

faculty of knowledge and the knowable come close to each other, because then the power of knowledge and the knowable do not appear to be separate. Knowledge and knowable appearing to be not different is the mark of such nearness.

The light of knowledge referred to here relates to the light lit up in Samprajñāta Yoga—not supernormal knowledge of the world etc. Knowledge of the principles of, or engrossment in, Grāhya, Grahya and Grahita, which is the step to attainment of Kaivalya or state of isolation, has been mainly referred to here as the light of knowledge. Other lights of knowledge about minute or distant objects which are really impediments to Kaivalya, do not go by the name of Prajñā or supreme knowledge.

तस्य भूमिषु विनियोगः ॥ ६ ॥

भाष्यम्—तस्य संयमस्य जितभूमिर्यानन्तरा भूमिस्तत्र विनियोगः, न ह्यजिताऽधरभूमिरनन्तरभूमिं विलङ्घ्य प्रान्तभूमिषु संयमं लभते, तदभावाच्च कुतस्तस्य प्रज्ञालोकः । ईश्वरप्रसादात् ( ईश्वरप्रणिधानात् ) जितोत्तरभूमिकस्य च नाधरभूमिषु परचित्तज्ञानादिषु संयमो युक्तः, कस्मात्, तदर्थस्यान्यत एवावगतत्वात् । भूमेरस्या इयमनन्तरा भूमिरित्यत्र योग एवोपाध्यायः, कथम्, एवमुक्तम् “योगिन योगो ज्ञातव्यो योगो योगात्प्रवर्तते । योऽप्रमत्तस्तु योगिन स योगे रमते चिरम्” इति ॥ ६ ॥

**It (Samyama) Is To Be Applied To The Stages (Of Practice). 6.**

It has to be practised in respect of the stage next to the one attained (1). One who has not mastered the lower stages, cannot at once attain the higher stages of Samyama by skipping over the intermediate stages. Without them how can one get the full light of knowledge? One who has attained a higher stage by the grace of God (2) need not practise Samyama in respect of the lower stages, *e.g.* thought-reading etc., because proficiency in respect of the lower stages would then be available through other sources (God's grace) also. 'This stage is higher than the other one'—this comparative