

sun through Nirvitarka engrossment the Yogin reaches the subtler state of that luminosity by a special process of calming the mind and the senses, that is realisation of the light Tanmātra or monad. At first taking into consideration the proposition that gross things are made up of Tanmātras by reason and instruction and then by reflection and quietening the mind, one has to proceed towards realisation. Savichāra engrossment is conditioned by the mixture of words, the objects and their knowledge and is consequently affected by space, time, and causation. In other words, the then location of the sun, the present or manifest condition of the sun and the present luminosity (not past and future) as observed by the eye,—all these affect the knowledge derived by Savichārā Samāpatti.

When, however, the light-Tanmātra is realised, the Yogin perceives undifferentiated light monad shorn of its varieties, *i.e.* different colours. Such is the case with sound, touch etc. The pleasure, pain or obsession that is derived from material objects is but due to its gross properties, because there is variety in such grossness, and it is the variety which causes varieties of feelings of pleasure, pain etc. So, when the varietyless monadic state is realised, the pleasure, pain or obsession brought about by variety will disappear.

Tanmātra is not the only object of Savichārā Samāpatti. Other subtle objects like Ahaṁkāra or Ego, Buddhi or Individual intellect or pure 'I-feeling', and unmanifested Prakṛti (the three Guṇas or constituent principles in equilibrium) are also the subject of Savichārā Samāpatti.

(Fourth) Nirvichāra. When proficiency is acquired in Savichāra engrossment and the memory is freed from verbal concepts, the concentration only reveals the subtle nature of the object concentrated upon. The mind is then full only of the object free of any verbal notion or Vikalpa, and this is called Nirvichārā Samāpatti or super-reflective engrossment.

Unmanifested Prakṛti cannot form the subject of Nirvichārā Samāpatti because an unmanifested state cannot be subject of concentration. Prakṛti is the merged or latent or potential state of all phenomena. An unmanifested state cannot occupy the