

relating to the instruments of cognition and relating to objects cognised. There is also difference due to the nature of the engrossment. Yogins however take the two together to avoid multiplicity and divide them into Savitarka, Nirvitarka, Savichāra and Nirvichāra. Their difference is shown in the chart given below :—

| Nature of engrossment | Nature of the object | Name of engrossment or Samāpatti |
|---|---|--|
| (1) Mixed up with word, thing, cognition, &c. | Gross (objects and instruments of cognition) | Savitarkā (concentrating on gross subjects with the help of words) |
| (2) DITTO. | Subtle (objects, instruments of cognition and the cogniser) | Savichāra (concentration on subtle subjects with the help of words) |
| (3) When the mind becomes clear and free from words and forgets its own self as it were, the object only is present in the mind by itself | Gross (objects and instruments of cognition) | Nirvitarkā (concentration on gross subjects without the help of words) |
| (4) DITTO. | Subtle (objects, instruments of cognition and the cogniser) | Nirvichārā (concentration on subtle subjects without the help of words and on bliss, and on (pure 'I-feeling') |

Vitarka and Vichāra and matters relating thereto have been dealt with before. Now Nirvitarka will be dealt with. All sorts of Dhyāna, *i.e.* meditation which can be done by a mind which has not been closed entirely will fall within one or the other of the engrossments mentioned in the table above, because there is nothing other than an object, instrument of cognition and the cognition that can be contemplated.

(3) Samāpatti, *i.e.* the habituated state of engrossment of mind on the subject contemplated upon through force of practice, has been fully explained by the maker of the Sūtra as well as by the commentator. The latter has given examples