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25. There being absence of that (ignorance) there is absence of junction, which is the thing-to-be-avoided; that is the independence of the seer.

According to yoga philosophy, it is through ignorance that the soul has been joined with nature. The aim is to get rid of nature's control over us. That is the goal of all religions. Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy — by one or more or all of these — and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details. The Yogi tries to reach this goal through psychic control. Until we can free ourselves from nature, we are slaves; as she dictates so we must go. The Yogi claims that he who controls mind controls matter also. The internal nature is much higher than the external and much more difficult to grapple with, much more difficult to control. Therefore he who has conquered the internal nature controls the whole universe; it becomes his servant. Raja-yoga propounds the methods of gaining this control. Forces higher than we know in physical nature will have to be subdued. This body is just the external crust of the mind. They are not two different things; they are just as the oyster and its shell. They are but two aspects of one thing; the internal substance of the oyster takes up matter from outside, and manufactures the shell. In the same way the internal fine forces which are called mind take up gross matter from outside, and from that manufacture this external shell, the body. If, then, we have control of the internal, it is very easy to have control of the external. Then again, these forces are not different. It is not that some forces are physical, and some mental; the physical forces are but the gross manifestations of the fine forces, just as the physical world is but the gross manifestation of the fine world.

26. The means of destruction of ignorance is unbroken practice of discrimination.

This is the real goal of practice — discrimination between the real and the unreal, knowing that the Purusha is not nature, that it is neither matter nor mind, and that because it is not nature, it cannot possibly change. It is only nature which changes, combining and re-combining, dissolving continually. When through constant practice we begin to discriminate,

ignorance will vanish, and the Purusha will begin to shine in its real nature — omniscient, omnipotent, omnipresent.

27. His knowledge is of the sevenfold highest ground.

When this knowledge comes, it will come, as it were, in seven grades, one after the other; and when one of these begins, we know that we are getting knowledge. The first to appear will be that we have known what is to be known. The mind will cease to be dissatisfied. While we are aware of thirsting after knowledge, we begin to seek here and there, wherever we think we can get some truth, and failing to find it we become dissatisfied and seek in a fresh direction. All search is vain, until we begin to perceive that knowledge is within ourselves, that no one can help us, that we must help ourselves. When we begin to practise the power of discrimination, the first sign that we are getting near truth will be that that dissatisfied state will vanish. We shall feel quite sure that we have found the truth, and that it cannot be anything else but the truth. Then we may know that the sun is rising, that the morning is breaking for us, and taking courage, we must persevere until the goal is reached. The second grade will be the absence of all pains. It will be impossible for anything in the universe, external or internal, to give us pain. The third will be the attainment of full knowledge. Omniscience will be ours. The fourth will be the attainment of the end of all duty through discrimination. Next will come what is called freedom of the Chitta. We shall realise that all difficulties and struggles, all vacillations of the mind, have fallen down, just as a stone rolls from the mountain top into the valley and never comes up again. The next will be that the Chitta itself will realise that it melts away into its causes whenever we so desire. Lastly we shall find that we are established in our Self, that we have been alone throughout the universe, neither body nor mind was ever related, much less joined, to us. They were working their own way, and we, through ignorance, joined ourselves to them. But we have been alone, omnipotent, omnipresent, ever blessed; our own Self was so pure and perfect that we required none else. We required none else to make us happy, for we are happiness itself. We shall find that this knowledge does not depend on anything else; throughout the universe there can be nothing that will not become effulgent before our knowledge. This will be the last state, and the Yogi will become peaceful and calm, never to feel any more pain, never to be again deluded, never to be touched by misery. He will know he is ever blessed, ever perfect, almighty.

28. By the practice of the different parts of Yogas the impurities being destroyed, knowledge becomes effulgent up to discrimination.

Now comes the practical knowledge. What we have just been speaking about is much higher. It is away above our heads, but it is the ideal. It is first necessary to obtain physical and mental control. Then the realisation will become steady in that ideal. The ideal being known, what remains is to practise the method of reaching it.

29. Yama, Niyama, Āsana, Prānāyāma, Pratyāhāra, Dhāranā, Dhyāna, and Samādhi are the eight limbs of Yoga.

30. Non-killing, truthfulness, non-stealing, continence, and non-receiving are called Yamas.

A man who wants to be a perfect Yogi must give up the sex idea. The soul has no sex; why should it degrade itself with sex ideas? Later on we shall understand better why these ideas must be given up. The mind of the man who receives gifts is acted on by the mind of the giver, so the receiver is likely to become degenerated. Receiving gifts is prone to destroy the independence of the mind, and make us slavish. Therefore, receive no gifts.

31. These, unbroken by time, place, purpose, and caste —rules, are (universal) great vows.

These practices — non-killing, truthfulness, non-stealing, chastity, and non-receiving — are to be practised by every man, woman, and child; by every soul, irrespective of nation, country, or position.

32. Internal and external purification, contentment, mortification, study, and worship of God are the Niyamas.

External purification is keeping the body pure; a dirty man will never be a Yogi. There must be internal purification also. That is obtained by the virtues named in I.33. Of course, internal purity is of greater value than external, but both are necessary, and external purity, without internal, is of no good.

33. To obstruct thoughts which are inimical to Yoga, contrary thoughts should be brought.

That is the way to practise the virtues that have been stated. For instance, when a big wave of anger has come into the mind, how are we to control that? Just by raising an opposing wave. Think of love. Sometimes a

mother is very angry with her husband, and while in that state, the baby comes in, and she kisses the baby; the old wave dies out and a new wave arises, love for the child. That suppresses the other one. Love is opposite to anger. Similarly, when the idea of stealing comes, non-stealing should be thought of; when the idea of receiving gifts comes, replace it by a contrary thought.

34. The obstructions to Yoga are killing, falsehood, etc., whether committed, caused, or approved; either through avarice, or anger, or ignorance; whether slight, middling, or great; and they result in infinite ignorance and misery. This is (the method of) thinking the contrary.

If I tell a lie, or cause another to tell one, or approve of another doing so, it is equally sinful. If it is a very mild lie, still it is a lie. Every vicious thought will rebound, every thought of hatred which you may have thought, in a cave even, is stored up, and will one day come back to you with tremendous power in the form of some misery here. If you project hatred and jealousy, they will rebound on you with compound interest. No power can avert them; when once you have put them in motion, you will have to bear them. Remembering this will prevent you from doing wicked things.

