

from evil deeds, unnecessary work, are unmeditative and have not controlled their minds cannot reach the self simply by learnt knowledge. These prove that only through Samādhi can one realise the self and by nothing else.

This might give rise to the question that as Samādhi is meditation forgetting oneself, then how can meditation on the pure 'I'-feeling bring about Samādhi? In reply, it can be stated that when the ideas 'I am knowing', 'I am knowing' appear in succession then undiluted knowledge or intense concentration is not achieved. When continuity comes, then only an uninterrupted flow of the conception of knowing is present and Samādhi can take place on it. The process of cognition is only present in the mind at the time. When expressed in words, it has to be put as 'I was knowing myself'.

भाष्यम्—तदेतद्वारणा-ध्यान-समाधित्रयमेकत्र संयमः—

त्रयमेकत्र संयमः ॥ ४ ॥

एकविषयाणि त्रीणि साधनानि संयम इत्युच्यते, तदस्य त्रयस्य तान्त्रिकी परिभाषा संयम इति ॥ ४ ॥

These three, *viz.* Dhāraṇā (fixity), Dhyāna (meditation) and Samādhi (concentration) going together is called Saṁyama.

**The Three Together On The Same Object Is Called Saṁyama. 4.**

The three forms of practice when directed to the same object is called Saṁyama. They go by the technical Yogic name of Saṁyama (1).

(1) The question might arise here that as Samādhi or concentration has implicit reference to fixity of mind and meditation it should be called Saṁyama and it would be unnecessary to mention Dhāraṇā and Dhyāna. In reply, it can be said that Saṁyama is spoken of as the means of acquiring knowledge in respect of, and control over, the thing contemplated upon. For that, if engrossment is practised only with one object, or