &c. being the fruits of works, the author, in order to show that they produce fruition according to the works which are their cause, says:

XIV.

They have joy or suffering for their fruit, according as their cause is virtue or vice.

"Joy" (*hláda*) is pleasure, and "suffering" (*paritápa*) is pain. Those which have joy and suffering for their fruits are so called, (*i. e.*, by the term *hláda-paritápa-phaláh*).

"Virtue" (*punya*) is fortunate action, and the reverse of it is "vice" (*apunya*). Those which have virtue or vice for their cause are so called (by the compound term *punyápunya-hetutva*).

What is said is this:—those works which proceed from virtuous actions yield joyful fruition in kind, age, and experience. Those which result from vice have painful fruitions.

[The meaning is obvious, and calls for no remark.]

To all ordinary beings the fruition is thus of two kinds; but to the Yogí all are painful; to show this, he says:

XV.

To the discriminating all are verily painful, because of the adversity of the actions of (the three)

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qualities, and of the pains of sequence, anxiety and residua.

The meaning is, that to the "discriminating" (*vivekí*) who has had experience of the afflictions, &c., all manifest sense-objects are painful, like tasteful food infused with poison, and therefore should be known as adverse to him, since the thoroughly experienced Yogí feels oppressed by even the slightest pain. Even as the eyeball feels the acutest pain from the mere touch of a fibre of wool which the other organs do not, so the discriminating Yogí is distressed by even very slight pain.

To explain why it should be so, he says, "because of the pains of sequence, anxiety and residua." Inasmuch as the longing for objects of enjoyment increases in the same ratio in which they are enjoyed, and the pain proceeding from their non-attainment is unavoidable, therefore pain always follows pleasure, and there is nothing but pain. This is the pain of sequence (*pariṇáma-duhkhatva*).

Again, since even in the enjoyment of pleasing objects there is always a feeling of aversion against that which is antagonistic to them, anxiety cannot be eluded even while in the enjoyment of pleasures. This is the "pain of anxiety," (*tápaduhkhatá*).

"Pain of residua" (*sanskáradukkha*). The sensation of pleasure, or of pain, arises in the presence of a desirable or an undesirable object, and a corresponding residuum is left on the field (of the thinking principle), and since from such a residuum a corresponding sensation is produced, and since from a great number of such residua the mundane condition is never cut short, therefore all residua are painful.

"From adversity of the action of the qualities" (*guṇavṛitti-virodhát*). The effects of the three qualities of goodness, foulness and darkness, manifesting in the forms of pleasure, pain, and delusion, being mutually overpowering or overpowered, are hostile to each other. They are everywhere connected with pain, hence they are painful.

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What is said is this:—To the discriminating who is anxious to obviate pain to the utmost and absolutely, all the four causes above described, appear in the form of pain, and hence all deserts are said to be of the form of pain.

[The object of this aphorism is to establish that everything connected with worldly life is painful, and Yogís should, therefore, shun them all. To prove this, it is first shown that all joyous actions are followed by pain. (The word *pariṇáma* in the text here is used for sequence or result, and not modification as in most other places.) There must be a change after the enjoyment of pleasure, and as there is an increase of desire from enjoyment there must be frequent disappointments, and they inflict pain. Even in the act of enjoyment there is always a dread of something that may disturb it, and so it is not unalloyed. Then all actions and all impressions leave behind residua in the field of the thinking principle, and they revive sensations of pleasure and pain. And lastly, the three qualities are adverse to each other, and therefore they create disturbances and cause pain. The conclusion is a state of pessimism, from which the only relief is to be had by totally cutting oneself off from all worldly affairs. This pessimism forms the basis of all the leading systems of Indian philosophy, and is not unknown in Europe. According to Hartmann, "if we balance our pleasures and pains, the latter greatly exceed the former." Schopenhauer goes further, and assigns a negative nature to pleasure, which is very much the same as the doctrine of Leibnitz who assigns a privative character to pain. He holds that "all pleasure causes an exhaustion of the nervous processes, and are in themselves indirect, resulting from the cessation or intermission of pain, and seldom emerges into consciousness, whereas pain *eo ipso* generates consciousness." He asks, "what, for instance, are all the pleasures of health, of youth, of freedom, of sufficient means? Are they anything but the absence of sickness, of old age, of slavery, of poverty? and is not work itself an evil? How great misery does it entail upon the toiling masses of

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our fellow countrymen? Does any one work of his own free will?" He adds, "no amount of pleasure can compensate for any degree of pain." Again, "human life oscillates between pain and ennui, which states are indeed the ultimate elements of life." Hartmann holds pleasure and pain to be "qualitatively similar, and only different in quantity." (*Philosophie des Unbewussten*). Socrates aptly describes pleasure and pain to be "fastened together from one crown." (*Plato, Phædo.*) Poets generally revel in the pleasures of this world, but Byron, one of the greatest among them, says—

> "Count o'er the joys thine hours have seen,
> Count o'er thy days from anguish free;
> And know, whatever thou hast been,
> 'Tis something better—not to be."

The question then arises whence is the deliverance to come? and an able writer thus summarises the answer of the pessimists. "In knowing that the world is radically and necessarily bad. Such knowledge leaves no ground for that old affirmation of the Will to live. It leads to a negation of Will, to a renunciation of desire, which, completed by means of asceticism and mortification, must attain that perfect freedom of the Will, that true nirvâṇa, in which there is no more Will, and therefore no longer an ideal presentation or a real world." (*Westminster Review*, XLIX, 128.) This is almost the very language of Kapila].

Since pain, residua, works, and the fund of deserts, as aforesaid, are produced by Ignorance, and since Ignorance is of the form of false knowledge, and should be destroyed by perfect knowledge, and since perfect knowledge is that which decides what should be rejected and the cause thereof, and what should be approved and its cause, he says this by way of explanation:

XVI.

Avoidable is the pain not yet come.

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Inasmuch as the past is gone (and cannot be recalled), and that which is being experienced cannot be avoided, that worldly pain which has not yet come (but may come) is what should be avoided. This is what is said here.

[The word *heya* is derived from the root *há* 'to quit,' and means both that which should be shunned and that which can be avoided. The English equivalent has not this double sense, but it affords the nearest approach to the Sanskrit term. The injunction is, since the past and the present are beyond control, exertion should be made to preclude the possibility of future pain. Dr. Ballantyne is quite right in rendering the aphorism into "what is to be shunned is pain not yet come," but when *heya* is used as an adjective, this phrase "that which is to be shunned," is too lumbering to be used with convenience. Avoidance-worthy conveys the exact meaning, and is more easy of manipulation, but it too is lumbering. A single term is wanted, and, not knowing any English word of the kind, I use what appears to me to approach the nearest to the original, without being its exact equivalent.]

He now describes the cause of the avoidable.

XVII.

The conjunction of the spectator and the spectacle is the cause of the avoidable.

The "spectator" (*dṛishṭá*) is the soul of the form of intelligence. The "spectacle" (*dṛiśya*) is the principle of understanding (intellect). The conjunction," *sañyoga, i. e.*, coming into the relation of the enjoyer and that which is to be enjoyed, of these two, without due discrimination, is the "cause," (*hetu*) producing agent, of the "avoidable," (*heya*) which is pain resulting from the modifications of the qualities, and that is the world. The meaning is that on the cessation of that conjunction worldliness subsides.

[In this aphorism "the avoidable" is used to imply the affairs of the world. Those affairs result from the conjunction or

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interaction of the soul and the intellect, and inasmuch as worldliness is invariably associated with pain, and that pain cannot be suppressed as long as that worldliness lasts, and for the sake of emancipation worldliness should be avoided, that which is to be avoided is here called the avoidable, or the avoidance-worthy. The word *sañyoga* means conjunction, but here a mere reflection of the soul is what is meant. The reflection results from propinquity. There is never an actual contact.]

Having described the conjunction of the spectator and the spectacle, he now explains the nature, the function, and the motive of the spectacle.

XVIII.

The spectacle is of the nature of illumination, action, and rule; it is of the form of the elements and the organs; it is the purpose of for experience and emancipation.

"Illumination" (*prakáśa*) is the nature of the quality of goodness. "Action" (*kriyá*) in the form of exertion, is that of foulness. "Rule" (*sthiti*), in the form of regulation, is that of darkness. That which has illumination, action and the rest for its essential nature is so called, (*i. e.*, by the term *prakáśa-kárya-sthiti-śílam*). By this the nature of the spectacle is defined.

"It is of the form of the elements and the organs" (*bhútendriyátmakam*). The "elements" (*bhútas*) are, according as they are gross or subtile, the earth, &c. and the rudiments of odour, &c. The "organs" (*indriya*) are threefold, according as they are the organs of sense, the organs of action, and the internal organ. That of which these two (the elements and the organs), in the forms of the preceptor and the precept, are the natural modifications, not different from its own form, is called "of the form of the elements and the organs." By this its action is also described.

"Experience" (*bhoga*) has been already defined, (II, XIII). "Emancipation" (*apavarga*) is the cessation of worldliness result-

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ing from discriminative knowledge. That which has these two, (*bhoga* and *apavarga*) for its "object" (*artha*) or requirement, is the spectacle. This is the meaning.

[There would be no spectacle if there was not in it a power of manifestation, *i. e.*, of illumination, or light. Without some action, too, it could not be manifest; and to be manifest it must have some rule or order. Hence the three are described to be the three essentials of its existence, or in other words its nature. The esoteric interpretation of this is that the spectacle is essentially the three qualities of goodness, foulness and darkness, which must be in action to produce spectacle. It is of the form of the elements and the organs. The organs could not alone produce spectacles, nor would the elements produce spectacles if there were no organs to perceive them and communicate them to the intellect. The independent existence of the two, unconnected with each other, would also fail to produce a spectacle. They must be brought together to do so, and therefore it is that the spectacle is described to be of the nature of illumination, and of the form of the elements and the organs. The purport of this roundabout expression is that the intellect is the spectacle when it is acted upon by the elements and the organs, or the elements and the organs are modified in the form of the intellect. The word used in the text is *átmá*, and it is explained to be a modification not different from its natural form or identity (*svarupábhinnah pariṇámah*. What this natural form is is not apparent. Obviously the natural form of the intellect, or Buddhi, would be the meaning, but from what follows, Prakṛiti would seem to be what is meant. I shall notice this lower down, (A. XIX, XXI).

The motive or object of the spectacle is twofold,—it ministers to our enjoyment, and it may be made to help us in our endeavours to attain emancipation from the bondage of the earth.

