

mind is the most intense form of energy. Constant remembrance ( knowledge ) of the constituent principles, *i.e.* realities, or of God is the best form of knowledge. Of concentrations, Samprajñāta is the highest form amongst the Savija types while amongst the Nirvija ones, Asamprajñāta is the best. These are the best means of attaining Kaivalya or Isolation which is the principal object of concentration.

भाष्यम्—किमेतस्मादेवासन्नतमः समाधिर्भवति, अथास्य लाभे भवति अन्योऽपि कश्चिदुपायो न वेति —

ईश्वर-प्रणिधानाद्वा ॥ २३ ॥

प्रणिधानाद् भक्तिविशेषाद् आवर्जित ईश्वरस्तमनुगृह्णाति अभिध्यानमात्रेण, तदभिध्यानादपि योगिन आसन्नतमः समाधिलाभः फलं च भवति इति ॥ २३ ॥

From this ( earnest desire to concentrate ) alone, does concentration become imminent or is there any other means ?

**From Special Devotion To Iśvara Also Concentration Becomes Imminent. 23.**

Through a special kind of devotion (1) called Iśvara Praṇidhāna on the part of the devotee, Iśvara inclines towards him and favours him with grace for fulfilment of his wish. From such grace a Yogin also obtains concentration and its result, the attainment of a state of Isolation, becomes imminent.

(1) Previously it has been stated that the mind can be made one-pointed through contemplation on Grāhya ( Knowables ), Grahana ( instruments of reception ) and Grahītā ( Receiver ), and it has been indicated that therewith Samprajñāta-Yoga can be practised. There is yet another way, other than those, for making the mind one-pointed or stable. Praṇidhāna is a special form of devotion. It consists in feeling the existence, in the innermost core of the heart, of God as described later and to rest content by surrendering oneself to Him. To feel always that I am doing everything as if ( though not in reality )