

regions in the following manner :—‘Oh Great Soul, come and sit here and enjoy yourself. It is lovely here. Here is a lovely lady. This elixir prevents death and decay. Here is a vehicle which can take you to the skies. The tree which fulfills all wishes is here. This is the holy river Mandākinī and here are the perfected Siddhas and the great seers. Beautiful and obedient nymphs, supernormal eyes and ears, body of adamant strength, are all here. You have earned all these by your virtues. Come, take all these. This is everlasting, indestructible, undying and beloved of the deities’.

Thus accosted he should, however, ponder over the danger of their companionship in this way ‘Baked in the fierce flames of birth and rebirth, and tossed between life and death, I have somehow obtained the light of yoga which destroys the darkness of afflictions, but this thirstful atmosphere of attachment is antagonistic to that light. Having got that light why should I again be deluded by this mirage of pleasure and make myself a fuel of that burning fire of changeful existence? Oh ye dreamlike pleasures, sought after by pitiable creatures, may you be happy’. Being so convinced in mind, concentration should be practised. Not having formed any attachment, let him not also feel a sense of gratification that he is coveted by the presiding deities. Through self-gratification a false sense of security arises and men forget that ‘death has got me by the hair’. In that way delusion would creep into the mind, as it is ever watchful for a chance, and strengthen the afflictions and make recurrence of mischief possible.

By avoiding companionship and spirit of gratification in this way, the yogin gets firm in his contemplation which would lead him eventually to the object contemplated upon.