The word *sthiti* means fixity or abidance, but the *Sánkhya-tattva-kaumudí* explains it to mean rule, regulation, or order. Had there been no order or rule, illumination and action would be continuous, and there would be no cessation or break. It is the

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intervention of darkness that causes the break or order of the manifestation of light and action; this is implied by *sthiti*. It implies the quality of darkness.]

To describe the phases of this spectacle in its various conditions, in the forms of modifications which should be known as fit to be avoided, he says:

XIX.

The specific, the unspecific, the solely mergent, and the immergent are the divisions of the qualities.

"The divisions of the qualities," *i. e.*, their specific conditions, should be known to be four—this is enjoined. Thereof the "specific" (*viśesha*) are the gross elements and the organs. The "unspecific" (*aviśesha*) are the subtile elements and the internal organ. The "solely mergent" (*liṅgamátra*) is intellect. The "immergent" (*aliṅga*) is the unmanifest or undiscrete, *i. e.*, Prakṛiti. This is what is said. Since the relation everywhere of this undiscrete of the form of the three qualities is necessary to be known at the time of commencing knowledge, the four divisions are defined.

[The object of this aphorism is to explain that the spectacle assumes different forms under different circumstances. It is "specific" or well-defined when it refers to the elements and the organs. It is "unspecific" or undefined when related to the subtile elements and the internal organ or the mind. It is "solely mergent" or mere thought when it refers to the intellect or the thinking principle. And it is "immergent" or unmanifest or undiscrete when referring to Prakṛiti. Here Prakṛiti is included as one of the forms or phases of the spectacle, though in the commentary on the seventeenth aphorism the spectacle has been defined to be the intellect or the principle of understanding (*buddhitattva*). This inconsistency is explained away by saying that the intellect is but a modification of Prakṛiti, and, inasmuch as its primary form is Prakṛiti, the spectacle must include

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Prakṛiti. The words used in explaining the term *átmá* in the commentary on the last aphorism—"a modification not different from its primary form," (*svarúpábhinnah pariṇámah*)—supports this inference. This is, apparently, different from the doctrine of Kapila who assigns 23 out of the 25 categories to the spectacle, leaving out the soul and Prakṛiti; but in reality there is no difference, except in the phraseology, as will be shown in the twenty-first aphorism.

The four terms have been differently rendered by different translators. The terms used above have been taken from Colebrooke and Wilson's 'Sáṅkhya Káriká.' Mr. Davies, in his 'Hindu Philosophy,' adopts the first two, but for "mergent" uses "attributive," and for "immergent" its negative. Dr. Ballantyne uses "diverse," "non-diverse," "merely resolvable" and "irresolvable." In translating apherism 45 of Book I, I have rendered these words collectively with the subject, *liṅga*, into "defined character," "undefined character," "mere character" and "devoid of character."]

Since the detestableness of spectacle must be first known, and it having been described along with its conditions, to show what should be accepted, the spectator, the author now says:

XX.

The spectator is absolute sentience, and, though pure, still directly beholds intellected ideas.

"The spectator" (*drashṭá*) is soul. He is "absolute sentience" (*dṛiśimátra*), sensation only. The object of using the term "absolute" (*mátra*) is to preclude the idea of the quality and the qualified, (*i. e.* he is himself sensation and not possessed of sensation). Some explain sensation to be an attribute of soul.

He, the spectator, 'though pure,' (*śuddhopi*), *i. e.* although existing by himself in his own essence, being above all liability to modification and the like, "directly beholds intellected ideas." "Intellected ideas" (*pratyayas*) are knowledge tinctured by

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worldly objects. "Directly" (*anu*), without any intervention, or without any medium, he beholds *(paśyati)*.

What is said is this. Soul attains his spectatorship by his proximity to intellect, which alone is tinctured or influenced by passing objects.

[The soul is sentience only, *i. e.*, it consists of sentience and nothing more. In this condition it is absolutely pure, being unalloyed by any other object. It, nevertheless, directly beholds intellected ideas, or is the percipient, of all ideas without any intervention. This is effected by its proximity to the intellect, which receives the impressions of the outer world. The act of modification or change which perception implies is effected in the intellect, and does not extend to the soul. This distinction is necessary for the purpose of maintaining the immutability and perfect purity of the soul, for the admission of change would destroy its immutability and absolute purity.]

To show that soul alone is the experiencer, he says:

XXI.

Only for his purpose is the soul of the spectacle.

"Spectacle" (*dṛiśya*) has been defined above (II, XVIII). 'Its soul' (*átmá*) is its true nature. It, "the soul of the spectacle," is required for "his purpose," for the purpose of consummating the experiencership of soul to the exclusion of all selfish ends. Pradhána in activity does not work with a view to attain any aim of its own, but to accomplish the experiencership of soul.

[The meaning is that the true nature of the spectacle acts solely to accomplish the purpose of soul, and not for any purpose of its own, for it has none such. It will be noticed that the text says it is the soul of the spectacle, and not the spectacle itself, that subserves the purpose of soul, and the question arises what is its soul? The word used in the text is *átmá*, which means soul, *i. e.*, the soul of the spectacle subserves the purpose of the soul of a living being. The commentator explains *átmá* by *svarúpa* "it own natural form,"

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or true nature. In the commentary on A, XIX, he uses the words *svarúpábhinnah parińámah*, or "a modification not different from its primary form," neither of which carries us directly to what is meant. It is obvious, however, from the use of the word Pradhána—Prakṛiti in the commentary on the aphorism under notice, which in activity, is said, "not to work with a view to attain any aim of its own," that the "soul of the spectacle" is but another form of expression for Prakṛiti. That Prakṛiti n activity is the spectacle is abundantly evident in the leading works of the Sáńkhya system. Thus, in the Sáńkhya-káriká: "For the sake of soul's wish, that subtile person exhibits (before it) like a dramatic actor, through relation of means and consequence, with the aid of nature's influence." (Verse XLII). Again, "as a dancer, having exhibited herself to the spectator, desists from the dance, so does nature desist, having manifested herself to soul." (Verse LIX). Again: "Generous nature, endued with qualities, does by manifold means accomplish, without benefit (to herself), the wish of the ungrateful soul, devoid as he is of qualities." (Verse LX). Again "he desists because he has seen her; she does so, because she has been seen. In their (mere) union there is no motive for creation." (Verse LXVI). Similarly the Sáńkhya Sútra: "Nature's creating is for the sake of another, though it be spontaneous,—for she is not the experiencer,—just like a cart carrying saffron (for the sake of its master)." (Ballantyne, III, LVIII). Again, "just like a dancer, does she, though she had been energising, desist, because of the end having been attained (in the shape of soul's aim)." (Ibid. III, LIX). Nor is there any inconsistency in this, for intellect does not differ from Prakṛiti except in being in activity; and "soul," "true nature," "original shape of the intellect," and other similar expressions must imply Prakṛiti or nature, and nothing else. This will explain the remarks made in the note on Aphorisms XVII and XIX.

Commenting on the passages quoted from the Sáńkhya-káriká, Mr. Davies observes, "Beautiful as poetry, but not very

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philosophic, nor in direct harmony with other parts of the Sáṅkhya philosophy. Kapila, or I'śvara Krishṇa, forgets that nature (*Prakṛiti*) has no personality, no powers, no volition, and no consciousness," (p. 95.) This is not fair towards I'śvara Krishṇa, who provides for such criticism by saying, "as the production of milk, which is unintelligent (unknowing), causes the growth of the calf, so the developement of nature causes the liberation of soul;" (Verse LIX;) and Kapila cites the unintelligent cart carrying saffron for its owner.]

If the accomplishment of the experience of soul be thus the only aim, then, on the accomplishment of that object, Prakṛiti, having no other object in view, should cease to be active, and the cessation of all modification in it, itself being pure, (*i. e.*, having the three qualities in equipose) all spectators should be free, and it would follow that the world would be cut short. Suspecting such a consequence, he says:

XXII.

Destroyed in the case of him whose purpose has been attained, she is still active, for she is common to others besides him.

Although she (*Prakṛiti*—nature) becomes "destroyed" (*nashṭa*), devoid of action, in the case of some one soul which has attained its purpose, (*kṛitártha*), by experiencing the world till the manifestation of discriminative knowledge, yet she, being common to all souls, remains active (*anashṭa*) in other cases. It follows that Prakṛiti, being common to all experiencers, can never be totally destroyed, nor can the emancipation of one imply the emancipation of all. This is what is meant.

[The conclusion arrived at in the next preceding aphorism, to the effect that on knowledge being attained, Prakṛiti ceases to act, and becomes functionless, is calculated to suggest the idea that her cessation from her action would apply to all souls, so that on one soul attaining emancipation all souls would be free, there being no active ministering Prakṛiti to keep them supplied with

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external impressions. This, however, is not the case. The destruction, or cessation, of action, is confined to the particular soul concerned. When a soul has, through discriminative knowledge, attained his aim he ceases to be influenced by Prakṛiti, and *quod* that soul Prakṛiti is destroyed; but as regards other souls which have not attained their aims she remains fully active; and this is indicated by the paradox "though dead, still she is alive:" *nashṭopyanashṭam*. This is the natural consequence of nature being one, and souls many. The *P. Bháshya* explains the reason by saying that the contact of the quality to the qualified is without a beginning; *dharmiṇám anádisañyogát dharmamátránámapyanádisañyogah*.]

Having described spectacle and spectator he proceeds to describe their conjunction.

XXIII.

Conjunction is the cause of the apprehension of the natures of the inherent power and the lordship of power.

He defines it through its function. "Inherent power" (*svaśakti*) is the nature of the spectacle. "Lordship of power" (*svámiśakti*) is the identity of the spectator. That "conjunction" (*sañyoga*) which is the cause of the apprehension of the natures of the two, existing correlated as the knowable and the knower, is the natural condition of the relation of the experience and the experiencer, and no other. Nor is their conjunction of a different character from their respective natures, which are eternal and all pervading. The character of the experience as the experience and of the experiencer as the experiencer is established from time without a beginning, and that is the conjunction.

[The purport of this is that there is an inherent relation between the experience as experienceable, and the experiencer as experiencer from time without a beginning; that is, this relation is not casual or adventitious, produced at particular times by particular causes,

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but natural and always existing. This relation of the two is indicated by the term *sañyoga* or conjunction, and this conjunction or the natural relation of the two is the cause of worldliness. As will be explained afterwards, the conjunction is not actual or material, but a mere reflection of the one on the other.]

He now describes its cause

XXIV.

Its cause is ignorance.

That which has been described before (II, IV) as "ignorance" (*avidyá*), having the nature of doubt and delusion, is the cause of the conjunction which has the form of indiscriminateness.