35. Non-killing being established, in his presence all enmities cease (in others).

If a man gets the ideal of non-injuring others, before him even animals which are by their nature ferocious will become peaceful. The tiger and the lamb will play together before that Yogi. When you have come to that state, then alone you will understand that you have become firmly established in non-injuring.

36. By the establishment of truthfulness the Yogi gets the power of attaining for himself and others the fruits of work without the works.

When this power of truth will be established with you, then even in dream you will never tell an untruth. You will be true in thought, word, and deed. Whatever you say will be truth. You may say to a man, "Be blessed," and that man will be blessed. If a man is diseased, and you say to him, "Be thou cured," he will be cured immediately.

37. By the establishment of non-stealing all wealth comes to the Yogi.

The more you fly from nature, the more she follows you; and if you do not care for her at all, she becomes your slave.

38. By the establishment of continence energy is gained.

The chaste brain has tremendous energy and gigantic will-power. Without chastity there can be no spiritual strength. Continence gives wonderful control over mankind. The spiritual leaders of men have been very continent, and this is what gave them power. Therefore the Yogi must be continent.

39. When he is fixed in non-receiving, he gets the memory of past life.

When a man does not receive presents, he does not become beholden to others, but remains independent and free. His mind becomes pure. With every gift, he is likely to receive the evils of the giver. If he does not receive, the mind is purified, and the first power it gets is memory of past life. Then alone the Yogi becomes perfectly fixed in his ideal. He sees that he has been coming and going many times, so he becomes determined that this time he will be free, that he will no more come and go, and be the slave of Nature.

40. Internal and external cleanliness being established, there arises disgust for one's own body, and non-intercourse with others.

When there is real purification of the body, external and internal, there arises neglect of the body, and the idea of keeping it nice vanishes. A face which others call most beautiful will appear to the Yogi as merely animal, if there is not intelligence behind it. What the world calls a very common face he regards as heavenly, if the spirit shines behind it. This thirst after body is the great bane of human life. So the first sign of the establishment of purity is that you do not care to think you are a body. It is only when purity comes that we get rid of the body idea.

41. There also arises purification of the Sattva, cheerfulness of the mind, concentration, conquest of the organs, and fitness for the realisation of the Self.

By the practice of cleanliness, the Sattva material prevails, and the mind becomes concentrated and cheerful. The first sign that you are becoming religious is that you are becoming cheerful. When a man is gloomy, that may be dyspepsia, but it is not religion. A pleasurable feeling is the nature of the Sattva. Everything is pleasurable to the Sattvika man, and when this comes, know that you are progressing in Yoga. All pain is caused by Tamas, so you must get rid of that; moroseness is one of the results of Tamas. The strong, the well-knit, the young, the healthy, the daring alone are fit to be Yogis. To the Yogi everything is bliss, every human face that

he sees brings cheerfulness to him. That is the sign of a virtuous man. Misery is caused by sin, and by no other cause. What business have you with clouded faces? It is terrible. If you have a clouded face, do not go out that day, shut yourself up in your room. What right have you to carry this disease out into the world? When your mind has become controlled, you have control over the whole body; instead of being a slave to this machine, the machine is your slave. Instead of this machine being able to drag the soul down, it becomes its greatest helpmate.

42. From contentment comes superlative happiness.

43. The result of mortification is bringing powers to the organs and body, by destroying the impurity.

The results of mortification are seen immediately, sometimes by heightened powers of vision, hearing things at a distance, and so on.

44. By repetition of the Mantra comes the realisation of the intended deity.

The higher the beings that you want to get the harder is the practice.

45. By sacrificing all the Ishvara comes Samadhi.

By resignation to the Lord, Samadhi becomes perfect.

46. Posture is that which is firm and pleasant.

Now comes Asana, posture. Until you can get a firm seat you cannot practise the breathing and other exercises. Firmness of seat means that you do not feel the body at all. In the ordinary way, you will find that as soon as you sit for a few minutes all sorts of disturbances come into the body; but when you have got beyond the idea of a concrete body, you will lose all sense of the body. You will feel neither pleasure nor pain. And when you take your body up again, it will feel so rested. It is the only perfect rest that you can give to the body. When you have succeeded in conquering the body and keeping it firm, your practice will remain firm, but while you are disturbed by the body, your nerves become disturbed, and you cannot concentrate the mind.

47. By lessening the natural tendency (for restlessness) and meditating on the unlimited, posture becomes firm and pleasant.

We can make the seat firm by thinking of the infinite. We cannot think of the Absolute Infinite, but we can think of the infinite sky.

48. Seat being conquered, the dualities do not obstruct.

The dualities, good and bad, heat and cold, and all the pairs of opposites, will not then disturb you.

49. Controlling the motion of the exhalation and the inhalation follows after this.

When posture has been conquered, then the motion of the Prana is to be broken and controlled. Thus we come to Pranayama, the controlling of the vital forces of the body. Prana is not breath, though it is usually so translated. It is the sum total of the cosmic energy. It is the energy that is in each body, and its most apparent manifestation is the motion of the lungs. This motion is caused by Prana drawing in the breath, and it is what we seek to control in Pranayama. We begin by controlling the breath, as the easiest way of getting control of the Prana.

50. Its modifications are either external or internal, or motionless, regulated by place, time, and number, either long or short.

The three sorts of motion of Pranayama are, one by which we draw the breath in, another by which we throw it out, and the third action is when the breath is held in the lungs, or stopped from entering the lungs. These, again, are varied by place and time. By place is meant that the Prana is held to some particular part of the body. By time is meant how long the Prana should be confined to a certain place, and so we are told how many seconds to keep one motion, and how many seconds to keep another. The result of this Pranayama is Udghāta, awakening the Kundalini.

51. The fourth is restraining the Prana by reflecting on external or internal object.

This is the fourth sort of Pranayama, in which the Kumbhaka is brought about by long practice attended with reflection, which is absent in the other three.

52. From that, the covering to the light of the Chitta is attenuated.

The Chitta has, by its own nature, all knowledge. It is made of Sattva particles, but is covered by Rajas and Tamas particles, and by Pranayama this covering is removed.

53. The mind becomes fit for Dharana.

After this covering has been removed, we are able to concentrate the mind.

