

**Others ( Who Follow The Path Of The Prescribed Effort )  
Adopt The Means Of Reverential Faith, Energy, Repeated  
Recollection, Concentration And Real Knowledge ( And  
Thus Attain Asamprajñāta Samādhi ). 20.**

Yogins adopt this means. The sense of tranquillity that is experienced by the mind through reverential faith (1) sustains a Yogin like a loving mother. This kind of faith gives a seeker after Discriminative knowledge energy (2) which brings him the (sustained) memory (3) which makes the mind undisturbed and collected and conducive to concentration (4). In such a mind dawns the light of Discriminative knowledge, by which the Yogin understands the real nature of things. From a practice of such knowledge his mind develops a detachment from all knowables and he thus attains Asamprajñāta Samādhi (5).

(1) Śraddhā = Tranquillity of the mind or a wished for certitude towards the object of pursuit. The knowledge acquired through reading the Śāstras or from preceptors, in many cases, only satisfies curiosity. Knowing by these means, for satisfying curiosity, is not Śraddhā. Knowledge accompanied by tranquillity is Śraddhā. From such an attitude, a tendency arises for finding more and more good points about the object of pursuit and thus creates an attachment for it.

(2) Enthusiasm leading to constant effort is Vīrya or Energy. When the mind is tired and wants to go to a different subject, the power which can bring it back and employ it in devotional duties is called Vīrya. Where there is Śraddhā there is Vīrya. As in physical culture when a man wants to lift a heavy weight, he practises it by gradually lifting lighter to heavier weights, so when one gives up laziness and practises discipline of the senses his energy is developed. By referring to seekers after Discriminative knowledge, it is implied that the Śraddhā and Vīrya mentioned here relate to the means for attainment of