[The object of the text is to say that ignorance is the cause of the conjunction of soul with intellect, and that conjunction produces indiscriminateness, or the want of power on the part of soul to distinguish between itself and intellect, and the failure to do so leads to the feeling of the pleasures and afflictions of the world being borne by it. When the differences of the two are distinguished, the conjunction dissolves, and soul is free. Dr. Ballantyne has been misled by the presence of the word *heya* in the preamble of the following aphorism into the supposition that that word is a part of the aphorism under notice, and having incorporated it he has interpreted it as such. The word, however, has been cited with reference to its use in a preceding aphorism.]

The avoidable (*heya*) is the objective of the verb to avoid (*há*), and to explain what that avoidance is, he says:

XXV.

From its absence there is absence of conjunction, and that is, avoidance. Thereupon results the isolation of the spectator.

"Its," *i. e.*, of ignorance. On its "absence" (*abhává*), *i. e.*, on its being irradicated by perfect knowledge which is its essential

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opposite, the effect of the conjunction ceases, or is absent, and this absence is called "avoidance" (*hána*). The meaning is this: it is not, practicable to separate ignorance like an embodied object, but, on discriminative knowledge being produced, this conjunction, which has indiscriminitativeness for its cause, it of itself ceases, and this is its avoidance (*hána*). That which is an avoidance of the conjunction, is assumed to be an "isolation" (*kaivalya*) of the eternally isolated soul. In this way the nature, cause, and effect of the conjunction is explained.

[The meaning is that when ignorance is irradicated by a right apprehension of its relation to soul, its relation with soul ceases, and this surcease makes the solitary eternal soul isolated from ignorance and its consequences, and the soul remains isolated, as is its nature. All my MSS. give the reading "of eternally isolated" (*nityakaivalyasya,*) but Dr. Ballantyne, has found a different version; his text has *nityam kevalasya,* which would give the meaning "there is eternal isolation of the solitary or isolated"—*kevalasya nityam kaivalyam.* The isolation is in either case assumed to be everlasting, and hence this isolation is believed to be final deliverance from bondage.

The word *kaivalya* is derived from *kevala,* "alone," and "isolation" appears to be its most appropriate rendering; but, inasmuch as this isolation takes place by withdrawing or detaching the soul from the phenomeral world, Colebrooke and Wilson use "abstraction." The *Sánkyatattva-kaumudí* defines it to be "absolute suppression of the three kinds of pain, as a property of sacred writ, holy sages, and inspired teachers or prophets. It must, therefore, be something different from intellect and the rest which are the same thing as pain, and cannot effect a speration form their own essence." (*Śástráṇám maharsháṇám divyalochanánám cha kaivalyam chátyantikaduhkha-trayaprasamalakshaṇam na buddhyádinám sambhavati, te hi duhkhátmakáh katham svabhávádibhih mochayitum śakyanti.*) Vijṇána Bhikshu defines it in the same way, and calls it absolute extirpation of pain (*duhkhátyantikochchhedah*). Any way, it is the final reward

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of the knowledge advocated and the practice of meditation enjoined in this system of philosophy.]

Now, by way of describing the means of avoidance he points out the cause of the acceptable.

XXVI.

The means of avoidance is the manifestation of undisturbed discriminative knowledge.

"Discriminative knowledge" (*viveka*) is the name of the knowledge (which shows) that qualities are distinct from soul. Its "manifestation" (*khyáti*) is the means (*upáya*) or cause of the "avoidance" (*hána*) or rejection of the visible. How should this be? It should be "undisturbed," (*aviplavá*). That which has no interruptions, or breaks or repeated intervals of waking from meditation, is called undisturbed.

The purport of it is this: on the disolution of ignorance, from the contemplation of that which is adverse to it, the cessation of all ideas of relationship, agency, &c., the vanishing of the dirt of foulness and darkness, and the refluent modification of the intellect, the reflection of soul on intellect is called discriminative knowledge. And by the constant or uninterrupted prevalance of it the function of the spectacle ceases, and this is isolation.

[The object of the aphorism is twofold; 1st, to point out the means of avoiding the avoidable, 2nd, to indicate, by implication what should be accepted. The means of avoiding the avoidable, that is ignorance, is the cultivation of discriminative knowledge without any break or interruption. Light and darkness cannot exist conjointly, light must always destroy darkness, and as discriminative knowledge is light, and ignorance darkness, the one disappears on the other becoming manifest. Were, however, the light to be fitful, or interrupted, there would be certain periods of light and others of darkness, and to preclude this the injunction is added that the light "should be undisturbed" or uninterrupted.

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The second object is implied, but not pointed out. If continuous light is necessary it follows as a matter of course that that is what should be accepted.]

Having described the enlightenment which takes place in the soul on the taking place of discriminative knowledge, he defines the nature of the discriminative knowledge.

XXVII.

Of that there are, up to its utmost stage, seven kinds of enlightenment.

"Of that," *i. e.*, of the produced discriminative knowledge, the "enlightenment" *(prajṇá)*, with the understanding of what should be known is, to its "utmost stage," *(prántabhúmi) i. e.*, to the stage of *Samádhi*, along with all its accessories, of seven kinds.

Thereof four are liberation from work, *viz.*, (1) The knowable has been known by me. (2) There is nothing remaining to be known. (3) My afflictions are overcome, and there is nothing for me to overcome. (4) Knowledge has been acquired by me, discriminative knowledge has been attained by me. Thus, in these states, by rejecting all other conceptions, these kinds of understanding are produced. This understanding, which is pure knowledge regarding work, is called liberation from work.

Intellectual liberation is of three kinds, *viz.*, (1) my intellect has accomplished its purpose. (2) The qualities have finished their domination over me; like stones fallen from the crest of a mountain they cannot go back to their place; for, tending to dissolution in their own cause, and there being a want of the original cause which is ignorance, and in the absence of a motive, how can there be springing up of the evil ones? (3) And my meditation has been identified with my soul. Such being the case I am existing in my real nature. These three kinds are intellectual liberation. Thus, on the springing up of this sevenfold knowledge to the utmost stage (of meditation) the soul is said to be isolated.

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[The knowledge which is the aim and object of this system of philosophy is, according to its different states of perfection, classed under two heads; one relating to works, and the other to intellect. The first of these two heads is then divided into four, and the second into three sub-heads, making altogether seven stages. The lowest stage is that in which the Yogí feels that he has known all that has to be known. The next is that in which he, in addition to the first, feels that he has nothing more to learn. In the third there is, in addition to the first two, the conviction, that all impediments to knowledge have been destroyed, and there is nothing more to destroy. These three lead to the conviction that the full amount of discriminative knowledge has been acquired, and this constitutes the fourth. All these refer to external nature, and since they are connected with the active creation or works, they are called liberation from work. The second group refers exclusively to the intellect or the thinking principle. The convictions, 1st, that the intellect has done its office by pointing out the distinction between soul and nature; 2nd, that the qualities which govern the functions of the intellect have lost their influence; and 3rd, that the intellect has merged in the soul, refer to the relation of the intellect to the soul, and as the conviction is that the intellect has lost its power on the soul, therefore, it is called intellectual liberation. All these, it will be perceived, are dependant upon judgment, or consciousness of the effects of certain actions, and therefore relate to conscious or seeded meditation. (Cf. B. I, A. 17.) The function of deliberation or judgment resulting from ratiocianation is in every instance present, and the ideas of, I, me, and mine, govern the whole. But when the judgment is brought to this final stage there is nothing more to do, and then follows the unconscious condition which is absolute isolation.]

Having described that the cause of discriminative knowledge is the cessation of conjunction, he now explains what are the means of its origin.

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XXVIII.

On the decay of impurity through the practice of the accessories of the Yoga, there is an illumination of the understanding till discriminative knowledge (results).

"The accessories of the Yoga" (*Yogáṅga*) are what will be presently described, (XXIX.) "The practice" (*anushṭhána*) thereof is the intelligent exercise of the same till discriminative knowledge results. "On the decay of impurity," (*aśuddhikshaya*), *i. e.*, on the decline of the impurity which is of the form of afflictions of the character of an envelope to the manifestation of the thinking principle, whatever "Illumination of the understanding" *(jṇánadipti)* takes place, greater or less, by the modification of the principle of goodness till the time of the manifestation of the discriminative knowledge, the same becomes the cause of that manifestation: this is the meaning.

[The commentary explains the aphorism in a roundabout way. The purport is that by the practice of certain exercises the impurities which surround the thinking principle are gradually destroyed, and as they are destroyed so there results a gradual enlightenment which culminates, on perfect maturity, in discriminative knowledge.]

The decay of impurity by the practice of the accessories of the Yoga having been thus described, the question arises what are those accessories? (To this question) he replies.

XXIX.

Restraint, obligation, posture, regulation of the breath, abstraction, devotion, contemplation, and meditation are the eight accessories.

Some of these being directly beneficial to profound meditation are intimate accessories, such as devotion, &c. Others subserve profound meditation by eradicating hesitation and adverse

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feelings of slaughter, &c., such as restraint, obligation, &c. Among them posture and the rest are successively subservient (to samádhi). Thus on the acquisition of posture there is steadiness in the regulation of breath. The successive ones are to be explained in the same way.

[These eight are classed under two heads, 1st, general or extrinsic, and, 2nd, special or intrinsic. The first two are general, because they are obligatory at all times; the other six are intrinsic, because they subserve the purpose of the Yoga, but are not otherwise necessary. What these eight are will be explained in the following aphorisms.]

He now successively explains their nature.

XXX.

Restraint includes abstinence from slaughter, falsehood, theft, incontinence, and avarice.

"Slaughter" (*hiñs'á*) is work which requires the destruction of life; it is the root of all evils, and its absence is "non-slaughter," (*ahiñsá*). As slaughter should be avoided at all times, its absence implied by non-slaughter is first mentioned.

"Veracity" (*satya*) is confirmity in mind and speech with fact.

"Theft" (*steya*) is forcibly taking another's property; and its absence is "non-theft" (*asteya*).

"Continence" (*brahmacharya*) is subjugation of carnality.

"Non-avarice" (*aparigraha*) is the non-acceptance of objects for the promotion of enjoyment.

These five, non-slaughter, &c., are indicated by the term *yama*, restraints, and reckoned as accessories to Yoga.

[These restraints figure prominently in all Hindu systems, and are by no means peculiar to the Yoga. They obtain equal prominence among the Jains and the Buddhists; the latter call them Páramitás. Using the term restraint, for *Yama*, I have found it necessary for the sake of English idiom and uniformity of expression to use the roundabout form of abstinence from false-

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hood, &c., instead of the direct positive terms veracity (*satya*), &c., which the text employs. They form the ground-work without which no religious superstructure is possible.]

