

32. For their stoppage (i.e. of distractions) practice (of concentration) on a single principle should be made.
33. The mind becomes serene by the cultivation of feelings of amity, compassion, goodwill and indifference respectively towards happy, miserable, virtuous and vicious creatures.
34. By throwing out and restraining the breath also (the mind is calmed).
35. The development of higher objective perceptions called Viśayavatī, also brings about fixity of mind.
36. Or by perception which is free from sorrow and is radiant (fixity of mind can also be produced).
37. Or (contemplating) on a mind which is free from desires (the devotee's mind gets fixed).
38. Or by taking as the object of meditation the images of dreams or the state of dreamless sleep (the mind of the Yogin gets stabilised).
39. Or by contemplating on whatsoever thing one may like (the mind becomes stable).
40. When the mind develops the power of fixing on the smallest size as well as on the highest one then the mind comes under control.
41. When the fluctuations of the mind are weakened, the mind appears to take on the features of the object fixed on—whether it be the cogniser, the instrument of cognition or the object cognised as does a transparent jewel, and this identification is called Samāpatti or engrossment.
42. The engrossment, in which there is the mixture of word, its meaning, i.e. the object and its knowledge, is known as Savitarkā Samāpatti.
43. When the memory is purified, the mind appears to be devoid of its own nature (i.e. of reflective consciousness) and shines only as the object alone (on which it is contemplating). This kind of engrossment is called Nirvitarkā Samāpatti.
44. By this (foregoing) the Savichāra and Nirvichāra engrossments, whose objects are subtle, are also explained.
45. Subtlety pertaining to objects culminates in Alīnga or the unmanifest.
46. These are the objective concentrations.
47. On gaining proficiency in Nirvichāra, purity in the inner instruments of cognition is developed.