

ignorant or come to have wrong knowledge about the nature of ultimate reality. They also become greatly fond of worldly objects but through infatuation they act in a manner which brings about loss of power or frustration of their desires.

(5) The principle of Rajas causes activity, *i.e.* change from one condition to another. When the state of infatuation is effectively subdued, the mind starts to have knowledge of the subject, the instruments of cognition and the objects cognised. The disturbance still continues because then also the mind is occupied with Abhyāsa and Vairāgya.

(6) When the least trace of Rajas disappears or, in other words, with the full expression of the Sattva Guṇa, the mind rests in itself, or, in other words, is fully endowed with the clarity of the Sattva Guṇa, and becomes pure as gold when relieved of its dross through fire. Then the mind becomes full with the realisation of the Puruṣa or the pure Self or with the knowledge thereof. This is what is called Samāpatti (*i.e.* true and balanced insight) relating to Viveka-Khyāti. Such a mind remains occupied only with the realisation of the distinction between the Puruṣa or the pure Self and Buddhi. When such realisation becomes permanent, and one becomes indifferent even to the attainment of powers, like omniscience and omnipresence, then the concentration called Dharmamegha is attained (*vide* Sūtra IV—29).

The supreme knowledge means the realisation of the principle of Puruṣa or pure Self. This is also called Viveka-Khyāti or knowledge of the distinction between Puruṣa and Buddhi. Such knowledge is the effective means of preventing a relapse into empirical life. As the concentration called Dharmamegha leads to the cessation of all misery and as in that condition there arises indifference even to powers like omniscience etc., devotees call it the highest pinnacle of knowledge.

(7) Chiti-Śakti or pure Consciousness has been given five adjectives, *viz.* pure, infinite, immutable, untransmissible and illuminator of things presented. The last qualification signifies that it is that to which objects are presented by Buddhi. In other words, it is that which makes Buddhi conscious and leads to the awareness of objects related to Buddhi. Although