

the mind arising out of words or expressions indicative of nothingness is vague notion relating to nihility. For example, "Puruṣa is devoid of the property of being created." Voidness is an unreality; by it the nature of no existing matter can be predicated; that is why the modification of the mind caused by such expression has no real background. As long as we go on thinking with the help of words, so long will Vikalpa or vague cognition continue.

The word 'Vikalpa' has various meanings; for example, (i) as explained above, modification caused by verbal delusion or vague cognition, (ii) in the sense of *vā*, i.e. 'or' as in 'Iṣvara-Pranidhānād-vā' in Sūtra 1.23, (iii) manifested world, as in Vedāntic 'Nirvikalpa Samādhi', (iv) imposition of an imaginary concept as in the case of the image of 'I' in 'I-sense'.

(2) The phrase 'Chaitanya is the nature of the Puruṣa', although it has no significance in reality, conveys an impression to the mind through the usage of the words used as in the phrase 'Chaitra's cow', the modification of the mind being caused by the subject and the predicate. Because it is a little difficult to understand, the commentator has given several examples of Vikalpa-Vṛtti. In fact, it is not possible to follow the significance of Nirvitarka and Nirvichāra Samādhi unless Vikalpa-Vṛtti is understood clearly. Viparyaya or false cognition has no usefulness but Vikalpa or vague notion always serves a purpose.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥

भाष्यम्—सा च संप्रबोधे प्रत्यवमर्शात् प्रत्ययविशेषः । कथं, सुखमहमस्वाप्सं प्रसन्नं मे मनः प्रज्ञां मे विशारदीकरोति, दुःखमहमस्वाप्सं स्त्यानं मे मनो भ्रमत्यनवस्थितं, गाढं मूढोऽहमस्वाप्सं गुरुणि मे गात्राणि क्लान्तं मे चित्तमलसं (अलमिति पाठान्तरम्) सुषितमिव तिष्ठतीति । स खल्वयं प्रबुद्धस्य प्रत्यवमर्शो न स्यादसति प्रत्ययानुभवे, तदाश्रिताः स्मृतयश्च तद्विषया न स्युः । तस्मात् प्रत्ययविशेषो निद्रा । सा च समाधावितरप्रत्ययवन्निरोद्धयेति ॥ १० ॥