

- [72] Aṣṭ. has this additional word, *ātmā*, self.—Tr.
- [73] If the body and organs are under control, they are helpful in concentrating one's mind on the Self; but, if they are not under control, they oppose this concentration.
- [74] These words are supplied to complete the sentence.
- [75] *Ari* (foe) is one who does harm behind one's back.
- [76] *Dvesyah* is one who is openly hateful.
- [77] What is sought to be presented here as the primary objective is the concentration of mind. If the gaze be directed outward, then it will result in interrupting that concentration. Therefore the purpose is to first fix the gaze of the eyes within.
- [78] According to the Commentator, *āhāra*, which also means food, includes mental 'food' as well. See Ch. 7.26.2.—Tr.
- [79] Ā.G. construes the word *eva* (certainly) with *tusyati* (remains contented).—Tr.
- [80] *Samādhi* is of two kinds, *Samprajñāta* and *Asamprajñāta*. The concentration called right knowledge (*Samprajñāta*) is that which is followed by reasoning, discrimination, bliss and unqualified egoism. *Asamprajñāta* is that which is attained by the constant practice of cessation of all mental activity, in which the *citta* retains only the unmanifested impressions.—Cf. C. W., Vol. I, 1962, pp. 210, 212.

According to Ā.G. the verses up to 6.20 state in a general way the characteristics of *samādhi*. From the present verse to the 25th, *Asamprajñāta-samādhi* is introduced and defined.—Tr.

- [81] 'The five *kleśas*, pain-bearing obstructions, are: ignorance, egoism, attachment, aversion, and clinging to life' (P.Y.Sū.2.3).
- [82] *In touch with*, that is identified with, homogeneous with, in essential oneness with.