

भाष्यम्—किञ्चास्य भवति—

तस्यापि निरोधे सर्वनिरोधान्निर्वीजस्समाधिः ॥ ५१ ॥

स न केवलं समाधिप्रज्ञाविरोधी प्रज्ञाकृतानां संस्काराणामपि प्रतिबन्धी भवति । कस्मात् ; निरोधजः संस्कारः समाधिजान्संस्कारान्बाधत इति । निरोधस्थिति - काल - क्रमानुभवेन निरोधचित्त - कृतसंस्कारास्तत्त्वमनुमेयम् । व्युत्थान-निरोधसमाधि-प्रभवैः सह कैवल्य-भागीयैः संस्कारैश्चित्तं स्वस्याम्भकता-ववस्थितायाम्प्रविलीयते, तस्मात्ते संस्काराश्चित्तस्याधिकारविरोधिना न स्थितिहेतवो यस्मादवसिताधिकारं सह कैवल्यभागीयैः संस्कारैश्चित्तं विनिवर्तते । तस्मिन्निवृत्ते पुरुषः स्वरूपप्रतिष्ठः अतः शुद्धमुक्त इत्युच्यते ॥ ५१ ॥

इति श्रीपातञ्जले सांख्यप्रवचने वैयासिके समाधिपादः प्रथमः ।

What else happens to such a mind ?

By The Stoppage Of That Too (On Account Of The Elimination Of The Latent Impressions of Samprajñāna) Objectless Concentration Takes Place Through Suppression Of All Modifications (1). 51.

That objectless concentration is not only antagonistic to Samprajñāta-Samādhi but is also opposed to the formation of latent impressions of that Samādhi, because latent impressions of Nirodha or complete stoppage of modification or supreme detachment prevents the formation of latent impressions of Samprajñāta-Samādhi. From the knowledge of the duration of the time during which the mind had stopped in its functioning, the existence of the latent impression of that closed state can be inferred. In that state the mind merges in its constituent cause, the ever present Prakṛti, along with the latent impressions of Samprajñāta Samādhi as well as with such latent impressions as lead to Kaivalya or the state of isolation (2). That is why the latent impressions of such knowledge destroy the disposition to mutation and do not contribute to the continuance of the mind, because with the termination of such predilection the mind ceases to act as the