

BOOK II On Practice

भाष्यम्—उद्दिष्टः समाहितचित्तस्य योगः, कथं व्युत्थितचित्तोऽपि योग-
युक्तः स्यादित्येतदारभ्यते—

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

नातपस्विनो योगः सिध्यति । अनादिकर्मक्लेशवासनाचित्रा प्रत्युपस्थित-
विषयजाला चाशुद्धिर्नान्तरेण तपः सम्भेदमापद्यत इति तपस उपादानम्, तच्च
चित्तप्रसादनमबाधमानमनेनासेव्यमिति मन्यते । स्वाध्यायः प्रणवादिपवित्राणां
जपः, मोक्षशास्त्राध्ययनं वा । ईश्वरप्रणिधानं सर्वक्रियाणां परमगुरावर्पणं
तत्फलसंन्यासो वा ॥ १ ॥

The yoga attained by a yogin with engrossed mind has been stated. This Sūtra starts to indicate how a devotee with a restless mind can also attain yoga.

Tapas (Austerity), Svādhyāya (Repetition Of Sacred Mantras Or Study Of Sacred Literature) And Īśvara Praṇidhāna (Complete Surrender To God) Are Kriyā Yoga (Yoga In The Form Of Action). 1.

A man without austerity cannot attain perfection in Yoga. The impurities or the dross in the mind arising out of the shares of worldly objects which are inimical to Yoga, are coloured by the Vāsanās of actions and afflictions from beginningless time, and they cannot be got rid of or dissipated without practice of austerities. That is why austerities have to be practised. It is considered by Āchāryas or sages austerity that which is puri-
factory and which removes obstruction to contemplation, is to be practised by yogins.

Svādhyāya—Repetition of a sacred Mantra *e.g.* the sacred syllable OM, or study of literature relating to Mokṣa or freedom from bondage.