

with only one side of the object meditated upon, then it would not be successful. But the object contemplated upon, has to be thought of, from all sides and in all its aspects and then would engrossment take place in it. In one Saṁyama there might be several chains of Dhāraṇā, Dhyāna and Samādhi; that is why, the three together has been called Saṁyama. For this, it has been said by the commentator on Sūtra III-16 that "by this (Saṁyama) the three-fold mutation is directly realised." Direct realisation means sustained knowledge by repeatedly practising Dhāraṇā-Dhyāna-Samādhi, on the same object.

तज्जयात्प्रज्ञालोकः ॥ ५ ॥

भाष्यम्—तस्य संयमस्य जयात् समाधिप्रज्ञाया भवत्यालोकः, यथा यथा संयमः स्थिरपदो भवति तथा तथा समाधिप्रज्ञा विशारदो भवति ॥ ५ ॥

**By Mastering That, The Light Of Knowledge (Prajñā) .
Dawneth. 5.**

By mastering the art of Saṁyama, the light of knowledge derivable in concentration shines forth (1). As the Saṁyama gets firmly established so does the knowledge acquirable in Samādhi gets purer and purer.

(1) Knowledge acquirable in Samādhi improves if Saṁyama is applied step by step. In other words, as Saṁyama is practised in respect of more and more subtle objects, the knowledge gets more and more clear. Acquisition of knowledge in respect of the realities has been spoken of before in Book-I. In this Book the method of acquisition of other kinds of knowledge by application of Saṁyama and how unrestricted power is gained, are chiefly spoken of.

Through concentration supernormal knowledge and power are gained. If the power of knowledge is directed to only one object and knowledge of other objects is absent, then it is certain that full knowledge of that object will be gained. As the faculty of knowledge moves constantly from one object to another, and therefore fluctuates, full knowledge is not acquired of any one of them. In Samādhi particularly, the