

pointedness in respect of knowables only, one-pointedness in respect of the reflector of the mind (the Superior Self) might not be achieved.

While in this practice, the Yogins do not cease to have knowledge of outside objects, but they go on observing things with a disinterested mind. Things which are coming to the mind are not escaping his notice and he is noticing the impressions that are being left on the 'I-feeling' through the senses. In this way when the mind-stuff is purified and the sense-energies become quiet or inactive, *i.e.* lose their distinctive features, then the outside objects fail to make any impression on the 'I-feeling'. In that state the fact of not noticing any object is not forgetfulness but full remembrance of self or 'I-feeling' free from the impact of unwanted objects and this is real Samprajñāta-Yoga or true concentration. As the self-remembrance becomes purer and subtler, the realisation of the subtle principles is achieved more and more. Discriminating knowledge or Viveka is the limit of self-knowledge. Devotees should carefully understand the difference between not noticing outside objects under the stress of agitated thoughts, and shutting out their knowledge by wilfully sterilising the senses as described above. Again, wilful stoppage of the action of the sense-organs and shutting out contact with their objects is not stopping fluctuations of the mind. The mind can then remain steeped in the thought of objects. In such a condition, by recollection of self and careful introspection the mind has to be purified and freed from set ideas. Then the mind has to be moulded into homogeneity and shut, which only can bring about a cessation of fluctuations.

It should, however, be remembered that this sort of stoppage of fluctuation of the mind or Nirodha-Samādhi or closed state of the mind does not necessarily bring about ultimate success. The Bhava-pratyaya Nirodha referred to in the previous Sūtra, is a closed state of mind of this category. The completely closed state of mind, which is effected after acquiring Smṛti or Discriminating knowledge about the Seer, who is the reflex illuminer of the 'I-feeling', is the state leading to attainment of Kaivalya or Isolation.

(4) Śraddhā leads to Virya. People who have no reverential