He points out a peculiarity of these.

XXXI.

These are the great austerities of all stages, irrespective of kind, locality, time, and compact.

"Kind" (*játi*), such as Bráhmaṇhood (*conf. ante*, p. 71). "Locality" (*deśa*), such as particular sacred pools, &c. "Time" (*kála*), such as the fourteenth lunation and the like. "Compact" (*samaya*), the requirement of a Bráhmaṇa, &c. These are called the great austerities (*mahávratas*). They are imperative in all conditions or stages of the thinking principle, "irrespective" (*anavachchhinna*) of these four conditions of kind, &c., *i. e.*, it does not mean that "I shall not kill a Bráhmaṇa," "I shall not kill any one in a sacred pool," "I shall commit no slaughter on the 14th lunation," "I shall not kill except for gods, Bráhmaṇas, &c.," implying four specific conditions, but that "I shall not for any purpose whatsoever, kill any one at any place, at any time." The others should be explained in the same way. Thus, when these practices are universal, without any qualification, they are called "great austerities." Their interrupted observance is not so.

[The purport is that these restraints should be observed with reference to all kinds of being, at every place, at all times, and under every circumstance, without any qualification whatsoever. The object of adverting to "compact" is to leave no room for religious sacrifices, such as the Vedas enjoin. They are, in the estimation of the Yogi, as objectionable as unauthorised slaughter.]

He next describes obligation.

XXXII.

The obligations are purification, contentment, penance, study, and devotion to the Lord.

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"Purification" (*śaucha*) is of two kinds, external and internal. External (*váhya*) means the washing of the body with earth, water, &c. The internal (*antara*) is the washing, by means of friendliness and the like, of all dirt from the thinking principle. "Contentment" (*santosha*) contentedness. The others have already been explained. These, purification and the rest, are indicated by the term *niyama*, "obligation."

[These obligations are common to all persons, whether Yogis or otherwise. They must be attended to very carefully as much to prepare oneself for the performance of the Yoga, as for the well-being of ordinary worldly life.]

How these are accessories to the Yoga, he next explains.

XXXIII.

By the exclusion of the questionable the thought of its opposite (is acquired).

(Those things which) cause doubts or questioning are "questionables" (*Vitarka*), and these, including slaughter and the like, are inimical to the follower of Yoga. When they are obstructed or excluded by the thought of their opposites, then Yoga becomes easily achievable, and the restraints and obligations consequently become accessories to Yoga.

[The restraints keep one from the performance of certain questionable acts, and the obligations train one habitually to avoid the questionables, and thereby the thinking principle is prepared for undisturbed concentration in the performance of the Yoga. The restraints and the obligations necessarily become accessories to the Yoga, and are therefore so called.]

Now he successively describes the natures, the distinctions, the varieties, the causes, and the fruits of the questionables.

XXXIV.

The questionables are slaughter and the rest. (Whether) they are done, caused to be done, or abetted; (whether) preceded by longing, anger or delu-

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sion; (whether) slight, moderate or excessive; they have pain and ignorance for their endless fruits. Hence (the necessity) of the thought of opposites.

The aforesaid slaughter and the rest are first divided into three kinds, *viz.*, done, caused to be done, and abetted. Thereof those which are accomplished by oneself are "done" *(kṛita)*. Those which follow from orders to the effect "do them," "they should be done," are caused to be done *kárita*). Those which, on being accomplished by others, are encouraged by (the saying) "well done, well done," are "abetted" (*anumodita*). These three forms are described to prevent mistakes respecting them; otherwise a dull-witted person might fancy, "the slaughter has not been completed by me, so no fault rests on me."

To indicate their causes he says, "proceeded by longing, anger, or delusion." Although longing and anger are first noticed, yet since delusion, which is characterised by its accepting that to be soul which is not soul, the source of all pains, and since longing and anger arise from distinctions about differences of relation as to one's own or another, delusion should be known to be the root, *i. e.*, all faults proceed from antecedent delusion. "Longing" (*lobha*)) is thirst. "Anger" (*krodha*) is an inflammatory function of the thinking principle, which sets aside all sense of discrimination about what is proper and what is improper. Each of these is threefold, according as it is distinguished by being done, caused to be done, &c., and slaughter and the rest are divisible into these according as they are caused by delusion, &c.

They are again divided into three kinds according as they are "mild, moderate, and excessive." "Mild," (*manda*) are slow, *i. e.*, neither excessive nor moderate. The "moderate" (*madhyama*) are neither mild nor excessive. The "excessive" *(adhimátra*) are ardent, neither mild nor moderate.

Thus there are nine kinds, and these being three-fold the total becomes twenty-seven. Again, of the mild &c., each being divisible according as it is mild, moderate and excessive, becomes

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threefold. The combination to be made as it becomes appropriate; thus mildly mild (*mṛidu-mṛidu*) "mildly moderate" (*mṛidu-madhya*), "mildly ardent," (*mṛidu-tivra*).

Their fruits he describes (by the words) "having pain and ignorance for endless fruits." Pain (*duhkha*) is a function of the quality of foulness, manifesting itself in the form of repugnance. "Ignorance" (*ajñána*) is false knowledge in the form of doubt or error. Their fruits are indicated by (the compound term) *duhkhajñánánanta-phaláh*. From such pain and ignorance proceed "endless" (*ananta*) unintermitting fruit. What is enjoined is that these should be overcome by the Yogí, who has known their nature, cause, &c. by thinking on their opposites.

[The works condemned by the restraints and the obligations have been lumped together under the name of questionable (*Vitarka*) for easy treatment, and then their natures, distinctions, varieties and fruits are generally described. They call for no explanatory remark.]

In order to explain how perfections arise successively by ardent exercise of these (duties) he says:

XXXV.

When non-slaughter is confirmed (there is) near him abandonment of enmity.

In the neighbourhood of him who is confirmed in non-slaughter there is "abandonment of enmity" (*vairatyága*), or harmless abidance even on the part of the naturally cruel, such as of serpents and mungooses. The meaning is, those that are addicted to injury, give up their injurious nature.

[The purport is obvious. When the restraint from slaughter has been acquired there cannot exist any feeling of enmity, and, naturally hostile individuals, having acquired it, live in peace and harmony, like serpents and mungooses, which are naturally hostile to each other, and yet under the influence of the virtue may dwell together without injuring each other.]

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He next describes what becomes of him who practices veracity.

XXXVI.

In the confirmed in veracity (there is) asylum of the fruit of works.

"Works" (*kṛiyáh*) are the sacrifices, which, when performed, yield the fruits heaven, &c. The Yogí who practices veracity rises to such greatness that he attains the fruits without performing those works, and at his bidding they may be attained by any one soever, without performing those works. Such is the meaning.

[Veracity or abstinence from falsehood is here described to be as meritorious as the sacrificial rites enjoined in the Vedas; *i. e.*, by practising veracity with unswerving faith one acquires the same merit which the sacrifices yield, and that without its being tainted by the cruelty which attends sacrifices. The *P. Bháshya* explains that he becomes virtuous, and as a virtuous person attains heaven (which is the reward of virtuous works), and his speech becomes fruitful. (*Dhármika bhûyá iti bhavati. Dhármikah svargam prapnuhíti svargam prápnoti, amoghásya vágbhavati.*)]

He now describes the reward of him who abstains from theft.

XXXVII.

Jewels from all sides approach him who is confirmed in abstinence from theft.

When a Yogí practices abstinence from theft, and that abstinence rises to a high pitch, jewels from all sides come to him without his wishing them.

[The object here is to show that what may be acquired with great trouble by theft, may be had unsought by scrupulous abstinence from theft.]

The fruit of continence he next describes.

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XXXVIII.

Attainment of vigour in confirmed continence.

Whoever steadfastly practices continence obtains, on its attaining its highest pitch, "vigour" (*vírya*), or manly power comes in him. Conservation of manly vigour is continence, and on its attaining a high degree, vigour comes in plenty in the body, the organs and the mind.

[The meaning is that there is always a loss of vigour by incontinence, and therefore the Yogí should abstain from it in order to conserve his vigour.]

He next points out the fruit of non-covetousness.

XXXIX.

On non-covetousness being confirmed there is conscience of all about births.

The word *kathantá* is the abstract form of *katham* 'what,' or 'what all about,' and *janma-kathantá* means all about births, and the full knowledge thereof is its "conscience" (*sambodha*). The meaning is that he knows all about the questions, "What was I in a former birth? Who was I? What did I do?"

Covetousness is not confined to objects of enjoyment; it extends to the soul's desire to have a body, for that too is covetousness, since the body is needed for enjoyment. And such being the case, the knowledge of principles cannot prevail, while the inclinations are disposed outwards from the excess of the quality of foulness. Now, when on giving up all desire for the body and the rest, an indifference is attained, then to the indifferent being, devoid of foulness, an acquaintance with all past and future existences becomes a cause of thorough knowledge.

[The reward here spoken of is transcendental; it enables the observer of abstinence from all covetousness to see by his mental eye all that has happened to him in former births, and what will happen hereafter.]

Having thus described the perfections of the restraints, he now describes the obligations.

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XL.

From purity (proceed) loathing for one's own members, and non-intercourse with others.

For him who practises purity there is a "loathing" *(jugupsá)* or detestation produced for even the members of his own body from discrimination of their nature and cause. (The idea then is) "This body is impure, no fondness for it should be cherished." And for the same reason there results a "non-intercourse," *(asañsarga)* absence of relationship, or avoidance of mixing with "others," *(paraih), i. e.,* with other embodied persons. This is the meaning. How can he who loaths his own body from perceiving its this or that fault, wish to have intercourse with other bodies of the same description?

[The purity as defined in the commentary on A, XXXII. (p. 94) is obviously confined to contact with dirt and consciousness of the body being naturally impure. Here the latter phase is magnified to the extent of making the embodied loath his own body, and *à fortiorari* all bodies.]

He describes other fruits of purity.

XLI.

Moreover, purification of goodness, complacency, concentration, subjugation of the organs, and fitness for beholding soul.

