

as stated are always in use by us, and they can form the subject of Nirvitarkā Samāpatti. As they are known by that sort of engrossment, that is the highest knowledge about them.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥

भाष्यम्—तत्र भूतसूक्ष्मेष्वभिव्यक्तधर्मकेषु देशकालनिमित्तानुभवावच्छिन्नेषु या समापत्तिः सा सविचारेत्युच्यते । तत्राप्येकबुद्धिनिर्ग्राह्यमेवोदितधर्मविशिष्टं भूतसूक्ष्ममालम्बनीभूतं समाधिप्रज्ञायामुपतिष्ठते । या पुनः सर्वथा सर्वतश्शान्तोदिताव्यपदेश्यधर्मानवच्छिन्नेषु सर्वधर्मानुपातिषु सर्वधर्मात्मकेषु समापत्तिः सा निर्विचारेत्युच्यते । एवं स्वरूपं हि तद्भूतसूक्ष्मम्, एतेनैव स्वरूपेणालम्बनीभूतमेव समाधिप्रज्ञास्वरूपमुपरञ्जयति, प्रज्ञा च स्वरूपशून्यैवार्थमात्रा यदा भवति तदा निर्विचारेत्युच्यते । तत्र महद्द्वस्तुविषया सवितर्का निर्वितर्का च, सूक्ष्मविषया सविचारा निर्विचारा च । एवमुभयोरितयैव निर्वितर्कया विकल्पहानिव्याख्याता इति ॥ ४४ ॥

By This (Foregoing) The Savichāra And Nirvichāra Engrossments Whose Objects Are Subtle Are Also Explained. 44.

Of these (1) the engrossment that takes place in the gross forms of the subtle elements conditioned by space, time and causation is called Savichāra or reflective. In it also the object of concentration is conceived as a single unit of subtler element of manifested properties and its knowledge is acquired in the state of concentration. When, however, the Samāpatti or engrossment on subtle elements is unaffected by any mutation that might take place in them in time, *i.e.* past, present and future, (2) and refers to the object only as present when it embraces all (possible) properties of the object, and all its spatial positions (*i.e.* not conditioned by space),—this sort of all-embracing engrossment is called Nirvichāra or super-reflective. “The subtle element is like this”, “this is how it has been taken for concentration,”—this