

एवमभिधीयमानः सङ्गदोषान् भावयेत् । चोरेषु संसाराङ्गारेषु पच्यमानेन मया जननमरणान्धकारे विपरिवर्त्तमानेन कथञ्चिदासादितः क्लेशतिमिरविनाशो योगप्रदीपः, तस्य चैते तृष्णायोनयो विषयवायवः प्रतिपक्षाः, स खल्वहं लब्धा-
लोकः कथमनया विषयमृगतृष्णया वञ्चितस्तस्यैव पुनः प्रदीप्तस्य संसाराग्ने-
रात्मानमिन्धनीकुर्यामिति । स्वस्ति वः स्वप्नोपमेभ्यः कृपणजनप्रार्थनीयेभ्यो
विषयेभ्य इत्येवञ्चिदितमतिः समाधिं भावयेत् । सङ्गमकृत्वा स्मयमपि न कुर्या-
देवमहं देवानामपि प्रार्थनीय इति । स्मयादयं सुस्थितमन्यतया मृत्युना
केशेषु गृहीतमिवात्मानं न भावयिष्यति, तथा चास्य क्रिद्धान्तरप्रेक्षी नित्यं
यत्नोपचर्यः प्रमादो लब्धविवरः क्लेशानुत्तन्त्रयिष्यति, ततः पुनरनिष्टप्रसङ्गः ।
एवमस्य सङ्गस्मयावकुर्वतो भावितोऽर्थो दृढीभविष्यति, भावनीयश्चार्थोऽभिमुखी-
भविष्यतीति ॥ ५१ ॥

**When Invited By The Presiding Deities It Should Not Be
Accepted Nor Should It Cause Vanity Because It
Involves Possibility Of Undesirable
Consequences. 51.**

Yogins are of four classes—(1) Prathama-Kalpika, (2) Madhu-Bhūmika, (3) Prajñā-jyoti and (4) Atikrānta-bhāvanīya. Of these the first are those who are engaged in devotional practice and in whom the supernormal powers of perception are just dawning. The second are those who have got R̥tambhara wisdom. The third are those who have subjugated the Bhūtas and the sense-organs, who retain all those powers which are acquired and are devoutly engaged in acquiring further attainments. The fourth are those who have passed beyond acquisition of attainments and whose last objective is elimination of the action of the mind. Theirs is the sevenfold furthest insight.

The deities in high place noticing the purity of the intellect of those who by reaching Madhumatī (Madhu-bhūmika stage) have attained unalloyed truth, try to invite by tempting them with enjoyments available in their