Discriminative knowledge arises first from listening to the Śāstras or scriptures. Then by reasoned contemplation it becomes firmer and clearer. Through practice of the different exercises of yoga it gradually develops. When through Samprajñāta yoga or engrossment therein, the chance of acquiring wrong notion in respect of knowables, is eradicated then it is called the parched state of the seed of wrong knowledge. When that happens and the attachment to seen and unseen (*i.e.* heavenly) enjoyments completely ceases, then arises discernment based on knowledge of distinction purified through Samādhi. When that discriminative discernment becomes uninterrupted and is not broken by nescience, then the escape, *i.e.* complete abandonment of knowables, is effected. At that time wrong knowledge becomes like parched seed. When the escape is complete then the erroneous conceptions reduced to the state of parched seeds as well as discriminative knowledge, both disappear. That is isolation.

How Buddhi disappears through discriminative discernment has been explained in the next aphorism.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ २७ ॥

भाष्यम्—तस्येति प्रत्युदितख्यातेः प्रत्यान्नायः, सप्तधेति। अशुद्धावरणमलापगमाच्चित्तस्य प्रत्ययान्तरानुत्पादे सति सप्तप्रकारैव प्रज्ञा विवेकिनो भवति, तद्यथा—परिज्ञातं हेयं नास्य पुनः परिज्ञेयमस्ति।—१। क्षीणा हेयहेतवो न पुनरेतेषां क्षेतव्यमस्ति।—२। साक्षात्कृतं निरोधसमाधिना हानम्।—३। भावितो विवेकख्यातिरूपो हानोपायः।—४। इत्येषा चतुष्टयी कार्या विमुक्तिः प्रज्ञायाः। चित्तविमुक्तिस्तु त्रयी।—चरिताधिकारा बुद्धिः।—५। गुणा गिरिशिखरकूटच्युता इव ग्रावाणो निरवस्थानाः स्वकारणे प्रलयाभिमुखाः सह तेनास्तं गच्छन्ति, न चैषां विप्रलीनानां पुनरस्त्युत्पादः प्रयोजनाभावादिति।—६। एतस्यामवस्थायां गुणसम्बन्धातीतः स्वरूपमात्रज्योतिरमलः केवली पुरुष इति।—७। एतां सप्तविधां प्रान्तभूमिप्रज्ञामनुपश्यन्पुरुषः कुशल इत्याख्यायते, प्रतिप्रसवेऽपि चित्तस्य मुक्तः कुशल इत्येव भवति गुणातीतत्वादिति ॥ २७ ॥