(The words) "are produced" are required to complete the sentence. "Goodness" (*sattva*) consists of light, joy, &c. Its purification, is its not being oppressed (or overcome) by the qualities of foulness and darkness. "Complacency" (*saumanasya*) is mental satisfaction from non-perception of distress. "Concentration" (*ekágratá*) is fixedness of the thinking principle on any sensuous object to which it may be directed. "Subjugation of the organs" (*indriyajaya*) is the abidance in themselves of the organs diverted from their objects. "Fitness of behold-

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ing soul" (*átmadarsanayogyatva*) is the adaptation of the thinking principle to do so on the manifestation of knowledge. To one who is practised in purity these, purification of goodness and the rest, successively manifest themselves. Thus, from purity comes purification of goodness; from purification of goodness, complacency; from complacency, concentration; from concentration, subjugation of the organs; from subjugation of the organs, fitness to behold soul.

[This aphorism is the sequel of the preceding one; it enumerates advantages in addition to those previously described. The advantages noted are of obvious import.]

The fruit of exercising contentment.

XLII.

From contentment, (proceeds) superlative felicity.

From contentment becoming excessive such internal felicity arises for the Yogi, as cannot be equalled by the pleasures of external objects, even to the extent of a hundredth part of it.

[The meaning is obvious.]

The fruit of austerity.

XLIII.

Through austerity results the perfection of the body and the organs, from decay of impurity.

Through the decay of impurity of the form of distress and the like by the exercise of austerity there arises in the mind a "perfection" (*siddhi*) or superiority of the body and the organs. The meaning is this, the afflictions of the thinking principle decay by the performance of Chándráyaṇa and other fasts. From that decay the organs acquire the power of perceiving the minute, the hidden, and the remote, and the body (the power of assuming) at pleasure the form of a molecular, or great magnitude.

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[Briefly the purport of the aphorism is that by attaining perfection in austerity, a Yogí acquires transcendental powers; his organs are then able to grasp all kinds of objects, whether they be so minute as not to be ordinarily perceivable by the senses, or so hidden as not to be accessible to the senses, or so remote as to be beyond their range.

The reference to the Chándráyaṇa is a mere illustration, the object is to imply austerity generally, and not to such only as are enjoined as penances. The object is not penance or expiation for sins committed, but the general mortification of the flesh.]

The fruit of muttering.

XLIV.

Through muttering results the cognition of the desiderated deity.

On the perfection of "muttering" (*sádhyáya*) characterised by the repetition or the like of a selected mantra, there results a cognition on the part of the Yogí of the deity desiderated: the meaning is that that deity becomes visible to him.

[The word *svádhyáya* means the study of the Vedas, but here it is used in the technical sense of muttering or inaudibly repeating a great many times any selected mantra. This is closely analogous to the counting of the rosary.]

The fruit of contemplating on the Lord.

XLV.

Meditation is completed through the contemplation of the Lord.

Whoever is thus devoted to the Lord, in him "meditation" (*samádhi*) of the kind described (C I A L.) becomes manifest, because that Divine Lord, being pleased, excites meditation by removing all obstructive afflictions (from the way).

[The theistical character of Patañjali's doctrine is here established by the admission that the divinity may, when contem-

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plated, help to promote the object of the Yoga. Kapila repudiates the idea.]

Having described the restrictions and the obligations, he now proceeds to describe posture.

XLVI.

Posture (is that which is) firm and pleasant.

"Posture" (*ásana*) is that whereby one sits, such as Padmásana, Daṇḍásana, Svastikásana, &c. When that seat becomes "firm" (*sthira*) or devoid of agitation, and "pleasant" (*sukha*) or not uncomfortable, then it is reckoned as an accessory of the Yoga.

[The word *ásana* ordinarily implies the material adapted for sitting upon, such as a rug, a mat, a board, a chair, or the like, but here it has been used for particular modes or attitudes of sitting, and therefore I have translated it into posture and not seat. The aphorism recommends such postures as ensure steadiness and comfort; but the postures as described in other works do not convey to a worldly understanding any such idea. Brahmánanda, in his commentary on the *Haṭhapradípiká*, says that Vaśishtha, Yájñavalkya and other ancient sages had described 84 postures as appropriate for Yogís, and that Śiva, the greatest of Yogís, was their author. He adds that Gorakshanátha, a Yogí of a later date, but of great renown, reckoned the total number of appropriate postures at 84,00,000. (*Chaturasitílakshání cha taduktam Gorakshanáthena.*) Of the 84 some are common, some are more important. Svátmáráma, in the Haṭhapradipiká, describes ten as "more important" for the performance of the Haṭhayoga. These are called, 1, *Svastika;* 2, *Gomukka;* 3, *Víra;* 4, *Kúrma;* 5, *Kukkuṭa;* 6, *Uttána-kúrmaka;* 7, *Dhanuh;* 8, *Matsyanátha;* 9, *Mayúra;* 10, *Śava.* The most important ones are: 1, *Siddha* alias *Mukta* alias *Gupta;* 2, *Padma;* 3, *Siñha;* 4, *Bhadra* alias *Goraksha.* The *P. Bháshya* does not enter into any detail, but names the following as examples, *viz.*, 1, *Padma* or lotus; 2, *Víra* or heroic; 3, *Bhadra* or decent; 4, *Svastika* or the mystic diagram so called; 5, *Daṇḍa* or staff-like; 6, *Sopásraya* or self-reliant; 7, *Paryańka* or bedstead-like; 8, *Krauńcha-nisidana* or like the posture of the seated heron; 9, *Hasti-nishídana* or seated elephant; 10, *Ushṭra-*

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nishidana or seated camel; 11, *Samasansthána* or evenly poised. The following are brief accounts of the ways in which the postures are assumed.

1. *Padmásana.* The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands should be crossed, and the two great toes should be firmly held thereby; the chin should be bent down on the chest; and in this posture the eyes should be directed to the tip of the nose. It is called *Padmásana*, and is highly beneficial in overcoming all diseases.*

2. *Vírásana.* Place each foot under the thigh of its side, and it will produce the heroic posture *Vírásana.*†

3. *Bhadrásana.* Place the hands in the form of a tortoise in front of the scrotum, and under the feet and this is *Bhadrásana.*‡

4. *Svastikásana.* Sitting straight with the feet placed under the (opposite) thighs is called Svastikásana.§

5. *Daṇḍásana.* Seated with the fingers grasping the ankles brought together and with feet placed extended on the legs.‖

6. *Sinhásana.* Let the ankles be placed under the testes, the left ankle on the right side of the suture (the mesian line) and the right on the left side of the suture; let the hands placed on the knees, and the fingers extended; let the mouth be wide open, and the sight be directed to the tip of the nose while one is in deep contem-

* वामोरूपरि दक्षिणञ्च चरणं संस्थाप्य वामं तथा
दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढं।
अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकये-
देतद्व्याधिविनाशकारि यमिनां पद्मासनं प्रोच्यते॥

† एकपादं तथैकस्मिन् विन्यसेदुरुणि स्थितं।
इतरस्मिंस्तथा चोरुं वीरासनमितीरितं॥

‡ गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत्।
सव्यगुल्फं तथा सव्ये दक्षगुल्फन्तु दक्षिे
पार्श्वपादौ च पाणिभ्यां दृढं बद्धा सुनिश्चलं।
भद्रासनं भवेदेतत् सर्व्वव्याधिविनाशनं॥

§ जानूर्व्वोरन्तरे सम्यक् कृत्वा पादतले उभे।
ऋजुकायः समासीनः स्वस्तिकं तत् प्रचक्षते॥

‖ उपविश्य स्थितावुल्लिकौ स्थिरगुल्फौ भूमिस्थितजानुपादौ प्रसार्य्य दण्डासनमभ्यसेत्।

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plation; and it will produce the lion posture *Siñhásana*, the adored of all Yogís.*

7. Put the right ankle on the left side of the chest, and similarly the left ankle on the right side, and the posture will be *Gomukha*, or of the shape of a cow's mouth.†

8. Closing the anus with the two ankles crossed while the mind is under control, produces, say the knowers of Yoga, the tortoise posture, *Kúrmásana*.‡

9. Having established the lotus posture, if the hands be passed between the thigh and the knees and placed on the earth so as to lift the body aloft, it will produce the Fowl seat, *Kukkuṭásana*.§

10. Having assumed the fowl posture, should the two hands be placed on the sides of the neck it would make the posture like that of the tortoise upset; it is called upset tortoise posture, *Uttánakúrmakásana*.‖

11. Hold the great toes with the hands, and draw them to the ears as in drawing a bowstring, and this is called the bow posture, *Dhanurásana*.¶

12. Place the right foot on the roof of the left thigh, surround the right knee with the left, foot, and sit with the body twisted, and it will result in the *Matsyanáthásana* or posture *Matsyanátha*.**

* गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
दक्षिणे सव्यगुल्फन्तु दक्षगुल्फन्तु सव्यके ॥
करौ तु जान्वोः संस्थाप्य स्वाङ्गुलीः संप्रसार्य्य च ।
आस्यवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः ।
सिंहासनं भवेदेतत् पूजितं योगिपुङ्गवैः ॥

† सव्ये दक्षिणगुल्फन्तु वृषपार्श्वे नियोजयेत् ।
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखाकृति ॥

‡ गुदं निरुध्य गुल्फाभ्यां व्युत्क्रमेण समाहितः ।
कूर्मासनं भवेदेतदिति योगविदो विदुः ॥

§ पद्मासनन्तु संस्थाप्य जानूर्ध्वोरन्तरे करौ ।
निवेश्य भूमौ संस्थाप्य व्योमस्थं कुक्कुटासनं ॥

‖ कुक्कुटासनबन्धस्थो दोर्भ्यां सम्बध्य कन्धरां ।
तिष्ठेत् कूर्मवदुत्तानोभवेदुत्तानकूर्मकं ॥

¶ पादाङ्गुष्ठौ तु पाणिभ्यां गृहीत्वा श्रवणावधि ।
धनुराकर्षणं कुर्य्याद्धनुरासनमुच्यते ॥

** वामोरुमूलार्पितदक्षपादं जानोर्बहिर्वेष्टितवामपादं ।
प्रगृह्य तिष्ठेत् परिवर्त्तिताङ्गः मीनत्रनाथोदितमासनं तत् ॥

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13. *Mayúrásana.* Hold the earth with both hands placing the elbows on the sides of the navel, and keep the body erect like a staff: this is called the *Mayúrásana* or peacock posture.*

14. *Siddhásana.* Place the left ankle on the *membrum virile*, and thereupon put the right ankle, and it completes the *Siddhásana.*†

