realised. As a matter of fact, Brahman has no connection with the predicating words. Brahman is realised only when those words are forgotten.

Therefore, the knowledge that is derived from inference, testimony, and ordinary direct knowledge and which is mixed with words is not pure, unalloyed direct or immediate cognition. But Nirvitarka knowledge, *i.e.* knowledge gained without the help of words and taking on the form of the object itself is such immediate cognition.

(2) Nirvitarka and Nirvichāra are both knowledge of the same kind. Ṛṣis who realised the highest truths, having acquired them through such knowledge, communicated them to others with the help of words and that is how spiritual truths and principles have come to be enunciated in the current Sāstras dealing with salvation.

(3) Mind devoid of reflective consciousness — Forgetting even that I am knowing. Svarūpa = Sva and Rupa. Sva = The instrument that is knowing (which is the sentient principle), and its Rūpa or nature. In other words, when on account of excessive attention devoted to the object to be known, the notion 'I am the knower' or 'I am knowing' seems to be lost, then the knowledge revealing the object only, almost free from any reflection, is obtained.

When knowledge is acquired with help of words etc., the impressions of the actions of other senses and instruments of cognition remain and prevent the complete effacement of reflective self-consciousness.

It might be urged that as Samādhi has been defined as "the state that shines with the light of the object alone and is devoid as it were of its own self," is not Savitarkā Samāpatti then Samādhi? No, Savitarkā Samāpatti is not merely Samādhi, it is also the state of retention of the knowledge acquired in Samādhi. Although in Samādhi there is no apparent knowledge of self, the knowledge of the object that is acquired may be with the help of words. In fact when the mind is full of such knowledge assisted by words, that state is called Savitarkā Samāpatti. When the state of knowledge appears to be free from reflective consciousness, like the state in