

When success in Yogic concentration is attained, knowledge and will-power reach their fullness. One who has not got such proficiency cannot be regarded as having attained highest perfection in Samādhi. It might be thought that a person having attained such perfection may not like to display his enlightenment or will-power. That may be true, but those who while trying to apply their knowledge and will power are unsuccessful and still claim to be proficient in Samādhi must be labouring under a delusion.

The fruits of Yoga are the cessation of the three-fold misery. When one can control the cognitive faculty fully and rise at will above the perception of externals and attachment to the body and the senses, then only can one rise above all afflictions.

Real Yoga is of two kinds, Samprajñāta and Asamprajñāta. For Samprajñāta Yoga one-pointedness or intentness of mind with close and undivided attention is essential. When by contemplation on divinity or on Self etc. or on a state of blissfulness, the mind can be held fixed without effort on any particular object, and no other idea intrudes itself on the mind, then the mind can be regarded as having reached a state of habitual one-pointedness. In an unsteady stage the mind can often be fixed occasionally but oftener would it work without control. Therefore, even though temporary Samādhi might be attainable at that stage, it will not secure perpetual peace of mind for which a state of habitual one-pointedness is essential. If Samādhi is attained in such a one-pointed state of the mind and enlightenment comes in that state, then the insight gained will always remain. This process is known as Samāpatti (engrossment). If after gaining the power of acquiring knowledge in this way, one can realise the highest form of empirical self which is the Cogniser, and retain that enlightenment, then one can reach the highest stage of comprehension in the phenomenal world. Subsequently, if with discriminating knowledge, realising the phenomenal character of the empirical self, one can, by supreme renunciation, shut out even that engrossment, that would be Asamprajñāta Yoga. Then only can one attain complete quiescence of the mind and the senses, i.e. complete cessation of physical and psychical activity, when only the solitary existence of the Puruṣa or the Metempiric Self remains. That is the ultimate goal of Yoga, which is perpetual peace of mind or Kaivalya Mokṣa, i.e. Salvation by isolation.

There can be three states of the mind, viz. Sāttvika or luminously calm, Rājasika or restless and Tāmasika or stupefied. Therefore, if there be reduction of Rajas or the principle of unrest, it does not necessarily follow that the mind will be Sāttvika; it might be Tāmasika. What is commonly called 'Trance' is a state of mental inactivity of