

and its knowledge, even though it be in respect of subtle objects. Meditative analysis is its special feature. It is, therefore free from gross objects. Subtle matter and subtle faculties of reception are the subjects of this concentration. As in such concentration subtle subjects of contemplation are realised by Vichāra or analysis it is called Savichāra. This as well as Nirvichāra being both established through analysis, both are cases of concentration based on Vichāra. It is the kind of meditative analysis through which we have to pass in arriving at Prakṛti from Vikṛti or its modifications. Similarly, knowledge of Heya (things to be avoided), Heyahetu (causes of avoidables), Hāna (avoidance), Hānopāya (means of avoidance) which dawns through concentration, is also attained by analysis. As the fundamental principles and subtle yogic ideals are realised through such thinking, the concentration on subtle subjects is called Vichārānugata Samādhi.

(4) Concentration on bliss is free from Vitarka and Vichāra. It is not in respect of gross or subtle things. The object or basis of this concentration is a particular feeling of Sāttvika happiness felt all over the mind and the senses due to a particular state of calmness. The body is the receptacle of the mind, the sense-organs, organs of action and the Prāṇas or vital energies. Consequently, that sense of happiness is like a natural feeling of tranquillity or Sāttvika calmness of the whole body. Thus Sānanda-Samādhi (or concentration on the felicity of mind) really relates to the sense-organs or instruments of reception. That peace, i.e. inactivity of the bodily organs, gives more happiness than their being engaged in action is known from this kind of Samādhi. A Yogin who has realised this bliss, quietens his sense-organs in this manner and thus conserves his energy.

Through a special kind of Prāṇāyāma (breath control) or by concentration on vital parts of the body, the body becomes calm when a feeling of bliss pervades the body. If concentration is practised on that feeling alone, a feeling of bliss gradually comes over all the sense-organs. That is the practice of Sānanda-Samādhi. There is not so much dependence on spoken words as in the case of Vitarka, because it is a matter of feeling, of bliss felt. Nor is there any need in it for thinking as