54. The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff, as it were.

The organs are separate states of the mind-stuff. I see a book; the form is not in the book, it is in the mind. Something is outside which calls that form up. The real form is in the Chitta. The organs identify themselves with, and take the form of, whatever comes to them. If you can restrain the mind-stuff from taking these forms, the mind will remain calm. This is called Pratyahara.

55. Thence arises supreme control of the organs.

When the Yogi has succeeded in preventing the organs from taking the forms of external objects, and in making them remain one with the mind-stuff, then comes perfect control of the organs. When the organs are perfectly under control, every muscle and nerve will be under control, because the organs are the centres of all the sensations, and of all actions. These organs are divided into organs of work and organs of sensation. When the organs are controlled, the Yogi can control all feeling and doing; the whole of the body comes under his control. Then alone one begins to feel joy in being born; then one can truthfully say, "Blessed am I that I was born." When that control of the organs is obtained, we feel how wonderful this body really is.

## Chapter III

### Powers

We have now come to the chapter in which the Yoga powers are described.

1. Dhāranā is holding the mind on to some particular object.

Dharana (concentration) is when the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.

2. An unbroken flow of knowledge in that object is Dhyāna.

The mind tries to think of one object, to hold itself to one particular spot, as the top of the head, the heart, etc., and if the mind succeeds in receiving the sensations only through that part of the body, and through no other part, that would be Dharana, and when the mind succeeds in keeping itself in that state for some time, it is called Dhyana (meditation).

3. When that, giving up all forms, reflects only the meaning, it is Samādhi.

That comes when in meditation the form or the external part is given up. Suppose I were meditating on a book, and that I have gradually succeeded in concentrating the mind on it, and perceiving only the internal sensations, the meaning, unexpressed in any form — that state of Dhyana is called Samadhi.

4. (These) three (when practised) in regard to one object is Samyama.

When a man can direct his mind to any particular object and fix it there, and then keep it there for a long time, separating the object from the internal part, this is Samyama; or Dharana, Dhyana, and Samadhi, one following the other, and making one. The form of the thing has vanished, and only its meaning remains in the mind.

5. By the conquest of that comes light of knowledge.

When one has succeeded in making this Samyama, all powers come under his control. This is the great instrument of the Yogi. The objects of knowledge are infinite, and they are divided into the gross, grosser, grossest and the fine, finer, finest and so on. This Samyama should be first applied to gross things, and when you begin to get knowledge of this gross, slowly, by stages, it should be brought to finer things.

6. That should be employed in stages.

This is a note of warning not to attempt to go too fast.

7. These three are more internal than those that precede.

Before these we had the Pratyāhāra, the Prānāyāma, the Āsana, the Yama and Niyama; they are external parts of the three — Dharana, Dhyana and Samadhi. When a man has attained to them, he may attain to omniscience and omnipotence, but that would not be salvation. These three would not make the mind Nirvikalpa, changeless, but would leave the seeds for getting bodies again. Only when the seeds are, as the Yogi says, “fried,” do they lose the possibility of producing further plants. These powers cannot fry the seed.

8. But even they are external to the seedless (Samadhi).

Compared with that seedless Samadhi, therefore, even these are external. We have not yet reached the real Samadhi, the highest, but a lower stage, in which this universe still exists as we see it, and in which are all these powers.

9. By the suppression of the disturbed impressions of the mind, and by the rise of impressions of control, the mind, which persists in that moment of control, is said to attain the controlling modifications.

That is to say, in this first state of Samadhi the modifications of the mind have been controlled, but not perfectly, because if they were, there would be no modifications. If there is a modification which impels the mind to rush out through the senses, and the Yogi tries to control it, that very control itself will be a modification. One wave will be checked by another wave, so it will not be real Samadhi in which all the waves subside, as control itself will be a wave. Yet this lower Samadhi is very much nearer to the higher Samadhi than when the mind comes bubbling out.

10. Its flow becomes steady by habit.

The flow of this continuous control of the mind becomes steady when practised day after day, and the mind obtains the faculty of constant concentration.

11. Taking in all sorts of objects, and concentrating upon one object, these two powers being destroyed and manifested respectively, the Chitta gets the modification called Samadhi.

The mind takes up various objects, runs into all sorts of things. That is the lower state. There is a higher state of the mind, when it takes up one object and excludes all others, of which Samadhi is the result.

12. The one-pointedness of the Chitta is when the impression that is past and that which is present are similar.

How are we to know that the mind has become concentrated? Because the idea of time will vanish. The more time passes unnoticed the more concentrated we are. In common life we see that when we are interested in a book we do not note the time at all; and when we leave the book, we are often surprised to find how many hours have passed. All time will have the tendency to come and stand in the one present. So the definition is given: When the past and present come and stand in one, the mind is said to be concentrated.<sup>1</sup>

13. By this is explained the threefold transformation of form, time and state, in fine or gross matter and in the organs.

By the threefold changes in the mind-stuff as to form, time and state are explained the corresponding changes in gross and subtle matter and in the organs. Suppose there is a lump of gold. It is transformed into a bracelet and again into an earring. These are changes as to form. The same phenomena looked at from the standpoint of time give us change as to time. Again, the bracelet or the earring may be bright or dull, thick or thin, and so on. This is change as to state. Now referring to the aphorisms 9, 11 and 12, the mind-stuff is changing into Vrittis — this is change as to form. That it passes through past, present and future moments of time is change as to time. That the impressions vary as to intensity within one particular period, say, present, is change as to state. The concentrations taught in the preceding aphorisms were to give the Yogi a voluntary control over the transformations of his mind-stuff, which alone will enable him to make the Samyama named in III.4.

14. That which is acted upon by transformation, either past, present, or yet to be manifested is the qualified.

That is to say, the qualified is the substance which is being acted upon by time and by the Samskāras, and getting changed and being manifested always.

15. The succession of changes is the cause of manifold evolution.

16. By making Samyama on the three sorts of changes comes the knowledge of past and future.

We must not lose sight of the first definition of Samyama. When the mind has attained to that state when it identifies itself with the internal impression of the object, leaving the external, and when, by long practice, that is retained by the mind and the mind can get into that state in a moment, that is Samyama. If a man in that state wants to know the past and future, he has to make a Samyama on the changes in the Samskaras (III.13). Some are working now at present, some have worked out, and some are waiting to work. So by making a Samyama on these he knows the past and future.