Besides these *A'sanas*, Yogís have a great many postures or gestures which they reckon under the name of *Mudrá*, to which, however, no mention is made here in the text. In Tántric rituals the technical difference between an *A'sana* and a *Mudrá* depends upon the organs employed. An *A'sana* or seat is by its very nature connected with the disposition of the lower limbs, whereas the *Mudrá* depends upon the motion of the upper limbs; and in the Tantras all symbols produced by twining the fingers or placing the hands in particular positions are recognised as Mudrás. The Yogís have also some Mudrás of the same kind; but in their more important Mudrás the distinction is entirely lost sight of, and hands and feet alike come into play to produce the *A'sanas* as well as the *Mudrás.* The great and most remarkable distinctive character of the Mudrá appears, however, to be its connection with the regulation of breath. The *Gheraṇḍa Sañhitá* describes in all twenty-five Mudrás, and the *Haṭhadípiká* recognises ten of these as the most important "in warding off decay and death," (*jarámaraṇanáśanam.*) These are — 1 Mahámudrá; 2, Mahábandha; 3, Mahávedha; 4, Khecharí; 5, Uḍḍíyána; 6, Múlabandha; 7, Jalandhara; 8, Viparita-karaṇí; 9, Vajroṇí; 10, S'aktichálana.‡ The following are brief descriptions of these gesticulations and of the advantages to be derived from them:

1. *Mahámudrá.* Pressing the perinæum by the heel of the left foot, the right foot should be extended, and then held fast by the two

* धरामवष्टभ्य करद्वयेन तत्कूर्परन्यापितनाभिपार्श्वः।
उच्चासनोदण्डवदुच्छ्रितः स्यात् मयूरमेतत् प्रवदन्ति पीठं॥

† मेढ्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि।
गुल्फान्तरञ्च निक्षिप्य सिद्धासननिदं भवेत्॥

‡ महामुद्रा महाबन्धोमहावेधश्च खेचरी।
उड्डीयानं मूलबन्धोजालन्धराभिधः॥
करणी विपरीताख्या वज्रोली शक्तिचालनं।
इदं हि मुद्रादशकं जरामरणनाशनं॥

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hands. Then closing the throat the wind should be held above. Even as a snake struck by a staff stretches like a staff, so the coiled S'akti (breath) suddenly becomes straight, for then she is in a state of dying in the two nostrils. Then the wind should be discharged steadily, but not forcibly. The wisest of the wise call this *Mahámudrá*.*

2. *Mahábandha.* Let the heel of the left foot be put under the perinæum, and the right foot on the left thigh, and, having drawn in breath, let the chin be pressed hard on the chest, and the wind be held fast in the heart. After holding the wind as long as one is able, let it be slowly expired. When the expiration is complete, let the operation be repeated on the right side. (This shows that the breath in the first instance should be drawn by the left nostril.)†

3. *Mahávedha.* While performing the Mahábandha should the Yogí effect the suppression of the breath in the Khecharí style by closing the passage of the wind by the throat Mudrá, and then, putting the hands evenly on the ground, drive the wind slowly towards the buttocks, it is *Mahávedha.*‡

* महामुद्रा । पादमूलेन वामेन योनिं संपीड्य दक्षिणं ।
प्रसारितं पदं कृत्वा कराभ्यां धारयेदृढं ॥
कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्द्धतः ।
यथा दण्डहतः सर्पोदण्डाकारः प्रजायते ॥
ऋजीभूता तथा शक्तिः कुण्डली सहसा भवेत् ।
तदा सा मरणावस्था जायते द्विपुटाश्रया ॥
ततः शनैः शनैरेव रेचयेन्नैव वेगतः ।
महामुद्रा च खेनैव यद्वन्हि विधुयोत्तमाः ॥

† महाबन्धः । पार्ष्णिं वामस्य पादस्य योनिस्थाने नियोजयेत् ।
वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा ॥
पूरयित्वा ततोवायुं हृदये चिबुकं दृढं ।
निष्पीड्य वायुसाकुम्भ मनोमध्ये नियोजयेत् ॥
धारयित्वा यथाशक्ति रेचयेदनिलं शनैः ।
सव्याङ्गे तु समभ्यस्य दक्षाङ्गे पुनरभ्यसेत् ॥

‡ महावेधः । महाबन्धस्थितोयोगी कृत्वा पूरकमेकधीः ।
वायूनां गतिमाहत्य निष्टतं कुम्भमुद्यन् ॥
समहस्तयुगे भूमौ स्थित्वा सन्ताडयेच्छनैः ।
पुटद्वयमतिक्रम्य वायुः स्फुरति मध्यगः ॥

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4. *Khechari.* When the tongue is reversed and pressed into the hollow of the head and the sight is fixed at a spot in the middle of the two eyebrows, the posture is called *Khechari.**

5. *Uḍḍiyánabandha* is that posture in which the wind flies upwards by the susumná vessel from the right side of the belly above the navel.†

6. *Múlabandha.* When the heel is pressed against the perinæum, the anus is contracted, and the Apána wind is by force directed upwards, it is *Múlabandha.*‡

7. *Jálandharabandha.* When the throat is contracted and the chin is pressed hard on the chest it is *Jálandhara* posture, the destroyer of decay and death.§

बोमसूर्य्याग्निसम्बन्धोजायते चाक्षताय वै ।
ऋतावस्था समुत्पन्ना ततोवायुं विरेचयेत् ।
मरावेशोऽयमभ्यासान्मरासिद्धिप्रदायकः ॥

* खेचरी । कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।
भ्रुवोरन्तर्गताहृष्टिर्मुद्रा भवति खेचरी ॥
छेदनाचालनाद्दोहैः कलां क्रमेणावर्धयेन्नावत् ।
सा यावत् भ्रूमध्यं स्पृशति तदा खेचरीसिद्धिः ॥
ग्रसीपत्रनिभं शस्त्रं सुतीक्ष्णस्निग्धनिर्मलं ।

† उड्डीयानबन्धः । बन्धोयेन सुषुम्नायाः प्राबाल्यूड्डीयते यतः ।
तस्मादुड्डयनाख्योऽयं योगिभिः समुदाहृतः ॥
उड्डीनं कुरुते यस्माद्विशालं मरालवत् ।
उड्डीयानं तदेव स्यात्तत्र बन्धोऽभिधीयते ॥
उदरे पश्चिमं तानं नाभेरूर्द्धं च कारयेत् ।
उड्डीयानोऽसौ बन्धोमृत्युमातङ्गकेसरी ॥

‡ पार्ष्णिभागेन सम्पीड्य योनिमाकुञ्चयेद्गुदं ।
अपानमूर्द्धमाकृष्य मूलबन्धोऽभिधीयते ॥
अधोगतिमपानं वै ऊर्द्धगं कुरुते बलात् ।
आकुञ्चनेन तं प्राहुर्मूलबन्धं हि योगिनः ॥

§ जालन्धरबन्धः । कण्ठमाकुञ्च हृदये स्थापयेच्चिबुकं दृढं ।
बन्धोजालन्धराख्योऽयं जरामृत्युविनाशकः ॥

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8. *Viparitakaraṇí.* Place the sun (expiratory air) above, just below the hard palate, and the moon (inspiratory air) below, just above the navel, and the Viparitakaraṇí is completed. It promotes hunger, &c., &c.*

9. *Vajroṇí.* The exercise by which the several secretions are drawn upwards is so called.†

10. *Saktichálana.* Seated in the Vajrásana posture, let the feet be held firm by the hands and the anus be pressed by the heels, then putting the air in motion by the bellows of the chest, let it be suddenly stopped, and, contracting the forehead, let the wind be

* ऊर्द्धं नाभेरधश्चाऽऽस्यादूर्द्धं भानुरधः शशी ।
करणी विपरीताख्या गुरूवाक्येन लभ्यते ॥
नित्यमभ्यासयुक्तस्य जठराग्निविवर्द्धिनी ।
आहारोबहुलस्तस्य सम्पादः साधकस्य च ॥
अल्पाहारोयदि भवेदग्निर्दहति तत्क्षणात् ।
अधःशिराश्चोर्द्ध्वपादः क्षणं स्यात् प्रथमे दिने ॥
क्षणाच्च किञ्चिदधिकमभ्यसेच्च दिने दिने ।
वलितं पलितञ्चैव षण्मासेन प्रणश्यते ।
मासमात्रन्तु योनित्यमभ्यसेत् स तु कालजित् ॥

† वज्रोणी । स्वेच्छया वर्त्तमानोऽपि योगोक्तैर्नियमैर्विना ।
वज्रोणीं यो विजानाति स योगी सिद्धिभाजनः ॥
तत्र वज्रद्वयं वक्ष्ये दुर्लभं यस्य कस्यचित् ।
क्षीरञ्चैकं द्वितीयन्तु नारी च वशवर्त्तिनी ॥
मेढ्रनेन मनैः सम्यगूर्द्धाकुञ्चनमभ्यसेत् ।
पुरुषोऽप्यथवा नारी वज्रोणीसिद्धिमाप्नुयात् ॥
पतितः स्खलनाच्चैव फुत्कारं वज्रकन्दरे ।
मनैः मनैः प्रकुर्व्वीत वायुसञ्चारकारणात् ॥
नारीभगे पतद्विन्दुमभ्यासेनोर्द्ध्वमाहरेत् ।
वलितञ्च निजं विन्दुमूर्द्धमाकृष्य रक्षयेत् ॥
स्वस्मेोलिङ्गामरोलिर्वाप्या भेद् एकतः ।
जलेच मग्न निक्षिप्य दग्धगोमयसम्भवं ॥
वज्रोणीमैथुनाकूतं स्त्रीपुंसोः स्वाङ्गलेपनं ।
आसीनयोः सुखेनैव सुखव्यापारयोः क्षणात् ॥

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directed that way for two muhúrtas and when it comes to the susumná vessel, stop it and this is *S'aktichálana*. (Loosely translated.)*

According to some the *Bandhas*, on distinct form the Mudrás. (Cf. N. C. Pál's treatise on the Yoga.)

