

a source of mental strength is being explained now. The suppression of the fluctuations means keeping the mind fixed on any particular desired subject, *i.e.* acquiring by practice the power of retaining the mind undisturbed on the contemplation of any particular subject. This is called Yoga. There are various forms of Yoga according to the nature of the subject contemplated upon and the degree of the fixation of the mind. Only external objects do not form the subject of such contemplation, mental states also come under such contemplation. When the mind acquires the power of remaining fixed, then any idea arising in the mind can also be retained to the desired extent. Now, remember, that our mental weakness is only the outcome of our inability to retain our good intentions fixed in the mind; but if the fluctuations of the mind are overcome, we shall be able to remain fixed in our good intentions and thus be endowed with mental power. As the calmness would increase, that power shall also increase. The acme of such calmness is Samādhi (concentration) or keeping the mind fixed on any desired subject, losing sight of one's own self even. Although on a perusal of religious books and philosophies we understand the reasons for our miseries and know the ways of escape from them, we are prevented from being liberated on account of our mental weakness. The Upaniṣad teaches us that one who knows the bliss of Brahman is not afraid of anything. Knowing that, and knowing fully well that death has really no horror for such persons, we cannot become fearless on account of our weakness. But one who has become strong through concentration and has acquired the power of overcoming fear, can become pure in all directions and thus escape from the threefold misery. One who becomes successful in concentration can be liberated even in this very life. That is why the Upaniṣads teach us to practise concentration after hearing the Śāstras and meditating on them. It will thus be clear from the above that liberation cannot be attained unless one passes through a process of concentration. Liberation is the highest virtue attainable through concentration. In the Kaṭha-Upaniṣad it is stated: "Neither those who have not refrained from wickedness, nor the unrestrained, nor the unmeditative, nor one with unpacified mind, can attain this