

(2) After having mentioned the subject of Nirvichāra Samāpatti, the commentator speaks of its true nature. Free from ideas derived from words, devoid of reflective consciousness, with only the subtle element as the object of cognition, the latent impression of this kind of concentration, if it be relating to the subtle element only, is called Nirvichāra Samāpatti.

In this state the knowledge acquired is not confined to a particular space as in the case of Savichāra Samāpatti. Moreover, the knowledge is not limited to the present time only but extends to the past, present and future simultaneously, and it is not determined by any single property of the object but reveals all its possible properties under all conditions. As Nirvitarka Samāpatti is free from ideas created by words, so is also Nirvichāra Samāpatti.

(3) Examples of all kinds of Samāpattis are given below :—

(First) Savitarka. Take the sun as the gross object of contemplation. If concentration is secured on that, then the mind will be full only of that, and all sorts of knowledge regarding the sun—its shape, distance, materials, etc. will be acquired. This knowledge will however be accompanied with verbal concepts, e.g. the sun is round, it is so far, etc. When the mind is full of such knowledge it is called Savitarka Samāpatti.

(Second) Nirvitarka. In concentrating on the sun, its luminosity will only be realised, and its other particulars would be shut out. If that luminosity is mediated upon to the exclusion of all other properties of the sun, then that state is known as Nirvitarka knowledge. When the Yogin sees all gross objects in that light he finds that all external objects are nothing but a combination of the elements—light, sound, touch, smell and taste—and realises that the qualities which are imagined with the help of words as belonging to particular objects are nothing but illusory. To have the mind only full of such knowledge is called the state of Nirvitarka engrossment. This is the supreme knowledge pertaining to gross objects. From this stand-point material possessions like wealth, family, etc. cease to have any pleasant association and they always appear as only a particular combination of light, sound, touch, smell, etc.

(Third) Savichāra. After realising the luminosity of the