

knowledge is called memory and resurgence of the impression of an action is called automatic action. All knowledge and action take place with the assistance of latent impressions. For an ordinary mortal it is impossible to know or to do a thing completely abandoning previous latent impressions.

Latent impressions are divisible into two classes, contaminated impressions and uncontaminated impressions *i.e.* those arising out of nescience and those pregnant with correct knowledge. As knowledge is antagonistic to nescience, the latent impressions of true knowledge destroy such impressions of nescience. Knowledge derived through Samprajñāta Samādhi is the acme of knowledge while Discriminative knowledge is its final stage. Therefore, the latent impression of knowledge derived through Samādhi is able to destroy the latent impression of nescience. When the latent impressions of nescience get feeble, the fluctuations of the mind also are enfeebled, because attachment, hatred and such other nescience really cause the fluxes of the mind.

It has already been said (Sūtra 1-16) by the commentator that knowledge culminates in detachment. That is how from the knowledge derived through Samprajñāta Samādhi, which is the knowledge of the fundamental principles, and Viveka-Khyāti or Discriminative discernment, detachment becomes complete.

2. Inclination towards mutation arises from the latent impressions in the mind. It might appear therefore that the latent impressions derived through Samprajñāta Yoga will also dispose the mind towards such mutation. That however is not the case. The latent impressions of Samprajñāta are really such impressions as prevent the reception of objects by mind, which results in misery. As Samprajñāta impressions get strong, the mind ceases to work.

3. When Samprajñāta Yoga reaches its highest stage in Viveka-Khyāti or Discriminative discernment, the activity of the mind ceases. Through that, on the realisation of the distinction between Buddhi—the receptacle of all sorrows—and Puruṣa, the immutable cogniser, the highest form of detachment is achieved and the mind ceasing to act, the Seer is said to be in a state of Kaivalya or isolation.