

भाष्यम्—स खल्वयं द्विविधः, उपायप्रत्ययो भवप्रत्ययश्च, तत्र उपायप्रत्ययो योगिनाम्भवति—

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १८ ॥

विदेहानां देवानां भवप्रत्ययः, ते हि स्वसंस्कारमात्रोपयोगिनः (-मात्रोपभोगिन इति पाठान्तरम्) चित्तेन कैवल्यपदमिवानुभवन्तः स्वसंस्कारविपाकं तथाजातीयकमतिवाहयन्ति, तथा प्रकृतिलयाः साधिकारे चेतसि प्रकृतिलीने कैवल्यपदमिवानुभवन्ति यावच्च पुनरावर्तते अधिकारवशाच्चित्तमिति ॥ १८ ॥

That (Nirvija) Samādhi is of two kinds, viz. that caused by (prescribed) effort (1) and that through Bhava or objective existence caused by nescience. Of these, the Yogins adopt the prescribed means of effort.

While In The Case Of The Videhas Or The Discarnate And Of The Prakṛtilayas Or Those Subsisting In Their Elemental Constituents, It Is Caused By Objective Existence Born Of Nescience. 19.

In the Videhas or discarnate Devas (2) it is caused by objective existence, because they live in a state which is like Kaivalya (a state of isolation) with a mind functioning only so far as its own residual latencies are capable of, and who, while thus enjoying, live out the state of life which their latent impressions had brought about. Similarly, in respect of the Prakṛtilayas or those who have left their bodies but are in their elemental constituents (3), their minds constituting latent impressions (4) remain in a state like that of Kaivalya, until by force of those latent impressions their minds assert themselves in fluctuation.

(1) Effort—The means like devotion etc. prescribed in the next Sūtra (1.20) for attainment of or as the means of bringing about discriminative knowledge. The word 'Bhava' (objective existence) has been variously explained by different commen-