

existence of knowledge implies a knower. When knowledge disappears, i.e. the mind gets into a closed state, then the knower-knowable relationship or the Ego-sense terminates, and the Puruṣa abides in itself.

The maker of the Sūtra has said that Egoism is the identification of the Puruṣa with Buddhi. There is a subtle connection between the Puruṣa and Buddhi and when that is eliminated then Buddhi disappears. Therefore, Sāsmīta-Samādhi or concentration on the 'I-feeling' is the ultimate realisation of the principle of 'I-feeling'. That is the 'I' of common usage, the receiver.

(9) In Samprajñāta Samādhi the mind is not entirely closed but is in a partially closed state. Therefore, it is inevitable that it will have a basis (object) of concentration.

भाष्यम्—अथासंप्रज्ञातसमाधिः किमुपायः किंलब्धभावो वेति ?—

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥

सर्ववृत्तिप्रत्यस्तमये संस्कारशेषो निरोधश्चित्तस्य समाधिः असंप्रज्ञातः, तस्य परं वैराग्यमुपायः । सालंबनो हि अभ्यासस्तत्साधनाय न कल्पते इति विराम-प्रत्ययो निर्वस्तुक आलंबनीक्रियते, स च अर्थशून्यः, तदभ्यासपूर्वं चित्तं निरालंबनमभावप्राप्तमिव भवतीति एष निर्वीजः समाधिरसंप्रज्ञातः ॥ १८ ॥

What is the means of attaining Asamprajñāta-Samādhi and what is its nature ?

**Asamprajñāta-Samādhi Is The Other Kind Of Samādhi Which Arises Through Constant Practice Of Para-Vairāgya Which Brings About The Disappearance Of All Fluctuations Of The Mind Wherein Only The Latent Impressions Remain In A Dormant State. 18.**

When all fluctuations cease, the closed state of mind with only the latencies (1) in them is known as Asamprajñāta-Samādhi. Extreme detachment is the means of attaining it, because when an object is the basis of concentration it cannot be secured. The means