

When The Memory Is Purified, The Mind Appears To Be Devoid Of Its Own Nature (i.e. Of Reflective Consciousness) And Shines Only As The Object (3) Alone (On Which It Is Contemplating). This Kind Of Engrossment Is Called Nirvitarkā Samāpatti. 43.

When the memory of the conventional meaning of words and the knowledge derived from inference and testimony are removed, the ensuing cognition seems to lose its nature as cognition and becomes, as it were, of the nature of the object. This is called Nirvitarkā Samāpatti. This has been explained (in the introduction to the Sūtra). The object contemplated upon in Nirvitarkā Samāpatti is cognised as a single unit, as an object which is real, and as an assemblage of particular atoms (4). A specific assemblage (5) is the common transformation of all the relevant atoms, is of their nature, and is inferred by the feel and the use of the manifested gross state. It appears in dependence on its causes. When a change in their property takes place, the particular assemblage also disappears. This transformation as an assemblage is called the 'whole'. It is this 'whole' which is one, large or small and tangible, has the property of motion and is transitory. Practical life is rendered possible through this 'whole'.

Those who hold that the assemblage is without any reality and that the subtle components of that assemblage are unknowable in Nirvichāra Samādhi will have to conclude that in the absence of a 'whole', the cognition of an object is erroneous because it does not correspond to any fact. In this way almost all knowledge will become erroneous. What then will be the fate of valid knowledge when there cannot be anything for its object? For whatever is knowable by the sense is pronounced to be a 'whole'. For these reasons it