भाष्यम्—तत्र—

शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः ॥ ४२ ॥

तद्यथा गौरिति शब्दो गौरित्यर्थो गौरिति ज्ञानमित्यविभागेन विभक्तानामपि
ग्रहणं दृष्टम् । विभज्यमानाश्चान्ये शब्दधर्मा अन्ये अर्थधर्मा अन्ये विज्ञानधर्मा
इत्येतेषां विभक्तः पन्थाः । तत्र समापन्नस्य योगिनो यो गवाद्यर्थः समाधिप्रज्ञायां
समारूढः स चेच्छब्दार्थज्ञानविकल्पानुविद्ध उपावर्त्तते सा संकीर्णा समापत्तिः
सवितर्केत्युच्यते ॥ ४२ ॥

Of them,

The Engrossment, In Which There is The Mixture Of Word, Its Meaning, i.e. The Object And Its Knowledge Is Known As Savitarkā Samāpatti (1). 42.

To explain, the word 'cow', the object indicated by the word 'cow', the mental impression created by the word 'cow' implying its form, various uses, etc., although they are different, are generally taken together. When differentiated, the features of word, the object meant and ideation become distinct. When in the mind of of a Yogin engrossed in the thought of a cow, there is the mingling of the word (cow), the object meant (the animal itself) and the idea of the cow then it is called Savitarkā Samāpatti.

(1) Engrossment and knowledge are inseparable. That is why the knowledge acquired in a particular state of concentration is called Savitarkā Samāpatti. The word 'Tarka' was used in ancient times in the sense of thought with the help of words. Vitarka is therefore a particular kind of Tarka. When in the knowledge acquired in Samādhi there is Vitarka it is called Savitarka Samādhi.

Tarka or thought full of words, when analysed, will show a mixture of words, the object and the idea created thereby. Take the word or name 'cow'. The object is a quadruped animal. The idea about the animal takes place within us. It is not the same as the animal; neither has the name any