17. By making Samyama on word, meaning and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds.

The word represents the external cause, the meaning represents the internal vibration that travels to the brain through the channels of the Indriyas, conveying the external impression to the mind, and knowledge represents the reaction of the mind, with which comes perception. These three, confused, make our sense-objects. Suppose I hear a word; there is first the external vibration, next the internal sensation carried to the mind by the organ of hearing, then the mind reacts, and I know the word. The word I know is a mixture of the three — vibration, sensation, and reaction. Ordinarily these three are inseparable; but by practice the Yogi can separate them. When a man has attained to this, if he makes a Samyama on any sound, he understands the meaning which that sound was intended to express, whether it was made by man or by any other animal.

18. By perceiving the impressions, (comes) the knowledge of past life.

Each experience that we have, comes in the form of a wave in the Chitta, and this subsides and becomes finer and finer, but is never lost. It remains there in minute form, and if we can bring this wave up again, it becomes memory. So, if the Yogi can make a Samyama on these past impressions in the mind, he will begin to remember all his past lives.

19. By making Samyama on the signs in another's body, knowledge of his mind comes.

Each man has particular signs on his body, which differentiate him from others; when the Yogi makes a Samyama on these signs he knows the nature of the mind of that person.

20. But not its contents, that not being the object of the Samyama.

He would not know the contents of the mind by making a Samyama on the body. There would be required a twofold Samyama, first on the signs in the body, and then on the mind itself. The Yogi would then know everything that is in that mind.

21. By making Samyama on the form of the body, the perceptibility of the form being obstructed and the power of manifestation in the eye being separated, the Yogi's body becomes unseen.

A Yogi standing in the midst of this room can apparently vanish. He does not really vanish, but he will not be seen by anyone. The form and the body are, as it were, separated. You must remember that this can only be done when the Yogi has attained to that power of concentration when form and the thing formed have been separated. Then he makes a Samyama on that, and the power to perceive forms is obstructed, because the power of perceiving forms comes from the junction of form and the thing formed.

22. By this the disappearance or concealment of words which are being spoken and such other things are also explained.

23. Karma is of two kinds — soon to be fructified and late to be fructified. By making Samyama on these, or by the signs called Arishta, portents, the Yogis know the exact time of separation from their bodies.

When a Yogi makes a Samyama on his own Karma, upon those impressions in his mind which are now working, and those which are just

waiting to work, he knows exactly by those that are waiting when his body will fall. He knows when he will die, at what hour, even at what minute. The Hindus think very much of that knowledge or consciousness of the nearness of death, because it is taught in the Gita that the thoughts at the moment of departure are great powers in determining the next life.

24. By making Samyama on friendship, mercy, etc. (I.33), the Yogi excels in the respective qualities.

25. By making Samyama on the strength of the elephant and others, their respective strength comes to the Yogi.

When a Yogi has attained to this Samyama and wants strength, he makes a Samyama on the strength of the elephant and gets it. Infinite energy is at the disposal of everyone if he only knows how to get it. The Yogi has discovered the science of getting it.

26. By making Samyama on the Effulgent Light (I.36), comes the knowledge of the fine, the obstructed, and the remote.

When the Yogi makes Samyama on that Effulgent Light in the heart, he sees things which are very remote, things, for instance, that are happening in a distant place, and which are obstructed by mountain barriers, and also things which are very fine.

27. By making Samyama on the sun, (comes) the knowledge of the world.

28. On the moon, (comes) the knowledge of the cluster of stars.

29. On the pole-star, (comes) the knowledge of the motions of the stars.

30. On the navel circle, (comes) the knowledge of the constitution of the body.

31. On the hollow of the throat, (comes) cessation of hunger.

When a man is very hungry, if he can make Samyama on the hollow of the throat, hunger ceases.

32. On the nerve called Kurma, (comes) fixity of the body.

When he is practising, the body is not disturbed.

33. On the light emanating from the top of the head, sight of the Siddhas.

The Siddhas are beings who are a little above ghosts. When the Yogi concentrates his mind on the top of his head, he will see these Siddhas.

The word Siddha does not refer to those men who have become free — a sense in which it is often used.

34. Or by the power of Prātibha, all knowledge.

All these can come without any Samyama to the man who has the power of Pratibha (spontaneous enlightenment from purity). When a man has risen to a high state of Pratibha, he has that great light. All things are apparent to him. Everything comes to him naturally without making Samyama.

35. In the heart, knowledge of minds.

36. Enjoyment comes from the non-discrimination of the soul and Sattva which are totally different because the latter's actions are for another. Samyama on the self-centred one gives knowledge of the Purusha.

All action of Sattva, a modification of Prakriti characterised by light and happiness, is for the soul. When Sattva is free from egoism and illuminated with the pure intelligence of Purusha, it is called the self-centred one, because in that state it becomes independent of all relations.

37. From that arises the knowledge belonging to Pratibha and (supernatural) hearing, touching, seeing, tasting and smelling.

38. These are obstacles to Samadhi; but they are powers in the worldly state.

To the Yogi knowledge of the enjoyments of the world comes by the junction of the Purusha and the mind. If he wants to make Samyama on the knowledge that they are two different things, nature and soul, he gets knowledge of the Purusha. From that arises discrimination. When he has got that discrimination, he gets the Pratibha, the light of supreme genius. These powers, however, are obstructions to the attainment of the highest goal, the knowledge of the pure Self, and freedom. These are, as it were, to be met in the way; and if the Yogi rejects them, he attains the highest. If he is tempted to acquire these, his further progress is barred.

39. When the cause of bondage of the Chitta has become loosened, the Yogi, by his knowledge of its channels of activity (the nerves), enters another's body.

The Yogi can enter a dead body and make it get up and move, even while he himself is working in another body. Or he can enter a living body and hold that man's mind and organs in check, and for the time being act through the body of that man. That is done by the Yogi coming to this discrimination of Purusha and nature. If he wants to enter another's body,

he makes a Samyama on that body and enters it, because, not only is his soul omnipresent, but his mind also, as the Yogi teaches. It is one bit of the universal mind. Now, however, it can only work through the nerve currents in this body, but when the Yogi has loosened himself from these nerve currents, he can work through other things.

40. By conquering the current called Udāna the Yogi does not sink in water or in swamps, he can walk on thorns etc., and can die at will.

