

latent impressions. That is why, the commentator has spoken of the appearance and disappearance of two sets of latent impressions. As the fight is between two sets of impressions, it is unnoticed and not cognised like knowledge, because the impression of the effort at closeness overcomes the impression of fluctuation. Although not perceptible, it is a state of change. It is like the struggle of a spring under the stress of weight.

Behind the struggle between the appearances and disappearances of two sets of latent impressions what undergoes change? The reply is, the then mind. What is the mind like at that time? It is as if in a moment of blankness. This is the mutation of increasing closeness. This statement might give rise to a further question that if concentration in a closed state of the mind is subject to mutation then the state of isolation must also be mutable. But that is not the case. In the closed state of the mind when its latent impressions are going on increasing, the mind is mutating, but in the state of isolation the mind is resolved into its constituent cause. Therefore, there can be no further mutation therein. When Nirodha matures and reaches its limit and the latent impressions of fluctuations are exhausted, then the process of increase comes to a stop (*i.e.* the break in the increase getting eliminated) the mind ceases to function. That is why the maker of the Sūtra has later (IV-32) described Kaivalya or state of isolation as the state when the stages of succession of the mutation of the three Guṇas or constituent principles terminate. So long as the mind remains active, the modifications of its constituents take place. When modification ceases the mind reverts to its constituents, *viz.* the Unmanifested. With the end of closeness, the latent impressions thereof also disappear. Bhojarāja has given the following example—When gold is burnt with lead, the lead burns out along with the dross in the gold; closeness is like that.

Latent impression is not manifest cognition, but its subtle state of retention. It is not the case that with the suppression of a particular class of cognition, the latent impressions of that class also will disappear. For example, in childhood many forms of traits are not present but the latent impressions