

there are three kinds of Devas, the Ābhāsvaras, the Mahābhāsvaras, and the Satya-mahābhāsvaras. They have mastery over the elements, the sense-organs and the Tanmātras. Their longevity is twice those of the former, they live on meditation, have full control over their passions, have the capacity of knowing what is happening in regions above them, while knowledge of everything in regions below them is laid bare before them.

In the third sphere of Brahma, the Satyaloka, there are found four kinds of Devas—the Achyutas, the Śuddha-nivāsas, the Satyābhas and the Samjñāsamjñīs. They have no material habitation, they live in themselves, each being one layer above the other, have control over the Pradhāna and live to the end of creation. Of these, the Achyutas enjoy the bliss of Savitarka meditation. The Śuddha-nivāsas are occupied with the bliss of Savichāra meditation, the Satyābhas with Ānandamātra or blissful meditation and the Samjñāsamjñīs in Asmitā-mātra (pure 'I'-Sense) meditation. They also live within the three cosmic regions. All these seven regions come within Brahmaloaka. But the discarnates and those whose bodies are resolved into primal matter and have reached the Mokṣa-like stage, do not reside in the phenomenal world.

Yogins should see all these by practising Samyama on the solar entrance (Sūryadwāra) or any other, until all these are seen thoroughly.

(1) The word 'sun' here implies the point in the body known as the solar entrance. Every commentator is agreed on this. From the words 'moon' and 'Dhruva' used in the two succeeding Sūtras one might think that 'sun' refers to the great luminary, but that is not so. In fact, 'moon' also refers to the point known as lunar entrance (Chandradwāra). 'Dhruva' has been fully explained by the commentator.