

inspite of their being concentrations they have to depend on something to develop. Two of them, Savitarka or Nirvitarka, relate to gross objects, while the other two, Savichāra and Nirvichāra, relate to subtle things.

(1) External objects—All knowable objects, *e.g.* the cogniser, the instruments of cognition and the knowables. As all the engrossments develop round external objects concentrated upon, they are called Samādhis with external objects.

निर्विचारवैशारदेऽध्यात्मप्रसादः ॥ ४७ ॥

भाष्यम्—अशुद्ध्यावरणमलापेतस्य प्रकाशात्मनो बुद्धिसत्त्वस्य रजस्तमोभ्यामनभिभूतः स्वच्छः स्थितिप्रवाहो वैशारद्यम् । यदा निर्विचारस्य समाधेर्वैशारद्यमिदं जायते, तदा योगिनो भवत्यध्यात्मप्रसादो भूतार्थविषयः क्रमानुरोधो स्फुटप्रज्ञालोकस्तथा चोक्तम् 'प्रज्ञाप्रसादमारुह्याऽयोच्यश्शोचतो जनान् । भूमिष्ठानिव शैलस्थस्सर्वान्प्राज्ञोऽनुपश्यति' ॥ ४७ ॥

**On Gaining Proficiency In Nirvichāra, Purity In The Inner Instruments Of Cognition Is Developed (1). 47.**

When impurities which shade the illuminating nature of the Buddhi are removed there is a transparent flow of quiescence free from taints of Rajas and Tamas and this is called attainment of proficiency. When the Yogin gets such proficiency in Nirvichāra concentration, then he achieves purity in his inner instruments of reception from which he gets the power of knowing things as they are, simultaneously *i.e.* without any sequence of time, and in all their aspects ; or in other words he acquires the clear light of knowledge through power of realisation (2). It has been said in this connection (in the Mahābhārata) "As a man on the hill-top sees the man on the plains, so one having ascended the palace of knowledge and becoming free from sorrow sees others who are suffering."