Udana is the name of the nerve current that governs the lungs and all the upper parts of the body, and when he is master of it, he becomes light in weight. He does not sink in water; he can walk on thorns and sword blades, and stand in fire, and can depart this life whenever he likes.

41. By the conquest of the current Samāna he is surrounded by a blaze of light. Whenever he likes, light flashes from his body.

42. By making Samyama on the relation between the ear and the Akasha comes divine hearing.

There is the Akasha, the ether, and the instrument, the ear. By making Samyama on them the Yogi gets supernormal hearing; he hears everything. Anything spoken or sounded miles away he can hear.

43. By making Samyama on the relation between the Akasha and the body and becoming light as cotton-wool etc., through meditation on them, the Yogi goes through the skies.

This Akasha is the material of this body; it is only Akasha in a certain form that has become the body. If the Yogi makes a Samyama on this Akasha material of his body, it acquires the lightness of Akasha, and he can go anywhere through the air. So in the other case also.

44. By making Samyama on the “real modifications” of the mind, outside of the body, called great disembodiedness, comes disappearance of the covering to light.

The mind in its foolishness thinks that it is working in this body. Why should I be bound by one system of nerves, and put the Ego only in one body, if the mind is omnipresent? There is no reason why I should. The Yogi wants to feel the Ego wherever he likes. The mental waves which arise in the absence of egoism in the body are called “real modifications” or “great disembodiedness”. When he has succeeded in making Samyama

on these modifications, all covering to light goes away, and all darkness and ignorance vanish. Everything appears to him to be full of knowledge.

45. By making Samyama on the gross and fine forms of the elements, their essential traits, the inherence of the Gunas in them and on their contributing to the experience of the soul, comes mastery of the elements.

The Yogi makes Samyama on the elements, first on the gross, and then on the finer states. This Samyama is taken up more by a sect of the Buddhists. They take a lump of clay and make Samyama on that, and gradually they begin to see the fine materials of which it is composed, and when they have known all the fine materials in it, they get power over that element. So with all the elements. The Yogi can conquer them all.

46. From that comes minuteness and the rest of the powers, “glorification of the body,” and indestructibility of the bodily qualities.

This means that the Yogi has attained the eight powers. He can make himself as minute as a particle, or as huge as a mountain, as heavy as the earth, or as light as the air; he can reach anything he likes, he can rule everything he wants, he can conquer everything he wants, and so on. A lion will sit at his feet like a lamb, and all his desires will be fulfilled at will.

47. The “glorification of the body” is beauty, complexion, strength, adamant hardness.

The body becomes indestructible. Nothing can injure it. Nothing can destroy it until the Yogi wishes. “Breaking the rod of time he lives in this universe with his body.” In the Vedas it is written that for that man there is no more disease, death or pain.

48. By making Samyama on the objectivity and power of illumination of the organs, on egoism, the inherence of the Gunas in them and on their contributing to the experience of the soul, comes the conquest of the organs.

In the perception of external objects the organs leave their place in the mind and go towards the object; this is followed by knowledge. Egoism also is present in the act. When the Yogi makes Samyama on these and the other two by gradation, he conquers the organs. Take up anything that you see or feel, a book for instance; first concentrate the mind on it, then on the knowledge that is in the form of a book, and then on the Ego that sees the book, and so on. By that practice all the organs will be conquered.

49. From that comes to the body the power of rapid movement like the mind, power of the organs independently of the body, and conquest of nature.

Just as by the conquest of the elements comes glorified body, so from the conquest of the organs will come the above-mentioned powers.

50. By making Samyama on the discrimination between the Sattva and the Purusha come omnipotence and omniscience.

When nature has been conquered, and the difference between the Purusha and nature realised — that the Purusha is indestructible, pure and perfect — then come omnipotence and omniscience.

51. By giving up even these powers comes the destruction of the very seed of evil, which leads to Kaivalya.

He attains aloneness, independence, and becomes free. When one gives up even the ideas of omnipotence and omniscience, there comes entire rejection of enjoyment, of the temptations from celestial beings. When the Yogi has seen all these wonderful powers, and rejected them, he reaches the goal. What are all these powers? Simply manifestations. They are no better than dreams. Even omnipotence is a dream. It depends on the mind. So long as there is a mind it can be understood, but the goal is beyond even the mind.

52. The Yogi should not feel allured or flattered by the overtures of celestial beings for fear of evil again.

There are other dangers too; gods and other beings come to tempt the Yogi. They do not want anyone to be perfectly free. They are jealous, just as we are, and worse than us sometimes. They are very much afraid of losing their places. Those Yogis who do not reach perfection die and become gods; leaving the direct road they go into one of the side streets, and get these powers. Then, again, they have to be born. But he who is strong enough to withstand these temptations and go straight to the goal, becomes free.

53. By making Samyama on a particle of time and its precession and succession comes discrimination.

How are we to avoid all these things, these Devas, and heavens, and powers? By discrimination, by knowing good from evil. Therefore a Samyama is given by which the power of discrimination can be

strengthened. This is by making a Samyama on a particle of time, and the time preceding and following it.

54. Those things which cannot be differentiated by species, sign, and place, even they will be discriminated by the above Samyama.

The misery that we suffer comes from ignorance, from non-discrimination between the real and the unreal. We all take the bad for the good, the dream for the reality. Soul is the only reality, and we have forgotten it. Body is an unreal dream, and we think we are all bodies. This non-discrimination is the cause of misery. It is caused by ignorance. When discrimination comes, it brings strength, and then alone can we avoid all these various ideas of body, heavens, and gods. This ignorance arises through differentiating by species, sign, and place. For instance, take a cow. The cow is differentiated from the dog by species. Even with the cows alone how do we make the distinction between one cow and another? By signs. If two objects are exactly similar, they can be distinguished if they are in different places. When objects are so mixed up that even these differentiae will not help us, the power of discrimination acquired by the above-mentioned practice will give us the ability to distinguish them. The highest philosophy of the Yogi is based upon this fact, that the Purusha is pure and perfect, and is the only “simple” that exists in this universe. The body and mind are compounds, and yet we are ever identifying ourselves with them. This is the great mistake that the distinction has been lost. When this power of discrimination has been attained, man sees that everything in this world, mental and physical, is a compound, and, as such, cannot be the Purusha.

55. The saving knowledge is that knowledge of discrimination which simultaneously covers all objects, in all their variations.

