

faith in an objective cannot apply any energy to attain it. By fixing the mind repeatedly to a subject, notwithstanding the attending discomfort, memory or recollection thereof is obtained. When it gets fixed, it leads to concentration. Concentration brings forth supreme knowledge, through which true knowledge of things to be avoided arises and thus Kaivalya is attained. This is the way to Mokṣa or liberation. Whatever be the devotional path followed, no one can sidetrack these general methods. Lord Buddha has said in Dhammapada that all sorrows can be cured through good conduct, reverential faith, enthusiasm, remembrance, concentration and correct knowledge.

(5) What we conceive of as a performer, knower and supporter of things other than the self is what is known as Mahān Ātmā. It is the pure 'I-sense', when one speaks of being the doer, the knower and retainer of a thing or a subject. The fact that the 'I-sense' which is a phase of the Buddhi or individual intellect is not the Puruṣa (or Metempiric Self or pure Consciousness) has to be realised first in a mind, calm and clear through concentration; thereafter, by shutting out therefrom all other knowledge, to be able to remain in the knowledge about the Puruṣa, is Viveka or Viveka-Khyāti or Discriminative Discernment. Though Viveka, Buddhi or intellect ceases to act and brings about Nirodha-concentration. It also brings about the knowledge which is known as omniscience. When by renouncing the power acquired thereby and practising Nirodha-concentration, the closed state of the mind becomes habitual through force of latent impression thereof, then it is called Asamprajñāta-Samādhi. It is so called because in that state all Samprajñāna or knowledge, even Discriminative knowledge, is shut out.

भाष्यम्—ते खलु नव योगिनः श्रुदुमध्याधिमात्रोपाया भवन्ति, तद्यथा श्रुदूपायः, मध्योपायः, अधिमात्रोपाय इति । तत्र श्रुदूपायोऽपि त्रिविधः श्रुदुसंवेगः, मध्यसंवेगः, तौत्रसंवेग इति । तथा मध्योपायस्तथाधिमात्रोपाय इति । तत्राधिमात्रोपायानाम्—

तौत्रसंवेगानामासन्नः ॥ २१ ॥

समाधिलाभः समाधिफलं च भवतीति ॥ २१ ॥