

भाष्यम्—समाधिप्रज्ञाप्रतिलब्धे योगिनः प्रज्ञाकृतः संस्कारो नवो नवो जायते—

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥

समाधिप्रज्ञाप्रभवः संस्कारो व्युत्थानसंस्काराशयं बाधते, व्युत्थानसंस्काराभि-
भवात्तत्प्रभवाः प्रत्यया न भवन्ति, प्रत्ययनिरोधे समाधिरुपतिष्ठते, ततस्समाधि-
प्रज्ञा ततः प्रज्ञाकृताः संस्कारा इति नवोनवस्संस्काराशयो जायते, ततः प्रज्ञा ततश्च
संस्कारा इति । कथमसौ संस्कारातिशयश्चित्तं साधिकारं न करिष्यतीति, न ते
प्रज्ञाकृताः संस्काराः क्लेश-क्षयहेतुत्वाच्चित्तमधिकारविशिष्टं कुर्वन्ति, चित्तं हि
ते स्वकार्यादिवसादयन्ति, ख्यातिपर्यवसानं हि चित्तचेष्टितमिति ॥ ५० ॥

When knowledge is acquired through Samādhi, the Yogin gets new latent impressions of such knowledge.

**The Latent Impression Born Of Such Knowledge (1) Is
Opposed To The Formation Of Other Latent
Impressions. 50.**

The latent impressions of insight by concentration inhibit latent impressions of empirical life. When latent impressions of the empirical life are*subdued, no more cognised modifications can emerge therefrom. When modifications are shut out, Samādhi or concentration is achieved. From that comes Samādhic knowledge which entails latent impressions of such knowledge. This is how new latent impressions grow. It might be questioned why such profusion of latencies does not dispose the mind to mutableness (2)? The answer is that these latencies being destructive of suffering, does not create a disposition for mutableness. On the other hand they disincline the mind from its tendencies (of producing modifications). Mental effort exists until the acquisition of Discriminative knowledge (3).

1. The impression formed or retained of any knowledge acquired by or effort made by the mind is called Saṁskāra or latent impression. Recollection of the impression of (previous)