Saving, because the knowledge takes the Yogi across the ocean of birth and death. The whole of Prakriti in all its states, subtle and gross, is within the grasp of this knowledge. There is no succession in perception by this knowledge; it takes in all things simultaneously, at a glance.

56. By the similarity of purity between the Sattva and the Purusha comes Kaivalya.

When the soul realises that it depends on nothing in the universe, from gods to the lowest atom, that is called Kaivalya (isolation) and perfection. It is attained when this mixture of purity and impurity called Sattva

(intellect) has been made as pure as the Purusha itself; then the Sattva reflects only the unqualified essence of purity, which is the Purusha.

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## Notes

1. The distinction among the three kinds of concentration mentioned in aphorisms 9, 11 and 12 is as follows: In the first, the disturbed impressions are merely held back, but not altogether obliterated by the impressions of control which just come in; in the second, the former are completely suppressed by the latter which stand in bold relief; while in the third, which is the highest, there is no question of suppressing, but only similar impressions succeed each other in a stream. —Ed.

## Chapter IV Independence

1. The Siddhis (powers) are attained by birth, chemical means, power of words, mortification, or concentration.

Sometimes a man is born with the Siddhis, powers, of course, those he had earned in his previous incarnation. This time he is born, as it were, to enjoy the fruits of them. It is said of Kapila, the great father of the Sankhya philosophy, that he was a born Siddha, which means literally a man who has attained to success.

The Yogis claim that these powers can be gained by chemical means. All of you know that chemistry originally began as alchemy; men went in search of the philosopher's stone and elixirs of life, and so forth. In India there was a sect called the Rāsāyanas. Their idea was that ideality, knowledge, spirituality, and religion were all very right, but that the body was the only instrument by which to attain to all these. If the body came to an end every now and again, it would take so much more time to attain to the goal. For instance, a man wants to practise Yoga, or wants to become spiritual. Before he has advanced very far he dies. Then he takes another body and begins again, then dies, and so on. In this way much time will be lost in dying and being born again. If the body could be made strong and perfect, so that it would get rid of birth and death, we should have so much more time to become spiritual. So these Rasayanas say, first make the body very strong. They claim that this body can be made immortal. Their idea is that if the mind manufactures the body, and if it be true that each mind is only one outlet to the infinite energy, there should be no limit to each outlet getting any amount of power from outside. Why is it impossible to keep our bodies all the time? We have to manufacture all the bodies that we ever have. As soon as this body dies, we shall have to manufacture another. If we can do that, why cannot we do it just here and now, without getting out of the present body? The theory is perfectly correct. If it is possible that we live after death, and make other bodies, why is it impossible that we should have the power of making bodies here, without entirely dissolving this body, simply changing it continually? They also thought that in mercury and in sulphur was hidden the most wonderful power, and that by certain preparations of these a man could keep the body as long as he liked. Others believed that certain drugs could bring powers, such as flying through the air. Many of the most wonderful

medicines of the present day we owe to the Rasayanas, notably the use of metals in medicine. Certain sects of Yogis claim that many of their principal teachers are still living in their old bodies. Patanjali, the great authority on Yoga, does not deny this.

*The power of words.* There are certain sacred words called Mantras, which have power, when repeated under proper conditions, to produce these extraordinary powers. We are living in the midst of such a mass of miracles, day and night, that we do not think anything of them. There is no limit to man's power, the power of words and the power of mind.

*Mortification.* You find that in every religion mortifications and asceticisms have been practised. In these religious conceptions the Hindus always go to the extremes. You will find men with their hands up all their lives, until their hands wither and die. Men keep standing, day and night, until their feet swell, and if they live, the legs become so stiff in this position that they can no more bend them, but have to stand all their lives. I once saw a man who had kept his hands raised in this way, and I asked him how it felt when he did it first. He said it was awful torture. It was such torture that he had to go to a river and put himself in water, and that allayed the pain for a little while. After a month he did not suffer much. Through such practices powers (Siddhis) can be attained.

*Concentration.* Concentration is Samādhi, and that is Yoga proper; that is the principal theme of this science, and it is the highest means. The preceding ones are only secondary, and we cannot attain to the highest through them. Samadhi is the means through which we can gain anything and everything, mental, moral, or spiritual.

## 2. The change into another species is by the filling in of nature.

Patanjali has advanced the proposition that these powers come by birth, sometimes by chemical means, or through mortification. He also admits that this body can be kept for any length of time. Now he goes on to state what is the cause of the change of the body into another species. He says this is done by the filling in of nature, which he explains in the next aphorism.

3. Good and bad deeds are not the direct causes in the transformations of nature, but they act as breakers of obstacles to the evolutions of nature: as a farmer breaks the obstacles to the course of water, which then runs down by its own nature.

The water for irrigation of fields is already in the canal, only shut in by gates. The farmer opens these gates, and the water flows in by itself, by the law of gravitation. So all progress and power are already in every man; perfection is man's nature, only it is barred in and prevented from taking its proper course. If anyone can take the bar off, it rushes nature. Then the man attains the powers which are his already. Those we call wicked become saints, as soon as the bar is broken and nature rushes in. It is nature that is driving us towards perfection, and eventually she will bring everyone there. All these practices and struggles to become religious are only negative work, to take off the bars, and open the doors to that perfection which is our birthright, our nature.

Today the evolution theory of the ancient Yogis will be better understood in the light of modern research. And yet the theory of the Yogis is a better explanation. The two causes of evolution advanced by the moderns, viz. sexual selection and survival of the fittest, are inadequate. Suppose human knowledge to have advanced so much as to eliminate competition, both from the function of acquiring physical sustenance and of acquiring a mate. Then, according to the moderns, human progress will stop and the race will die. The result of this theory is to furnish every oppressor with an argument to calm the qualms of conscience. Men are not lacking, who, posing as philosophers, want to kill out all wicked and incompetent persons (they are, of course, the only judges of competency) and thus preserve the human race! But the great ancient evolutionist, Patanjali, declares that the true secret of evolution is the manifestation of the perfection which is already in every being; that this perfection has been barred and the infinite tide behind is struggling to express itself. These struggles and competitions are but the results of our ignorance, because we do not know the proper way to unlock the gate and let the water in. This infinite tide behind must express itself; it is the cause of all manifestation.

