



The minds of all beings are mainly in one or other of the above five states. The commentator has explained what state of the mind is most suitable for concentration leading to salvation.

(6) Of these, the concentration that is occasionally possible through anger, greed or infatuation in a distraught state of the mind does not lead to emancipation. For the same reason liberation cannot also be secured through concentration in a habitually restless state of mind.

(7) The restless mind that can be concentrated at times retains the causes of restlessness in a suppressed state. In the Purāṇas we read of sages having fallen. This fall is due to repressed passions coming into play when circumstances favourable to the fruition of suppressed desires arise.

(8) That sort of concentration is not good enough for the attainment of salvation because when the concentration ceases, distractions arise again which interfere with the consolidation of the knowledge acquired during temporary concentration. Therefore, until the mind is freed of distraction as such and develops a lasting one-pointedness, it cannot be helpful in the path of devotion for reaching a state of salvation.

(9-12) The Yoga by which complete and all-round knowledge is acquired of the principles—from Buddhi to the Bhūtas—the sort of knowledge on acquiring which nothing pertaining to that subject remains unknown is called Samprajñāta Yoga. It comes only from concentration in a one-pointed state of the mind. The one-pointed mind can be easily kept fixed on a desired object for any length of time. Men desire to retain the real truth about things in their minds and do not wish to have false ideas about them. In a restless mind the subtle knowledge acquired through concentration while the mind is temporarily calm is dispelled by later distractions. Lasting knowledge acquired through concentration is, therefore, possible only when the mind is one-pointed. The knowledge which is everlasting, *i.e.* lasts as long as Buddhi lasts, knowledge subtler than which there is none and which is not destroyed—that is real and ultimate truth. Such knowledge reveals the true nature of things, which are real and realisable. That is why the commentator has said that concentration in the one-