

Īśvara-Prapīdhāna—Surrender of all actions to the Great Master God *i.e.* abandonment of all hankering after the fruits of action.

(1) Actions (physical) performed with the object of attainment of yoga or fixity of mind, or actions which secondarily lead to yoga are Kriyā-yoga. Such actions are principally of three kinds *viz.* Tapas, Svādhyāya and Īśvara-Prapīdhāna,

Tapas = Renunciation of sense-enjoyment or attempt to desist from actions which might have caused momentary pleasure and by putting up with the resulting hardship. That form of austerity which does not cause any pathological disturbance and which results in the non-performance of actions based on attachment and antipathy, is favourable to yoga.

The description of Tapas etc. are to be found in Sūtra II-32.

Yoga in the form of action = Kriyā-yoga. In other words, action for the purpose of attaining yoga is Kriyā-yoga. In fact Tapas etc. like practice of silence, breath-control, surrender of the fruits of action to God are efforts at restraining natural afflictive actions. Tapas are bodily. Svādhyāya is verbal and Īśvara-Prapīdhāna is mental Kriyā-yoga. Ahimsa or harmlessness etc. are not exactly actions but non-performance of action. The hardship involved therein comes within the category of Tapasyā.

भाष्यम्—स हि क्रिया-योगः—

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

स ह्यासेव्यमानस्समाधिभावयति क्लेशाश्च प्रतनूकरोति । प्रतनूकृतान्-
क्लेशान्प्रसंख्यानाग्निना दग्धबीजकल्पानप्रसवधर्मिणः करिष्यतीति, तेषान्तनू-
करणात्पुनः क्लेशैरपरामृष्टासत्त्वपुरुषान्यताख्यातिः सूक्ष्मा प्रज्ञा समाप्ताधिकारा
प्रतिप्रसवाय कल्पिष्यत इति ॥ २ ॥

**That Kriyā-Yoga (Should Be Practised) For Bringing
About Samādhi and Minimising The Kṛśas. 2.**

When Kriyā-yoga is properly (1) performed, it conduces to the state of Samādhi and completely attenuates