

of Samāpatti. Engrossment in respect of objects are of three kinds :—

(i) Those relating to worldly things—countless material objects like animals, pots, etc., (ii) gross elements, *viz.* those relating to the five cardinal elements and (iii) subtle elements, *viz.* Sound-tanmātra, Colour-tanmātra, etc. Engrossment or Samāpatti relating to instruments of cognition appertain both to the external and to the internal sense-organs and energies. Of these the external sense-organs are threefold—organs of knowledge, organs of action and the Prāṇas or vital energies. The internal energy, *viz.* the mind is the leader of the external organs. All these are the modified forms of the three principal internal sense-energies which are Buddhi (pure 'I-feeling'), Ahaṁkāra (Dynamic Ego) and the mind.

Engrossment relating to the cogniser = aforesaid contemplation on the 'I-feeling'. It has been said before, that in Savīja-Samādhi or concentration on an object when it relates to the cogniser, that cogniser is not the Puruṣa principle but is the Empiric Self. That Buddhi is identified with the Self. That is why it is the assumed or empirical seer. Until the mind and the sense-organs completely cease to function, the state of resting in Puruṣa cannot be attained. Therefore as long as the mind continues to be affected by its modification so long would the impure seer be the assumed seer. "I am the cogniser of knowledge"—this feeling is its true character. When cognition ceases completely, the knower of this quiescent state who remains in his own self is the Puruṣa or real seer.

Besides these, the Īśvara-Samāpatti or engrossment in God, engrossment in a liberated soul, etc. which might be possible, come within the engrossment relating to the cogniser, instrument of cognition and object cognised. The image of God, mind or 'I-feeling', etc. which is adopted as the object for contemplation for purposes of engrossment will fall within the appropriate category enumerated above.