Competitions for life or sex-gratification are only momentary, unnecessary, extraneous effects, caused by ignorance. Even when all competition has ceased, this perfect nature behind will make us go forward until everyone has become perfect. Therefore there is no reason to believe that competition is necessary to progress. In the animal the man was

suppressed, but as soon as the door was opened, out rushed man. So in man there is the potential god, kept in by the locks and bars of ignorance. When knowledge breaks these bars, the god becomes manifest.

4. From egoism alone proceed the created minds.

The theory of Karma is that we suffer for our good or bad deeds, and the whole scope of philosophy is to reach the glory of man. All the scriptures sing the glory of man, of the soul, and then, in the same breath, they preach Karma. A good deed brings such a result, and a bad deed such another, but if the soul can be acted upon by a good or a bad deed, the soul amounts to nothing. Bad deeds put a bar to the manifestation of the nature of the Purusha; good deeds take the obstacles off, and the glory of the Purusha becomes manifest. The Purusha itself is never changed. Whatever you do never destroys your own glory, your own nature, because the soul cannot be acted upon by anything, only a veil is spread before it, hiding its perfection.

With a view to exhausting their Karma quickly, Yogis create Kāya-vyuha, or groups of bodies, in which to work it out. For all these bodies they create minds from egoism. These are called “created minds”, in contradistinction to their original minds.

5. Though the activities of the different created minds are various, the one original mind is the controller of them all.

These different minds, which act in these different bodies are called made-minds, and the bodies, made-bodies; that is, manufactured bodies and minds. Matter and mind are like two inexhaustible storehouses. When you become a Yogi, you learn the secret of their control. It was yours all the time, but you had forgotten it. When you become a Yogi, you recollect it. Then you can do anything with it, manipulate it in every way you like. The material out of which a manufactured mind is created is the very same material which is used for the macrocosm. It is not that mind is one thing and matter another, they are different aspects of the same thing. Asmitā, egoism, is the material, the fine state of existence out of which these made-minds and made-bodies of the Yogi are manufactured. Therefore, when the Yogi has found the secret of these energies of nature, he can manufacture any number of bodies or minds out of the substance known as egoism.

6. Among the various Chittas, that which is attained by Samadhi is desireless.

Among all the various minds that we see in various men, only that mind which has attained to Samadhi, perfect concentration, is the highest. A man who has attained certain powers through medicines, or through words, or through mortifications, still has desires, but that man who has attained to Samadhi through concentration is alone free from all desires.

7. Works are neither black nor white for the Yogis; for others they are threefold — black, white, and mixed.

When the Yogi has attained perfection, his actions, and the Karma produced by those actions, do not bind him, because he did not desire them. He just works on; he works to do good, and he does good, but does not care for the result, and it will not come to him. But, for ordinary men, who have not attained to the highest state, works are of three kinds, black (evil actions), white (good actions), and mixed.

8. From these threefold works are manifested in each state only those desires (which are) fitting to that state alone. (The others are held in abeyance for the time being.)

Suppose I have made the three kinds of Karma, good, bad, and mixed, and suppose I die and become a god in heaven. The desires in a god body are not the same as the desires in a human body; the god body neither eats nor drinks. What becomes of my past unworked Karmas which produce as their effect the desire to eat and drink? Where would these Karmas go when I become a god? The answer is that desires can only manifest themselves in proper environments. Only those desires will come out for which the environment is fitted; the rest will remain stored up. In this life we have many godly desires, many human desires, many animal desires. If I take a god body, only the good desires will come up, because for them the environments are suitable. And if I take an animal body, only the animal desires will come up, and the good desires will wait. What does this show? That by means of environment we can check these desires. Only that Karma which is suited to and fitted for the environments will come out. This shows that the power of environment is the great check to control even Karma itself.

9. There is consecutiveness in desires, even though separated by species, space, and time, there being identification of memory and impressions.

Experiences becoming fine become impressions; impressions revived become memory. The word memory here includes unconscious co-ordination of past experiences, reduced to impressions, with present conscious action. In each body, the group of impressions acquired in a similar body only becomes the cause of action in that body. The experiences of a dissimilar body are held in abeyance. Each body acts as if it were a descendant of a series of bodies of that species only; thus, consecutiveness of desires is not to be broken.

10. Thirst for happiness being eternal, desires are without beginning.

All experience is preceded by desire for happiness. There was no beginning of experience, as each fresh experience is built upon the tendency generated by past experience; therefore desire is without beginning.

11. Being held together by cause, effect, support, and objects, in the absence of these is its absence.

Desires are held together by cause and effect;<sup>1</sup> if a desire has been raised, it does not die without producing its effect. Then, again, the mind-stuff is the great storehouse, the support of all past desires reduced to Samskāra form; until they have worked themselves out, they will not die. Moreover, so long as the senses receive the external objects, fresh desires will arise. If it be possible to get rid of the cause, effect, support, and objects of desire, then alone it will vanish.

12. The past and future exist in their own nature, qualities having different ways.

The idea is that existence never comes out of non-existence. The past and future, though not existing in a manifested form, yet exist in a fine form.

13. They are manifested or fine, being of the nature of the Gunas.

The Gunas are the three substances, Sattva, Rajas, and Tamas, whose gross state is the sensible universe. Past and future arise from the different modes of manifestation of these Gunas.

14. The unity in things is from the unity in changes.

Though there are three substances, their changes being co-ordinated, all objects have their unity.

15. Since perception and desire vary with regard to the same object, mind and object are of different nature.

That is, there is an objective world independent of our minds. This is a refutation of Buddhistic Idealism. Since different people look at the same thing differently, it cannot be a mere imagination of any particular individual.<sup>2</sup>

16. Things are known or unknown to the mind, being dependent on the colouring which they give to the mind.

17. The states of the mind are always known, because the lord of the mind, the Purusha, is unchangeable.

The whole gist of this theory is that the universe is both mental and material. Both of these are in a continuous state of flux. What is this book? It is a combination of molecules in constant change. One lot is going out, and another coming in; it is a whirlpool, but what makes the unity? What makes it the same book? The changes are rhythmical; in harmonious order they are sending impressions to my mind, and these pieced together make a continuous picture, although the parts are continuously changing. Mind itself is continuously changing. The mind and body are like two layers in the same substance, moving at different rates of speed. Relatively, one being slower and the other quicker, we can distinguish between the two motions. For instance, a train is in motion, and a carriage is moving alongside it. It is possible to find the motion of both these to a certain extent. But still something else is necessary. Motion can only be perceived when there is something else which is not moving. But when two or three things are relatively moving, we first perceive the motion of the faster one, and then that of the slower ones. How is the mind to perceive? It is also in a flux. Therefore another thing is necessary which moves more slowly, then you must get to something in which the motion is still slower, and so on, and you will find no end. Therefore logic compels you to stop somewhere. You must complete the series by knowing something which never changes. Behind this never-ending chain of motion is the Purusha, the changeless, the colourless, the pure. All these impressions are merely reflected upon it, as a magic lantern throws images upon a screen, without in any way tarnishing it.

