

with the senses is unfit to think of subtle principles is called a stupefied mind. People engrossed in thoughts of family or wealth generally concentrate on them. That is an example of concentration of an infatuated mind.

The third is the restless (Vikṣipta) mind. This is different from the distraught mind. Most of the spiritual devotees have this class of mind. A mind which can be calm sometimes and disturbed at other times is regarded as a restless mind. When temporarily calm, a restless mind can understand the real nature of subtle principles when it hears of them and can contemplate on them for a time. On account of difference in intelligence and other traits of character, there are innumerable varieties amongst men of the restless mind. There can be concentration even with a restless mind but such concentration does not last long, because the basic trait of such a mind is calmness at times and restlessness at other times.

The fourth is the one-pointed (Ekāgra) mind. The mind which is pointed to one direction only, i.e. holds on to one thing only, is called a one-pointed mind. Patañjali has defined it later as a mind wherein, on the fading away of one thought, the same thought arises again in succession. In other words, when one thought vanishes from the mind and the next that arises is the same as the other and when a continuous succession of such states continues, then the mind is called one-pointed. When it becomes a habit of the mind, i.e. when the mind is occupied wholly with the same thought which continues even in dream, then the state of the mind can be really called one-pointed. When one-pointedness is mastered, it leads to Samprajñāta Samādhi. That Samādhi or concentration is real Yogic Samādhi leading to salvation. In the Vedas it is stated that even if a sinful thought comes unconsciously or irresistibly into the mind of such a wise person it cannot overpower him who has reached the Samprajñāta state.

The fifth is called the suppressed (Niruddha) state. This is the last state of the mind. When through practice, all thoughts can be shut out from the mind for a long time, the mind can be regarded as having reached a closed state. When by this process the mind-stuff gradually ceases to function, then only is liberation secured.