

in the case of approach to Tanmātras from the Bhūtas, not even of subtle Bhūtas which is the basis of concentration where Vichāra prevails. That is why this concentration on bliss is free from Vitarka and Vichāra. Spoken in terms of Samāpatti, it is the subject of Nirvichārā Samāpatti or engrossment free from reasoning. It is said in the Scriptures that the pleasure that is derivable from making the senses free from the influence of their corresponding worldly objects by constant practice and lumping up the senses in the mind is not comparable to anything obtainable from heavenly or worldly things attainable through personal exertion.

(5-8) Concentration with Vitarka and Vichāra is dependent on and relates to knowable objects. Concentration based on a feeling of felicity relates to the instruments of cognition, while that based on 'I-sense' (or dynamic Ego) relates to the subject of cognition. As the latter relates only to the cogniser, i.e. to conceptions like "I am the receiver of the bliss", and thus concerns only the 'I', it is free from the touch of bliss. This implies a state beyond the feeling of bliss and not one which is unblissful. It is a more coveted state than bliss, being of the nature of peace (quiescence). • In Sānanda-Dhyāna or meditation with the blissful feeling as its basis, the feeling of happiness or bliss pervades the senses and the sense-organs. In concentration based on the 'I-sense', the feeling of bliss is not the object but the receiver of that experience is the object on which concentration is based. This is the difference between Sānanda-Samādhi and Sāsmita-Samādhi. Puruṣa or pure consciousness is not the subject of any concentration. Asmitā-Mātra or pure 'I-feeling' is the subject of this concentration. This 'I-feeling' is called the cogniser. It is manifested with the help of the Puruṣa. The object concentrated upon in Sāsmita-Samādhi is not the real Puruṣa but its imitation, the Pseudo-Seer—the Empirical Ego or the Mahat. In the Sāṅkhya philosophy it is called the Mahat-Tattwa. It is Buddhi shaped after the Puruṣa, a feeling of 'I know myself', a sort of feeling of identity between the pure consciousness and individual intellect or Buddhi.

Buddhi-Tattwa or the principle of Buddhi is the first of the manifested. However subtle the knowledge might be,