

be engrossed in it and appears to take on its nature (3). The mind set on subtle elements and being engrossed in them is coloured by the nature of such subtle elements, while a mind absorbed in gross elements is coloured by their gross nature. Similarly the mind engaged with the various things of the world gets engrossed in such distinctions and becomes the reflector thereof. The same thing is noticeable in respect of the instruments of cognition, *viz.* the senses. When the mind concentrates on the instruments of reception then it becomes occupied and tinged by them. When the mind is set thinking exclusively of the cogniser, it becomes engrossed in it and gets tinged with the nature of the cogniser—Grahītā. Likewise when the mind is occupied with the thought of a liberated soul, the mind displays the nature of such a liberated soul. This sort of resting of the mind in and its shaping after the receiver, the instrument of reception and the object received, *viz.* the Grahītā (Empiric Self), the senses, and the elements, like a crystal is called Samāpatti or engrossment.

(1) Set mind—one-pointed mind. When by practising the method of Īśvara-praṇidhāna etc. the mind gets habituated in resting tranquilly on the desired object, then the mind is said to be set. The concentration attained in a set mind is called the engrossment of Samāpatti. That is its difference from simple concentration. The knowledge acquired in such a state of engrossment is Samprajñāta or complete knowledge or Samprajñāta Yoga or concentration which gives complete and sustained knowledge. Buddhists also use the word 'Samāpatti' but in a different sense.

(2) The maker of the Sūtras has described in this and the following Sūtras the different kinds of engrossed mind there are and there may be.

Engrossment may be of three kinds according to the nature of the subjects contemplated upon—relating to the cogniser,