

has to be concluded that there is a 'whole' which is spoken of as large etc. and which forms the object of Nirvitarkā Samāpatti.

(1) If the distinction between Savitarka knowledge and Nirvitarka knowledge is understood first, then it will be easy to follow the commentary. Generally, with the mention of a name the object meant is remembered, and with the remembrance of the object, the name (either generic or individual) is also remembered. In other words, a name and the object meant by it are thought of together, inseparably. But the name and the object are two different entities. It is only through conventional use and the latent impression thereof that the confusion takes place in memory. By practising to think of the object without the word, that mixture in memory can be avoided. Then the object can also be thought of apart from its name. This is what is called 'purifying' the mind of the mixed memory of words and their objects. It is not very difficult to realise this.

This sort of knowledge without words in the real knowledge of a thing as its appropriate import, because with the help of words we regard many non-existing things as existing. Take for example the expression "Time is beginningless and endless." This is taken as true. But 'beginningless' and 'endless' are negative conceptions. There is no possibility of directly perceiving them. Time, again, is of the nature of a container. 'Beginningless', 'endless', 'time' and other similar words give rise to fictitious ideas but there is no really existing thing behind them which can be perceived. Thus knowledge based on words is in many instances false. Such knowledge is not of a perceptual fact but only of a shadow of it. Knowledge from testimony and inference are cognitions with the help of words: therefore truths established by them are not always realisable facts. For example from the sayings of the sages and inference it is established that "Brahman is real, is of the nature of Consciousness and is infinite." 'Real' means existing in fact. No mental or sense-conception can be formed from such words as 'real', 'infinite', etc. So except the words themselves there is nothing to meditate on in 'real' or 'infinite', which can be established by sense-perception or be