Treating of a system of philosophy Patanjali has not thought proper to enter into details, regarding age, sex, caste, food, dwelling, &c. as bearing upon Yoga, but other works supply information about them to a considerable extent. A few notes derived therefrom may not be unfitly added here. The first question that would arise would be—who are fit to perform the Yoga? On this subject the *Haṭha-pradípiká* fixes no limit. It says, "by the practice of Yoga, every one may attain perfection, whether he be youthful, or old, or very old, or diseased, or decrepit."† The next point is the selection of a proper place. "A small monastery, a dwelling not larger than a cube of six feet, situated in an out-of-the-way place where there is no danger within a circuit of a bow, of hail, fire and water, in a country abounding in food and free from danger of wars and the like, where religion prevails, in a thriving kingdom," is the most appropriate. The cell or *maṭhiká* should have a small door and no window; it should be free from holes, cavities, inequalities, high steps and low descents; it should be smeared with cow-dung, devoid of dirt, not infested by vermin, with a terrace in front, a good well, and the whole surrounded by a wall. Dwelling in such a place, avoiding all anxieties, the Yogí should follow the path pointed out by his teachers in the exercise of

* सति वज्रासने पादौ करास्यां धारयेदृढं।
मुखफदेशसमीपे च कन्दं तत्र प्रपीडयेत्॥
वज्रासनेस्थितोयोगी चालयित्वा च कुण्डलीं।
कुर्य्यादनन्तरं भक्तां कुण्डलीमाशु बोधयेत्॥
भानोराकुञ्चनं कुर्य्यात् कुण्डलीं चालयेत्ततः।
मृत्युवक्त्रगतस्यापि तस्य मृत्यभयं कुतः॥
कुलकन्दस्योपरिष्टान्नाभेरधश्च यानलः।
तत्रास्ते कुण्डलिनी तस्या सुप्तायां मुक्तता॥
तेन कुण्डलिनी तस्या सुप्तायां मुक्तं भवं।
जानाति तस्मात् प्राबोधं सुप्तां व्रजति खतः॥

† युवा वृद्धोतिवृद्धोवा व्याधितोदुर्बलोऽपि वा।
अभ्यासात् सिद्धिमाप्नोति सर्व्वयोगेष्व तन्द्रितः॥

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the Yoga.* He should avoid all excess of food, violent exertions, and vain disputations. His food should consist of wheat, sáli rice, barley, shashṭi rice (or that which matures in six days), the syáma and the nivára grains, milk, clarified butter, coarse or candied sugar, butter, honey, ginger, palval, fruits, five kinds of greens, múng pulse, and water," and all soothing sweet things in a moderate quantity, avoiding flesh-meat and too much salt, acids, and all stale, putrid, decomposed or acrid substances. The quantity of food taken should be such as to leave one-fourth of his appetite unappeased.†

He describes the means of making the seat firm and pleasant.

XLVII.

Through slightness of effort and attainment of the infinite.

The construction of the sentence is that through slightness of effort and through attainment of the infinite the seat becomes firm and pleasant. When the wish is formed, 'I shall adopt this posture,' and that posture is accomplished even with "slightness of effort," *i. e.*, without difficulty, and when the thinking principle is reposited in the infinity of space or the like, and by understanding it becomes of it, then from absence of the body and of egotism the posture does not become painful. When this controul over posture is accomplished agitations of the body and such other obstructives to meditation do not arise.

* सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ।
धनैः प्रमाणपर्य्याप्तं शिलाग्निजलवर्जिते ॥
एकान्ते मठिकामध्ये स्थातव्यं दृढयोगिना ।
अल्पद्वारमरंध्रगर्तविवरं नात्युच्चनीचं च यत्
समे गोमयसांद्रलिप्तमलसं निःशेषयत्नं मितं ।
यस्मिन् मंडपवेदिकूपपचिरं प्राकारसंवेष्टितं
प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्दृढाभ्यासिभिः ।

† नोषूमगोधिययवाद्यिकशोभनान्नं क्षीराज्यखंडनवनीतसिताम्बुसि ।
शुंठिपटोलकफलादिकपत्रशाकं मुद्गादिदिव्यमुदकं च यमीन्द्रपथ्यं ॥
सुस्निग्धमधुराहारस्तुर्यांशविवर्जितः ।
भुज्यते प्रियसंप्रीत्यै मिताहारः स उच्यते ॥
कटुलवणतीक्ष्णलवणाम्लहरीतशाकं सौवीरतैलतिलसर्षपमद्यमत्स्यान् ।
आजादि मांस दधितक्र कुलत्थकोल पिण्याकदध्नुस्रुनाद्यमथ्यमाहुः ॥

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[The object here is to point out that when by practice one becomes able to assume any position at will, without any difficulty, and, adverting to the dogma that the thinking principle assumes the form of the object it thinks of, when by thinking on any infinite object, such as the sky, it becomes itself infinite, it feels no pain or uneasiness in assuming any posture, however painful it may otherwise be. The means of attaining firmness of seat thus are practice and the contemplation of boundless objects.]

A fruit thereof when accomplished.

XLVIII.

Thereupon non-embarrasment by the pairs.

The meaning is that on the controul of posture being accomplished, the Yogí is no longer oppressed or embarrased by the pairs, *i. e.*, cold and heat, hunger and thirst, and the like.

[This is the ultimate fruit of attaining perfection in assuming the different postures above adverted to.]

Having thus described how to controul the postures he describes regulation of breath.

XLIX.

On its being accomplished the regulation of breath (which is) interruption in the flow of inspiration and expiration.

On posture becoming firm that auxiliary of the Yoga which is regulation of breath and of which firmness of posture is the cause, should be practised.

How is it characterised by the interruption in the flow of inspiration and expiration? Inspiration and expiration have been already defined (B. I. A. XXXIV.) The "interruption" (*vichchheda*) or stoppage of the twofold "flow" (*gatí*) or current in places outside and inside produced by means of expelling or filling of the breath is called *Práṇáyáma* or regulation of breath.

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[Here the true Práyṇáyáma is accepted to be the interruption or break in the flow of the breath. The inspiration and the expiration are the functions of which the stoppage is the most effectual act for the attainment of perfect meditation. It is called *kumbhaka*, or quiescence, and the longer it is sustained the more proficient becomes the Yogí. When perfect controul has been attained in this respect, the Yogí can live buried under earth for months and years without peforming any organic function whatever.]

For its better understanding, he describes its nature after showing its distinctions.

L.

That, again, is an external, an internal, and a stationary function; it is divided by place, time, and number; it is protracted or subtile.

The "external function" of breath is expiration, or expulsion of the breath outward (*rechaka*). The "internal function" is inspiration or filling in (*púraka*). The function of stoppage inside is *kumbhaka*. Because the vital air at that time remains quiescent or motionless, as water in a jar, (*kumbha*) therefore that condition is called *kumbhaka*.

This regulation of breath is of three kinds, according as it is specialised by space (*des'a*), "time" (*kála*), and "number" (*saṁkhyá*). It is also "protracted" (*dírgha*), or "subtile" (*sukhma*). It is especialised by place, as (when we say) "twelve distant from the nose," meaning as far as twelve fingers from the nose. It is specialised by time, as (when we say) "of the duration of thirty-six instants." It is specialised by "number," when (we say) "many times done."

By these inspirations and expirations the first *udgháta* is produced, and to know this a numeral figure has to be used. *Udgháta* is the striking of the head by the wind propelled upward from the navel.

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[The object of this aphorism is to describe the Práṇáyáma. It is an operation which includes the three functions of inspiration, quiescence, and expiration. The breath must be drawn in first before it can be retained within; the retention cannot last long, and so after a time there must be an expiration. The first and the third, however, are regulated by the capacity of the lungs, and by the time necessary for the expulsion of a given quantity of air, and cannot be much modified, and the second alone, therefore, concerns the Yogí most, for he can controul it to a considerable extent, and hence it is held to be the most important element of the Práṇáyáma; not unoften, as in the last preceding aphorism, it alone is described as *the* Práṇáyáma. The threefold operation is specialized by the time devoted to each operation, by the extent of space from which the breath is drawn, by the number of times it is repeated, by the period for which it has been practised, and by the subtility or grossness of the operation.

The operation of *udghâta* is mysterious. I cannot find out from any work or person how the internal air is made to strike particular internal organs.]

Having described the three members of the regulation of breath, he, with a view to enunciate a fourth, says :—

LI.

The fourth is dependant on the recognition of the outer and the inner spheres.

"The outer sphere" (*váhya-vishaya*) of the breath extends far as twelve (fingers) from the nose. The "inner sphere" (*ábhyantara-vishaya*) is represented by the heart, the navel and the like. That quiescence or stoppage of motion, (which ensues) on recognising or taking into consideration these two is the "fourth" regulation of breath (*práṇáyáma*). Its difference from the third form, called *kumbhaka*, is this : The latter without taking any note of the outer and the inner spheres suddenly assumes quiescence,

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like a lotus falling on a hot stone, while this is a stoppage which results from a recognition of the two spheres. This, like the preceding, should be known to be divisible according to place, time and number.

[This is purely intellectual, and involves no change in the order of the operation. It is the same operation, but performed intelligently.]

He now describes the fruit of the fourth kind.

LII.

Thereby is removed the covering of light.

"Thereby," *i. e.*, by that fourth form of regulation of breath, the "covering" (*ávaraṇa*) of the form of afflictions which envelope the "light" (*prakás'a*) which is the thinking principle abiding in the quality of goodness, is destroyed. This is the meaning.

[The purport is that this fourth form of Pránáyáma is specially useful in removing all those ideas of pain and suffering which are ordinarily associated with the thinking principle.]

Another fruit.

LIII.

The mind's fitness for steadiness.

"Steadiness" (*dhárańá*) will be defined presently (B. III, A. I.) The mind (*manas*), divested of its defects through the instrumentality of these forms of regulation of breath, remains fixed to whatever it is applied, and does not suffer from distractions.

(Here the word *manas* has been used as a synonym of *chitta*, thinking principle).

He gives the definition of abstraction.

LIV.

Abstraction is the assumption by the senses of the original nature of the thinking principle, from want of application to their respective objects.

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That by which the senses are abstracted, or from a feeling of opposition, withdrawn from their respective objects, is Abstraction (*pratyáhára*). How that may be effected is thus explained. Of vision and the other senses the respective objects are form and the rest. "Application" (*samprayoga*) to them is advancing towards them. The want of such advance is the forsaking of them and abiding in their original nature. When that forsaking is effected the senses become the imitators of the original nature of the thinking principle. Since the senses follow the thinking principle as do bees their king, they all become of its nature. Thus when the thinking principle is subdued these become abstracted.

[The natural tendency of the senses is outwards, towards the objects which are designed for their entertainment, and the great object of the Yoga is to divert them from those objects, in order to bring them to a focus in the thinking principle. When this is effected they cease to act, and are restored to the natural state of the thinking principle of which they are emanations. That natural state, again, is quiescence, and consequently the senses become quiescent, and this is their abstracted state.]

Having described abstraction, which is the imitation of the nature of the thinking principle by the senses, he now describes the fruit of the act.

LV.

Thence the complete subjugation of the senses.

The meaning is—that by the practice of abstraction the senses come so completely under controul that do not proceed, according to their natures, outwards to their respective objects even when excited thereto.

[The chapter opened by enquiring, what the exercise of the Yoga was, and having described in detail that exercise with all its concomitants, it now closes by describing the fruit of that exercise. The fruit is complete subjugation of the senses.]

