

ग्राहप्रतिपत्तिरेवेति' जैगौषथ्यः । ततश्च परमा त्वयं वश्यता यच्चित्तनिरोधे निरुद्धानीन्द्रियाणि, नेतरेन्द्रियजयवत् प्रयत्नकृतम् उपायान्तरमपेक्षन्ते योगिन इति ॥ ५५ ॥

इति श्रीपातंजले सांख्यप्रवचने वैयासिके साधनपादो द्वितीयः ।

That Brings Supreme Control Of The Sense-Organs. 55.

Some say that A-vyāsana or indifference to objects like sights and sounds etc., is control of sense-organs. The word 'Vyāsana', used in this connection, means attachment or fondness, in other words, that which moves people away from righteousness. Others say that enjoyment of objects like sound etc. not forbidden by the Śāstras is right, meaning that this is the subjugation of the senses. There are still others who say, "Out of one's own free will, application of the senses to objects like sound etc. without being a slave to them, means control of the senses." Again there are others who say, "Experiences of sound etc. without feelings of happiness or misery on account of absence of attachment or aversion, is subjugation of the senses." Jaigīṣavya says, "When the mind becomes one-pointed, the disinclination to objects of the senses or detachment from objects that arises, is control of the senses". Hence, what is stated by Jaigīṣavya constitutes the supreme form of sense-control of the Yogins in which, when the mind ceases its activities, the senses also stop theirs. Moreover when this is attained, the Yogins have not to depend on other forms of effort for subjugation of the senses (1). (Here concludes the chapter on Practice being the second part of the comments of Vyāsa known as Sāṃkhya-Pravachana of the Yoga Philosophy of Patañjali).

(1) The various forms of sense-control cited by the commentator except the last, are subtle sensual attachments to the enjoy-