

there human beings residing in heaven. They retain the memory of their human existence. That is why in the Upaniṣads two separate classes as Deva-gandharva and Manuṣya-gandharva have been mentioned.

Unless the constitution of the different regions of abode and the nature of the residents thereof described in this Sūtra, are clearly understood the sanctity and greatness of the state of Isolation would not be appreciated. Through piety the lower Deva regions are attained, while in accordance with the different yogic states different heavenly regions are reached.

The state of Kaivalya or Isolation is beyond all lokas and no one returns from there.

चन्द्रे ताराव्यूहज्ञानम् ॥ २७ ॥

भाष्यम्—चन्द्रे संयमं कृत्वा ताराव्यूहं विजानीयात् ॥ २७ ॥

(By Practising Samyama) On The Moon (The Lunar Entrance) Knowledge of the Arrangements of Stars Is Acquired. 27.

By Samyama on the lunar entrance (of the body) the disposition of the stellar system would be known (1).

(1) As sun in the last Sūtra refers to the solar entrance so moon here refers to the lunar entrance (*i. e.* not the planet). But they are not exactly of the same nature. While those who travel with the ray going through the solar region, reach the Brahmaloṇa; departing souls reaching the lunar region, have to return to the earth again. As the sun is self-luminant, so is the knowledge of the solar entrance. The light of the moon is reflected light. The power of perception required to know a luminous object is of the kind required to know the (luminous) stellar systems. By development of the knowledge acquirable through the senses, *i. e.* by proficiency in knowledge of gross objects, arrangement of stellar regions can be known.

When the soul leaves the body by means of one of the sense energies, *e. g.* eye etc., it reaches the lunar region. This passage is called the moon or lunar entrance.