

Puruṣa. In this condition, whether omnipotent or not, one endowed with discriminative knowledge or otherwise, everyone becomes isolated. When the seed of affliction is burnt out, there is no chance of knowledge sprouting from it. It has been stated before that various powers and knowledge are attainable through concentration. Spiritually speaking (2), through discriminative discernment, the process of misapprehension is stopped, and with that stoppage, afflictions cease to trouble in future. When there are no afflictive actions, there would be no fruition of them. In that state, the Guṇas having fulfilled their object, no longer present themselves to be seen by the Puruṣa. That is known as the state of isolation of the Puruṣa. Then the Puruṣa shining in his own light becomes free from dross and all contacts.

(Here concludes the chapter on Supernormal Powers being the third part of the comments of Vyāsa known as Sāṃkhya-Pravachana on the Yoga Philosophy of Patañjali.)

(1) Discriminative discernment leads to isolation but not so the intuitional discriminative knowledge known as Tāraka; rather, it stands in the way of attaining isolation. Thus, without practising the attainment of discriminative knowledge, isolation is attainable. Such knowledge implies both attainment of intuitive knowledge referred to in Sūtra III-54 ante, as well as discriminative discernment dealt with in IV-26.

When Buddhi-sattwa or intellect and Puruṣa both become pure and appear as alike, then it leads to achievement of Kaivalya or isolation. This purity and likeness do not by themselves constitute Kaivalya, but that is the cause of attainment of Kaivalya or isolation. Its likeness through purity implies likeness to pure Puruṣa. When the Chitta is established in the unalloyed knowledge that 'I am Puruṣa' then the Buddhi or pure 'I'-sense resembles Puruṣa. Therefore resembling Puruṣa it also becomes pure and uncontaminated by anything else. This is the purity of Buddhi-sattwa and its resemblance to Puruṣa. In that