

words "I have got whatever is to be got" etc., the commentator has indicated detachment and refinement of knowledge only. Regarding Para-Vairāgya, Kāṭha-Upaniṣad has—"The wise, knowing of the eternal bliss, do not look for anything immutable in ephemeral things."

भाष्यम्—अथ उपायद्वयेन निरुद्धचित्तवृत्तेः कथमुच्यते संप्रज्ञातः समाधिरिति ?

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ १७ ॥

वितर्कः चित्तस्य आलम्बने स्थूल आभोगः, सूक्ष्मो विचारः, आनंदो 'द्वादः, एकात्मिका संविद् अस्मिता । तत्र प्रथमश्चतुष्टयानुगतः समाधिः सवितर्कः । द्वितीयो वितर्कविकलः सविचारः । तृतीयो विचारविकलः सानन्दः । चतुर्थस्तद्विकलः अस्मितामात्र इति । सर्वे एते सालम्बनाः समाधयः ॥ १७ ॥

What is Samprajñāta-Samādhi of the mind whose fluctuations have been closed by the two methods (practice and detachment) mentioned before ? (1)

When Concentration Is Reached With The Help Of Vitarka, Vichāra, Ānanda And Asmitā, It Is Called Samprajñātasamādhi. 17.

When the concentrated mind (2) is filled with the grosser form of perceptibles, *i.e.* realises them, then it is called Vitarka. Similarly, Vichāra concentration relates to subtle objects (3). The third, Ānanda, is the feeling of felicity—a blissful feeling filling the mind (4). Asmitā is "I-sense" or feeling of individual personality (5). Of these, in the first, *viz.* Savitarka-Samādhi there is the presence of all the four objects. The second, *i.e.* Savichāra-Samādhi is free from Vitarka (6). The third, *i.e.* Sānanda-Samādhi is free from Vichāra (7). The fourth is Asmitāmātra—pure "I-sense" and it is free even from the sense of bliss (8). All these