

knowledge is acquirable only by Yoga. There is a saying in this connection : 'Yoga is to be known by Yoga, and Yoga itself leads to Yoga. He who sticks fast to Yoga always delights in Yoga'.

(1) The first stage of Samprajñāta Yoga is Grāhya-Samāpatti (engrossment in knowables), the second Grahya-Samāpatti (engrossment in instruments of reception) and the third is Grahītr-Samāpatti (engrossment in the receiver); the frontier or last stage is Viveka-Khyāti or discriminative discernment. The final stage has to be reached after attaining perfection in the previous stages one after another. The frontier cannot be reached all at once. If through grace of God (earned by special devotion to Him) full insight is gained of the last stage, insight into lower stages can develop easily.

(2) 'Through the grace of God' and 'through Īśvara-praṇidhāna (special devotion to God)' are the same thing. Through special devotion God's grace is earned, and from that success may come irrespective of stages. It might be questioned that God being always merciful, how does the point about His special grace arise. In reply it may be stated that in Īśvara-praṇidhāna, God has to be thought of as being present within one's own self through which the latent divinity that is in every one, becomes manifest. The full manifestation is Kaivalya or the state of isolation. Thus by attaining this kind of divine perfection the attainment of stages might be irrespective of succession. As in a piece of stone all sorts of images are always present (only waiting to be chiselled out), so in our minds there is an inherent divinity which is like the mind of God. To think of that is to think of God. Although that is within us, in our present state we always think of it as there being a different person within us. Full manifestation of that idea is God's grace.

त्रयमन्तरङ्गपूर्वेभ्यः ॥ ७ ॥

भाष्यम्—तदेतद् धारणा-ध्यान-समाधित्रयम् अन्तरङ्गं सम्प्रज्ञातस्य समाधेः
पूर्वेभ्यो यमादिसाधनेभ्य इति ॥ ७ ॥