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Thus then has been described the practical exercise of the Yoga which forms the theme of the first chapter. The practical Yoga is first defined (I), then follow its use (II), in the weakening of the afflictions (III), its origin from ignorance (IV), the definition of ignorance (V), do. of afflictions (VI to IX), means of obviating them (X and XI), works, their sources and fruit (XII to XIV), afflictions, their character and why and how they are to be got rid of (XV to XXVII), discriminative knowledge (XXVIII to XLVI), postures, &c., (XLVII to LII), and the advantages thereof (LIII to LV). [Not literally translated, but only the substance of the commentary is given here for reasons elsewhere assigned, p. 58.]

Now this Yoga, through restraints and obligations, assumes the form of a seed, which sprouts through postures and regulation of breath, flowers through abstraction, and bears fruit through contemplation, retention and meditation, and these are explained in this chapter on exercise.

This is the end of the second quarter, or the quarter on practice, of the commentary entitled *Rájamártaṇḍa* on Patanjali's institutes of the Yoga, by the great king, the superior king, the illustrious Bhojadeva.

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ADDENDUM.

The note on Aphorism XXXII on page 94 is calculated to mislead unwary readers. The remark that purification and other obligations are common to all persons, whether Yogís or otherwise, is quite correct with reference to the text. The obligations are as imperative on Yogís as they are on householders, and none should neglect them; but purification is here taken in its ordinary acceptation, and does not refer to certain peculiar acts of washing or *Saucha* which some Yogís, particularly the followers of the Haṭhayoga, recommend. They hold that ordinary washings &c., are not enough. They have accordingly devised complicated, and in some respects very repulsive, forms of purification, which they regard as absolutely necessary as preparatory steps towards the attainment of fixity of seats. These they describe under the collective name of *Shaṭkarma* or "sixfold work," as they are reckoned under six different names. These names are—I., *Dhauti*; II, *Vasti*; III, *Neti*; IV, *Laukiki*; V, *Tráṭaka*, and VI, *Kapálabháti*.* These are variously subdivided by the *Gheraṇḍa Sañhitá*, the *Niruttara Tantra*, the *A'diyámala* the *Brahmayámla*, the *Grahayámala*, the *Rudrayámala*, the *Sivasañhitá*, and other Tantras. I shall follow the first in the following notes:

I. *Dhauti* means washing, and it is known under four different names according to the parts of the body to which it is applied. These are, 1st, *Antardhauti* or washing of the intestines; 2nd, *Dantadhauti* or washing of the teeth; 3rd, *Hṛiddhauti* or washing of the stomach; and 4th, *Múlaśodhana* or washing of the rectum.†

The first is effected in four different ways, *viz.*, (*a*) by contracting the mouth in the form of a crow's bill, and drawing in a full draft of air into the intestines, where it is retained for a time and

* धौतिर्वस्तिस्तथा नेतिः लौकिकी षाटकं तथा।
कपालभातिश्चैतानि षट्कर्माणि समाचरेत्॥

† अन्तर्धौतिर्दन्तधौतिर्हृद्धौतिर्मूलशोधनम्।
धौतिं चतुर्विधां कृत्वा घटं कुर्य्यन्तु निर्मलं॥

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then thrown out.* As wind is the means of washing in this case it is called *Vátasára.* (*b*) By drinking a large quantity of water up to the throat, and then forcing it down so as to expel it by the lower orifice.† This is called *Várisára.* I know not how this can be effected, but to the occultist everything is possible. (*c*) By stopping the breath and then striking the navel a hundred times against the vertibral column.‡ This is called *Agnisára.* (*d*) By taking in air through the mouth contracted into the form of a crow's bill, retaining it in the intestines for an hour and a half, and then expelling it through the lower orifice.§ (*Vahiskaraṇa.*)

2nd. The Dental washing includes the purification of the teeth, the tongue, the two ears, and the foramen on the crown of the head.‖ For the teeth a dentrifice of catechu or clean earth is recommended as appropriate.¶ For the tongue scraping with the index, the middle and the ring fingers is held sufficient.** For the ears, rubbing the orifices with the index and the ring fingers,†† and for the foramen

* काकचञ्चुवदास्येन पिबेद्वायुं शनैः शनैः।
चालयेदुदरं पश्चाद्वक्त्रेण रेचयेच्छनैः॥

† आकण्ठं पूरयेद्वारि वक्त्रेण च पिबेच्छनैः।
चालयेदुदरेणैव चोदराद्रेचयेदधः॥

‡ नाभिग्रन्थिं मेरुदण्डे शतवारञ्च कारयेत्।
अग्निसारमेषा धौतिर्योगिनां योगसिद्धिदा।
उदरामयजं त्यक्त्वा जठराग्निं प्रवर्द्धयेत्॥

§ काकीमुद्रां योधयित्वा पूरयेदुदरं मरुत्।
धारयेद्दण्डयामन्तु चालयेदधोवर्त्मना।
एषा धौतिः परा गोप्या न प्रकाश्या कदाचन॥

‖ दन्तमूलं जिह्वामूलं रन्ध्रञ्च कर्णयुग्मयोः।
कपालरन्ध्रं पञ्चैता दन्तधौतिर्विधीयते॥

¶ खादिरेण रसेनाथ मृत्तिकया च शुद्धया।
मार्জ্জयेद्दन्तमूलञ्च यावत् किल्बिषमाहरेत्॥

** तर्জ্জनीमध्यमानामा अङ्गुलित्रययोगतः।
वेष्टयेद्वस्त्रमध्ये तु मार्জ্জयेज्जिह्विकामूलम्।
शनैः शनैर्मार्জ্জयित्वा कफदोषं निवारयेत्॥

†† तर्জ্जन्यनामिकायोगान्मार्জ্জयेत् कर्णरन्ध्रयोः।
नित्यमभ्यासयोगेन नादान्तरं प्रकाशयेत्॥

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on the crown of the head rubbing with the thumb are enough.*

3rd. The purification of the stomach is effected in three ways: 1st, by passing the tender leaf-shoot of a plaintain, or a turmeric plant, or a cane, through the mouth into the stomach, and, after shaking it drawing it out (*Dandadhauti*); 2nd, by drinking a large quantity of water and then vomitting it out (*Vamandhauti*); 3rd, by swallowing a strip of cloth three inches wide and fifteen cubits long and then drawing it out (*Vásadhauti*).†

4th. The purification of the rectum (*múlas'odhana*) is effected by washing the part with water aided by a finger or the stalk of a turmeric plant.‡

II. The purification of the fundament (*Vástiśodhana*) is effected by repeatedly contracting the fundament while seated firmly in water up to the navel (*jalavasti*) or on dry land (*sthalavasti*).§

III. *Neti* is the technical name of thread, a span length of which is passed through the nostrils and drawn out from the mouth with a view to purify the nostrils.‖

IV. *Laukiki Yoga* is the practice of shaking or swinging the

* दृढाङ्गुष्ठेन दृष्ट्वैव मार्ज्जयेल्लाङ्गलग्रकम् ।

† रम्भादण्डं हरिद्रादण्डं वेत्रदण्डं तथैव च ।
हस्तमधे चालयित्वा तु पुनः प्रत्याहरेच्छनैः ॥
भोजनान्ते पिबेद्वारि चाकण्ठपूर्णितं सुधीः ।
ऊर्द्धदृष्टिं चलं कृत्वा तज्जलं वमयेत् पुनः ।
नित्यमभ्यासयोगेऽयं कफपित्तं निवारयेत् ॥
चतुरङ्गुलविस्तारं सूक्ष्मवस्त्रं शनैर्ग्रसेत् ।
पुनः प्रत्याहरेदेतत् प्रोच्यते धौतिकर्म्मकम् ॥

‡ पीतमूलस्य दण्डेन मध्यमाङ्गुलिनापि वा ।
यत्नेन चालयेद्गुह्यं वारिणा च पुनः पुनः ॥

§ नाभिमग्नजलेपायुं न्यस्तपादः शनैरधः ।
आकुञ्चनं प्रसारञ्च जलवस्तिं समाचरेत् ॥
वस्तिं पश्चिमतानेन चालयित्वा शनैरधः ।
अश्विनीमुद्रया पायुमाकुञ्चयेत् प्रसारयेत् ॥

‖ वितस्तिमानं सूक्ष्मसूत्रं नासानले प्रवेशयेत् ।
मुखान्निर्गमयेत् पश्चात् प्रोच्यते नेतिकर्म्मकम् ॥

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intestines repeatedly from one side to the other.*

V. For the purification of the eyes, the recommendation is that the eyes should be fixed on one point, the tip of the nose for instance, without permitting any twinkling, until tears flow in abundance. This is called *Trátaka.*†

VI. Under the last head of *Kapálabháti*, three practices are recommended: 1st, drawing the air through the left nostril and expelling it by the right, and then reversing the operation, and performing it alternately several times, *(Vátakrama)*; 2nd, drawing in water by the nostrils and throwing it out by the mouth, *(Vyutkrama)*; 3rd, by sucking up water by the mouth and throwing it out by the nostrils, *(S'ítkrama)*.‡

The Tantras describe several other modes of purification, and suggest many variations in the rules above quoted; but it is not worth while to quote them, particularly as first class Yogís denounce all such purifications as quite unnecessary, if not actually futile.

* चमन्दवेगे तुन्दस्य भ्रामयेदुभपार्श्वयोः।
सर्व्वरोगान्विनिर्म्मीय देहानलविवर्द्धनम्॥

† निमेषोन्मेषकं त्यक्त्वा सूक्ष्मलक्ष्यं निरीक्षयेत्।
यावदश्रूणि पतन्ति चाटकं प्रोच्यते बुधैः॥

‡ दृङया पूरयेद्वायुं रेचयेत् पिङ्गला पुनः।
पिङ्गलया पूरयित्वा पुनश्चन्द्रे॥ रेचयेत्॥
पूरकं रेचकं कृत्वा वेगेन न तु चालयेत्।
एवमभ्यासयोगेन कफदोषं निवारयेत्॥
नासाभ्यां जलमाकृष्य पुनर्व्वक्त्रेण रेचयेत्।
पायं पायं मुखेनैव श्लेष्मदोषं निवारयेत्॥
पीत्वोत्पत्य पीत्वा वक्त्रेण नासानाडीभिरेचयेत्।
एवमभ्यासयोगेन कामदेवसमो भवेत्॥
न जायते वार्द्धक्यञ्च जरा नैव प्रजायते।
भवेत् स्वच्छन्ददेहस्य कफदोषं निवारयेत्॥

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