

latent impressions leading to salvation gather force. When the mind ceases to function, the Puruṣa gets isolated in Himself, and that is why He is then called pure and liberated.

(Here concludes the Chapter on Concentration being the first part of the Comments of Vyāsa known as Sāṃkhya-Pravachana on the Yoga Philosophy of Patanjali.)

(a) The latent impressions acquired in Samprajñāta Samādhi *i.e.* the latent impressions of knowledge obtained through Samprajñāta relate to principles or realities. When knowledge is acquired of the true character of the principles and the difference between the Puruṣa and the knowables as well as the unworthiness of the knowables are completely realised then their knowledge as well as their latent impressions are regarded as renounceable. That is how the latent impression of Nirodha Samādhi or complete restraint is opposed to *i.e.* shuts out knowledge as well as the latent impressions acquirable in Samprajñāna. It might be argued that as stoppage of cognition is not a form of knowledge, how can there be latent impression thereof. In reply it may be explained that Nirodha is nothing but broken fluctuation, and the latent impression is of that break of fluctuation. The impressions of a broken line can be called the broken parts of a line or the broken parts of no-line. Complete renunciation can give rise to latent impressions, which only bring stoppage of mutation and thus stop the mind from fluctuating. There is going on incessantly a break between the appearance and disappearance of modifications of the mind, which break is only lengthened in concentration on Nirodha Samādhi. Then the sentient, mutative and static principles do not die out but their unbalanced activity due to non-equilibrium that was taking place on being overseen by the Puruṣa only ceases on account of the cessation of the cause (Avidyā or nescience) which brought about their contact.

Once Asamprajñāta Nirodha takes place that does not last for ever, but that Nirodha or cessation of modifications is prolonged by practice. Consequently there is latent impression thereof. That cessation of modifications of the mind through force of latent impressions is called Nirodha Kṣāṇa—*i.e.* moment