

only that wherein the knowledge acquired through concentration in a one-pointed state of the mind always remains present, so Asamprajñāta-Samādhi is that wherein concentration is attained in a habitually closed state of the mind after having realised abiding knowledge by Samprajñāta previously. Then non-receptivity becomes the habit of the mind. This difference should be noted carefully. Asamprajñāta-Samādhi leads to Kaivalya or the state of isolation, but Nirvija-Samādhi does not always lead to isolation. This point has been amplified in the next Sūtra.

The exact nature of a habitually closed state of the mind has to be understood clearly. Shutting out knowledge is closed state. This closed state is of two kinds : (I) a closed state in which the latencies remain and which assert themselves when the opportunity arises, and (II) in which there is not even those latencies and the closed state is perpetual. In the former case again two states are possible : (a) the break of one knowledge and going to the latent impressions which is happening every moment and which is the cause of the fluctuation of the mind. This closed state is not noticeable. (b) The absence of intake of knowledge through concentration. This is known as closed concentration.

In Sabhanga Nirodha as the above class (I) is called, only the intake of knowledge is closed but the latencies are remaining and they are appearing and disappearing. In a perpetually closed state, i.e. of Kaivalya or a state of isolation, with the elimination of the latencies all knowledge is shut out, and the mind resolves itself into its constituent principles. In a state of fluctuation, latent impressions are rousing cognitive modifications and cognition is receding to latencies in quick succession. In this process, the disappearance of cognition is hardly noticeable, and it seems that the flow of cognised modification is continuous. When through the art of concentration, the cessation of the rise of the latent impression is brought about, and the flow of the disappearance of modifications continues, then that is called Nirodha Samādhi, or concentration in a closed state of the mind.

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