

therefore, be regarded as pertaining properly to Yoga (7). But the concentration attained by a mind which is one-pointed (8), *i.e.* occupied with one thought which brings enlightenment about a real entity, weakens the Kleśas (9), loosens the bonds of Karma (10) as well as leads to the cessation of activities (11) of the mind, is called Samprajñāta Yoga (12). Samprajñāta Yoga concerns (a) Vitarka, (b) Vichāra, (c) Ānanda and (d) Asmitā. This will be dealt with later. The concentration that is attainable when all the modifications of the mind-stuff are set at rest is called Asamprajñāta.

(1) Atha—By this word it is implied that by the first Sūtra the discourse relating to Yoga is being commenced.

(2) Anuśāsanam—discourse. The science of Yoga delineated in these Sūtras has been based on the instructions transmitted by Hiraṇyagarbha and the ancient sages. It is not a science newly evolved by the framer of the Sūtras.

Yoga is not a science based on mere logical reasoning. It was originally taught by seers who experienced the truths enunciated therein. This will be evident from the following consideration. Though the knowledge of such super-sensuous subjects as Chit, Asamprajñāta Samādhi, etc., is now-a-days a matter of demonstration to us, yet for such demonstration to be possible there must be postulated an original proposition (Pratijñā) based on direct experience. Unless, therefore, something is known first hand of such super-sensuous subjects there cannot arise any occasion for making any demonstration in respect of them. To us the knowledge of such things might come through tradition from generation to generation, but how could such knowledge come to the original teacher who had no instructor? It must, therefore, be admitted that the original teacher must have acquired that knowledge through direct realisation. If that were not so, if the science of salvation were attempted to be taught by some one who had not himself been emancipated in his life-time or had not realised the ultimate principle of existence, it would be like one blind man leading another. As a blind man cannot give instructions