

sort of verbal reflection colours the knowledge acquired in Savichāra or reflective concentration. And when the knowledge derived from it is free from reflective consciousness and is only of the subject of engrossment it is Nirvichāra. Of all the Samāpattis, those relating to gross (3) objects is either Savitarka or Nirvitarka and those relating to subtler objects are Savichāra or Nirvichāra. This is how by establishing the freedom of Nirvitarka from Vikalpa such freedom of both itself and Nirvichāra is explained.

(1) What is Savichāra has been explained before (1-41). What the commentator has said is being explained here. "Of manifested properties" means the properties which are evident in the shape of pot, picture, *i.e.* not unmanifest as being past. Therefore, to practise engrossment in the subtler elements, a manifest object has to be adopted.

Space, time and causation :—If the manifest form of an object is adopted for the purpose of realising its constituent subtler elements, the space occupied by the object will come within the range of the knowables and the realisation of the Tanmātras in them will be limited by that space. This knowledge will however only relate to its present properties, *i.e.* will not bring any knowledge relating to what it was or what it might be from the constituent Tanmātras.

Causation is that property the adoption of which reveals the nature of the particular Tanmātra. In other words, the process of arriving at the perception of a particular Tanmātra by reflecting on a particular property of an object is arriving at through the principle of causation.

In Savichāra Samādhi or reflective concentration, the object is cognised as a single unit, *i.e.* as regarded as without any admixture. The knowledge acquired in Savichāra Samāpatti is influenced by the verbal idea about the object with the help of which reflection is conducted. By that sort of reasoning with language, knowledge is gained of different kinds but of the present existence only of subtler elements.