

48. The knowledge that is gained in that state is called *Ṛtambhara* (filled with truth).
49. (That insight) Is different from that derived from testimony or through inference, because it relates to particulars (of objects).
50. The latent impression born of such knowledge is opposed to the formation of other latent impressions.
51. By the stoppage of that too (on account of the elimination of the latent impressions of *Samprajñāna*) objectless concentration takes place through suppression of all modifications.

B O O K II

ON PRACTICE

1. *Tapas* (austerity), *Svādhyāya* (repetition of sacred Mantras or study of sacred literature) and *Īśvara-Pranidhāna* (complete surrender to God) are *Kriyā-Yoga* (Yoga in the form of action).
2. That *Kriyā-Yoga* (should be practised) for bringing about *Samādhi* and minimising the *Kleśas*.
3. *Avidyā* (misapprehension about the real nature of things), *Asmitā* (egoism), *Rāga* (attachment), *Dveṣa* (antipathy) and *Abhiniveśa* (fear) are the five *Kleśas* (afflictions).
4. *Avidyā* is the breeding ground for the others whether they be dormant, attenuated, interrupted or active.
5. *Avidyā* consists in regarding a transient object as everlasting, an impure object as pure, misery as happiness and the not-self as self.
6. *Asmitā* or Egoism is the appearance of identity of the *Puruṣa* and *Buddhi*.
7. Attachment is that (modification) which follows remembrance of pleasure.
8. Aversion is that (modification) which follows misery.
9. As in the ignorant so in the wise, the firmly established inborn fear of annihilation is the affliction called *Abhiniveśa*.
10. The subtle *Kleśas* are destroyed or forsaken by the cessation of productivity or disappearance of the mind.
11. Their means of subsistence or their gross states are avoidable by meditation.