

**These Three Are More Intimate Practices Than The
Previously Mentioned Ones. 7.**

Dhāraṇā, Dhyāna and Samādhi, these three are more internal in respect of Samprajñāta Yoga than Yama, Niyama etc. (1).

(1) Fixity, meditation and concentration are really the intimate practices conducive to Samprajñāta Yoga, because when clear knowledge of the various principles is gained through intense concentration and that knowledge is retained by the one-pointed mind, it is called Samprajñāta.

तदपि बहिरङ्गं निर्वीजस्य ॥ ८ ॥

भाष्यम् - तदपि अन्तरङ्गं साधनत्रयं निर्वीजस्य योगस्य बहिरङ्गं, कस्मात्,
तदभावे भावादिति ॥ ८ ॥

**That Also Is (To Be Regarded As) External In Respect
Of Nirvija Or Seedless Concentration. 8.**

That, *viz.* the three practices mentioned before as intimate is external as far as seedless concentration is concerned because seedlessness is acquired when these three are also absent (1).

(1) Fixity, meditation etc. are external practices as far as Asamprajñāta Yoga is concerned. Its internal practice is only renunciation. It has been stated before that the marks of Samādhi are not traceable in the case of Asamprajñāta Yoga, because that is—as the name implies—absence of, *i.e.* beyond Samprajñāta or Supreme Knowledge, in other words, a closed state of mind. As far as stoppage of fluctuations of the mind is concerned, Samprajñāta and Asamprajñāta are both Yoga or concentration, but from the point of view of Savija Samādhi, Asamprajñāta is concentration without any external reference, *i.e.* closing of mind without any reference even to an object of concentration.