

states of concentration have, however, an object concentrated upon (9).

(1) The description of Samprajñāta concentration given in the commentaries on the first Sūtra should be recalled in this connection. The successful concentration attained in the habitually one-pointed state of the mind which brings knowledge cutting at the root of all miseries is called Samprajñāta-Yoga. Those Samādhis or concentrations which bring forth such realisable knowledge have four distinct divisions. The subject of contemplation marks their differences, while the classification of the knowledge derived therefrom, *viz.* Savitarka and Nirvitarka or Savichāra and Nirvichāra, is based both on the subject contemplated upon and on the nature of the contemplation. (see Sūtra I. 41-44).

(2) If the modification of the mind arising out of words, (being the name of an object), the object itself, its knowledge and the verbal delusion due to mingling of them relates to any gross matter, then it is called Vitarkānvayee or depending on Vitarka. The things which we see around us like cow, pot, blue, yellow etc. which are taken in by our sense-organs, are gross objects. Speaking from the point of view of principles, when sound, colour etc. taken in by the senses are mingled and presented to our mind as one object, that shows its grossness. For example, a cow; it is a conglomeration of several features perceptible by our senses which are comprehended as one whole. When such gross matter becomes the subject of concentration and knowledge is derived thereby, then that is called Savitarka-Samādhi, while when there is no such Vitarka, it is called Nirvitarka-Samādhi. Both are Samprajñāta-Samādhi relating to Vitarka.

(3) When concentration relating to gross objects is mastered, full insight is obtained of subtle principles by a special process of mental analysis with the help of the knowledge gained during the state of concentration. This is Savichāra-Samprajñāta. Analytic thinking cannot be conducted without the help of words; that is why this Savichāra-Samādhi is also characterised by the vagueness due to mingling of words (name of the object), the object itself