18. The mind is not self-luminous, being an object.

Tremendous power is manifested everywhere in nature, but it is not self-luminous, not essentially intelligent. The Purusha alone is self-luminous, and gives its light to everything. It is the power of the Purusha that is percolating through all matter and force.

19. From its being unable to cognise both at the same time.

If the mind were self-luminous it would be able to cognise itself and its objects at the same time, which it cannot. When it cognises the object, it cannot reflect on itself. Therefore the Purusha is self-luminous, and the mind is not.

20. Another cognising mind being assumed, there will be no end to such assumptions, and confusion of memory will be the result.

Let us suppose there is another mind which cognises the ordinary mind, then there will have to be still another to cognise the former, and so there will be no end to it. It will result in confusion of memory, there will be no storehouse of memory.

21. The essence of knowledge (the Purusha) being unchangeable, when the mind takes its form, it becomes conscious.

Patanjali says this to make it more clear that knowledge is not a quality of the Purusha. When the mind comes near the Purusha it is reflected, as it were, upon the mind, and the mind, for the time being, becomes knowing and seems as if it were itself the Purusha.

22. Coloured by the seer and the seen the mind is able to understand everything.

On one side of the mind the external world, the seen, is being reflected, and on the other, the seer is being reflected. Thus comes the power of all knowledge to the mind.

23. The mind, though variegated by innumerable desires, acts for another (the Purusha), because it acts in combination.

The mind is a compound of various things and therefore it cannot work for itself. Everything that is a combination in this world has some object for that combination, some third thing for which this combination is going on. So this combination of the mind is for the Purusha.

24. For the discriminating, the perception of the mind as Atman ceases.

Through discrimination the Yogi knows that the Purusha is not mind.

25. Then, bent on discriminating, the mind attains the previous state of Kaivalya (isolation).<sup>3</sup>

Thus the practice of Yoga leads to discriminating power, to clearness of vision. The veil drops from the eyes, and we see things as they are. We find that nature is a compound, and is showing the panorama for the Purusha, who is the witness; that nature is not the Lord, that all the combinations of nature are simply for the sake of showing these phenomena to the Purusha, the enthroned king within. When discrimination comes by long practice, fear ceases, and the mind attains isolation.

26. The thoughts that arise as obstructions to that are from impressions.

All the various ideas that arise, making us believe that we require something external to make us happy, are obstructions to that perfection. The Purusha is happiness and blessedness by its own nature. But that knowledge is covered over by past impressions. These impressions have to work themselves out.

27. Their destruction is in the same manner as of ignorance, egoism, etc., as said before (II.10).

28. Even when arriving at the right discriminating knowledge of the essences, he who gives up the fruits, unto him comes, as the result of perfect discrimination, the Samadhi called the cloud of virtue.

When the Yogi has attained to this discrimination, all the powers mentioned in the last chapter come to him, but the true Yogi rejects them all. Unto him comes a peculiar knowledge, a particular light, called the Dharma-megha, the cloud of virtue. All the great prophets of the world whom history has recorded had this. They had found the whole foundation of knowledge within themselves. Truth to them had become real. Peace and calmness, and perfect purity became their own nature, after they had given up the vanities of powers.

29. From that comes cessation of pain and works.

When that cloud of virtue has come, then no more is there fear of falling, nothing can drag the Yogi down. No more will there be evils for him. No more pains.

30. The knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.

Knowledge itself is there; its covering is gone. One of the Buddhistic scriptures defines what is meant by the Buddha (which is the name of a state) as infinite knowledge, infinite as the sky. Jesus attained to that and became the Christ. All of you will attain to that state. Knowledge becoming infinite, the knowable becomes small. The whole universe, with all its objects of knowledge, becomes as nothing before the Purusha. The ordinary man thinks himself very small, because to him the knowable seems to be infinite.

31. Then are finished the successive transformations of the qualities, they having attained the end.

Then all these various transformations of the qualities, which change from species to species, cease for ever.

32. The changes that exist in relation to moments and which are perceived at the other end (at the end of a series) are succession.

Patanjali here defines the word succession, the changes that exist in relation to moments. While I think, many moments pass, and with each moment there is a change of idea, but I only perceive these changes at the end of a series. This is called succession, but for the mind that has realised omnipresence there is no succession. Everything has become present for it; to it the present alone exists, the past and future are lost. Time stands controlled, all knowledge is there in one second. Everything is known like a flash.

33. The resolution in the inverse order of the qualities, bereft of any motive of action for the Purusha, is Kaivalya, or it is the establishment of the power of knowledge in its own nature.

Nature's task is done, this unselfish task which our sweet nurse, nature, had imposed upon herself. She gently took the self-forgetting soul by the hand, as it were, and showed him all the experiences in the universe, all manifestations, bringing him higher and higher through various bodies,

till his lost glory came back, and he remembered his own nature. Then the kind mother went back the same way she came, for others who also have lost their way in the trackless desert of life. And thus is she working, without beginning and without end. And thus through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realisation.

Glory unto those who have realised their own nature. May their blessing be on us all!

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## Notes

1. The causes are the “pain-bearing obstructions” (II.3) and actions (IV.7), and the effects are “species, life, and experience of pleasure and pain” (II.13). —Ed.
2. There is an additional aphorism here in some editions:  
“The object cannot be said to be dependent on a single mind. There being no proof of its existence, it would then become nonexistent.”  
If the perception of an object were the only criterion of its existence, then when the mind is absorbed in anything or is in Samadhi, it would not be perceived by anybody and might as well be said to be nonexistent. This is an undesirable conclusion. —Ed.
3. There is another reading — The meaning then would be: “Then the mind becomes deep in discrimination and gravitates towards Kaivalya.” —Ed.