

(6) “*What I had to attain*”—*i.e.*, Isolation; because under the circumstances, there is only the impression, deprived of its root.

(7) “The objects to be destroyed &c.”—The following assertions are the reasons for the proceeding declaration. *Vide* II-12, II-13, IV-29 and IV-31.

*Question*:—“When the agent has suppressed his internal organ through the two means (just described), how can the meditation be said to be *Conscious*?”

(*Answer*):—

*Sutra* (17):—Conscious, because attended with the forms of argumentation, deliberation, joy, and egoism.

*Com.*:—(1) “Argumentation” is the gross perception of the internal organ, with regard to its object; whereas (2) “Deliberation” is subtle in its nature. (3) “Joy” is delight. (4) “Egoism” is the partial cognition of identity.

Of these, the first followed by the other four constitutes the Argumentative Meditation; the second, devoid of Argumentation, the Deliberative; the third without Deliberation the Joyful. The fourth without this, is purely Egoistic. All these forms of meditation are concrete.

*Notes*:—(1) “*Gross perception*”—the “perception” is called “gross” because the objects are such. Such objects are the Gods contemplated as having four arms, yellow cloth &c. &c.

(2) “*Subtle*”—*i.e.* Deliberation has for its objects the subtle primary elements, and the rest.

(The first two refer to the *perceived*)

(3) “*Joy*”—refers to the *instrument* (the senses). The perception of the internal organ with regard to the gross senses, constitutes “Joy.” The senses are the products of Self-consciousness in which the attribute of Goodness predominates; and goodness is pleasant; therefore the senses are also pleasing; consequently the perception by means of these is “Joyous.”

(4) “*Cognition of partial of identity*”—this describes meditation with regard to the perceiver.

Now, what is the nature of Unconscious or Abstract meditation and what are the means to it ?

Reply:—

*Sutra* (18):—The other, preceded by the practice of the cause of suspension, is that in which the residua alone remain behind.

*Com*:—When all the functions have been suspended and the residua alone remain behind, then we have a suppression of the internal organ, which constitutes (a form of) meditation, called the *Unconscious* or *Abstract*.

Of this the means is the highest form of Dispassion (*see above*). And, because an exercise based on an object would not be capable of being fit for its accomplishment, therefore the objectless (or immaterial) cause of suspension is made the basis here ; and this cause is devoid of any material object. (Consequently) the internal organ, preceded by the practice thereof, becomes immaterial, as if non-existing. This Immaterial or seedless meditation is what is called the Unconscious or the Abstract.

Notes: (1) "*Suspension*"—*i.e.* of the functions.

(2) "*Preceded by*"—Caused or brought about by.

(3) "*And because &c.*"—This is added in order to show why the lower forms of Dispassion cannot be the cause of Unconscious Meditation. As a rule, the cause is of the same nature as the effect ; hence we cannot postulate the *material* Dispassion as a cause of the *immaterial* meditation, which can be due only to the immaterial effulgence of wisdom. Therefore the cause of the *Immaterial* Abstract Meditation, is "the cloud of virtue" Meditation, which owes its existence to pure Goodness following on the complete destruction of the impurities of Foulness and Darkness,—and which also is Immaterial on account of the rejection of all material objects, and as such rests in itself.

(4) "*As if non-existing*"—because of the absence of its effects, the various functions.

(5) "*Seedless*"—*i.e.* beyond the range of the seeds, the troubles, the actions and the desires. This is the literal meaning, as given by Vachaspati Misra ; the real meaning being that given in the translation.