

pointed state of mind reveals the real nature of things. That is why if the forces of habit arising out of fundamental human weaknesses are allayed and the spring of our actions is sapped through renunciation based on correct knowledge, such renunciation becomes everlasting. Therefore, in that state the Klesās are attenuated, and the bonds created by the latent traces of previous actions are loosened. When the ultimate truth of all knowable things is realised, and by practice of supreme renunciation the process of knowing is set at rest by abandoning all acts and objects of knowing, then the mind is said to have reached a suppressed state. As in Samprajñāta Yoga the ultimate reality or supreme knowledge is revealed, it is said to be leading to the suppressed state.

How the work of revealing the true nature of things, real and realisable, sapping the Klesās, loosening the bonds arising out of previous actions and leading to the closed state is done, can be explained as follows: Concentration gives knowledge of the Bhūtas and the Tanmātras. Tanmātras are devoid of pleasure, pain or stupefaction, *i.e.* a Yogin who realises Tanmātras is not affected by the external world. In temporary concentration of a habitually restless mind such knowledge is no doubt acquired but when restlessness again sets in, the mind again feels happy, unhappy or stupefied. In the one-pointed mind, however, such a change is not possible, as the knowledge acquired in its concentration remains firmly fixed and is not obliterated by casual disturbance. It should, therefore, be noted that though knowledge of the real nature of things is possible in concentration of a restless mind, that knowledge is not permanent as in the case of a one-pointed mind. The same is the case with human weaknesses. Suppose one is fond of wealth. In concentration of a restless mind if one abjures such love of wealth for the time being, it will reappear when the concentration is over; but with a one-pointed mind such renunciation will become firmly established. Gradually with the elimination of feelings of attachment etc., actions which would have been dictated by such feelings cease altogether and thus the process leads on to a suppressed state of the mind. It should, however, be clearly understood that Samprajñāta Yoga is not simply concentration. When