

It includes also the Prāṇidhāna of the Saguna Īśvara. The Prāṇidhāna of Saguna Īśvara or Hiraṇyagarbha was also in vogue amongst the Sāṅkhya-Yoga sect. To get to the Nirguna Īśvara through the Saguna-Īśvara and to go to the Nirguna ideal straight are in effect the same thing. The Saguna-Īśvara of Sāṅkhya-Yogins is a calm, absorbed Being engaged in the contemplation of self. So his Prāṇidhāna is conducive to attainment of concentration and Discriminative knowledge or Viveka and this method may be helpful to some. Although the two methods divided the devotees into two sects, there was no difference of opinion regarding the aim. The result of thinking of a reposed, self-conscious, absorbed being inside the heart will be similar feeling of those attributes in the devotee's heart and this will lead him eventually from knowables to the instruments of knowing by having a current of self-consciousness flowing through him. On realisation of the pure 'I', the Yogin gets a feeling as if he is in everything and everything is in him or a manifestation of the Saguna-Brahman.

भाष्यम्—अथ केन्तराया ये चित्तस्य विक्षेपकाः के पुनस्ते कियन्तो वेति ?—

व्याधि-स्थान-संशय-प्रमादालस्याविरति-भ्रान्ति-दर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

नव अन्तरायाश्चित्तस्य विक्षेपाः सह एते चित्तवृत्तिभिर्भवन्ति, एतेषामभावे न भवन्ति पूर्वोक्ताश्चित्तवृत्तयः । व्याधिर्धातुरसकरणवैषम्यं, स्थानमकर्मण्यता चित्तस्य, संशय उभयोकोटिस्पृग्बुद्धिज्ञानं स्यादिदमेवं नैवं स्यादिति, प्रमादः समाधिसाधनानामभावनम्, आलस्यं कायस्य चित्तस्य च गुरुत्वादप्रवृत्तिः, अविरतिश्चित्तस्य विषयसंप्रयोगात्मा गर्हः, भ्रान्तिदर्शनं विपर्ययज्ञानम्, अलब्धभूमिकत्वं समाधिभूमेरलाभः, अनवस्थितत्वं यज्ञव्यायां भूमौ चित्तस्याप्रतिष्ठा समाधिप्रतिलम्भे हि तदवस्थितं स्यात् । इत्येते चित्तविक्षेपा नव योगमला योगप्रतिपक्षा योगान्तराया इत्यभिधीयन्ते ॥ ३० ॥

What are those impediments which disturb the mind ?
What are they called and how many are they ?