

Samādhi free from the touch of words, a collection of its latent impressions fills the mind and this is called Nirvitarkā Samāpatti. Thus the state of collection of impressions during concentration is Nirvitarkā and their retention in the mind with the help of words is Savitarkā.

Even when words are uttered, it might be Nirvitarka or Nirvichāra Dhyāna (meditation) free from Vikalpa, as for example when the meaning of the words is not noticed but the words are uttered mechanically and conceived as sound only. Or, when the object noticed is only the effort made in uttering the word, it can be Dhyāna (meditation) of a knowable object without any Vikalpa. If, however, the knowledge of the effort is only aimed at the cogniser or the instruments of cognition, then, even when uttering words, it will be meditation without any Vikalpa.

(4) The subject of Nirvitarkā Samāpatti, *i.e.* the knowledge of the gross object on which Nirvitarkā Samāpatti is practised is the highest truth in respect of that object. No gross object can be cognised better, because then all the senses are at rest and there is no infiltration of words and ideas.

'Cognition of an object as a single unit' means that the object is cognised as one. Although an object is the sum total of many components yet it is conceived as one. 'Separate entity' indicates that it is recognised as having a separate existence of its own. "Assemblage or collection of particular atoms' implies that one object has a distinctive conglomeration of atoms, which can only be discovered by Nirvitarkā concentration.

(5) "Assemblage' is a particular combination of the constituent atoms peculiar to the object. For example a pot is nothing more than the assemblage of particular atoms or monads of sound, colour, etc. comprising it and it follows those atoms, *i.e.* the properties that are present in the atoms are present in the pot itself.

Therefore the substance 'pot' can be characterised as one, big or small, of tactile property, an object of the senses, active, *i.e.* liable to mutation, therefore not perpetual, *i.e.* liable to appearance or disappearance. All gross objects characterised