

thinking. On attaining certain maturity and refinement such Bhāvanā or thinking, develops into Dhāraṇā and Dhyāna properly so-called.

In ancient times the lotus or core of the heart* was the principal region or object for fixation of the mind, so also was the light upspringing therefrom and called the light from Suṣūmnā, the nerve within the spinal column. Later a system of keeping the mind steadfast on the six or twelve plexuses within the body came into vogue. These twelve plexuses fall under the three categories of objects to fix the mind on, according to the Sāṃkhya system. They are Grāhya—the knowable, Grahana—the instruments of reception and Grahita—the receiver. When the mind gets set meditating on them, then Asamprajñāta Yoga can be attained. That depends, however, on the realisation of the fundamental principles. When the indivisible Receiver is realised, then shutting out even that knowledge with Paravairāgya or final renunciation, the state of isolation is reached.

Fixity of mind is of two kinds—(i) on the knowledge of the realities and (ii) on other objects. The Sāṃkhyas who follow the path of self knowledge adopt the first. First, they assume the outer objects as impinging on the sense-organs, the sense-organs as belonging to the ego, ego as grounded in the pure 'I'-feeling and pure 'I'-feeling or individual intellect as reflected by the Puruṣa. In consistency with these assumptions attempts are made to realise and to be posted in the self which is Absolute Awareness. In this process, aid of internal bodily location of the sense-organs, has to be taken, but the principal support of such meditation is the knowledge of the principles or realities.

In the matter of fixing the mind on objects, the two principal ways are conceptions of sound and of effulgence. Of these, the chief method is the adoption of the effulgence in the heart as the support for fixity on the pure 'I'-feeling or Buddhi, i.e. the principle of individual intellect. As regards fixity on sound, conception of a spontaneous unstruck sound (Anāhata-nāda) emanating within the body has to be formed and thought upon.

*In meditating on the heart see footnote to Sūtra I-28.