

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५० ॥

भाष्यम्—यदास्यैवं भवति क्लेशकर्मक्षये सत्त्वस्यायं विवेकप्रत्ययो धर्मः, सत्त्वं च हेयपक्षे न्यस्तं पुरुषस्यापरिणामी शुद्धोऽन्यः सत्त्वादिति । एवमस्य ततो विरज्यमानस्य यानि क्लेशबीजानि दग्धशालिवीजकल्पान्यप्रसवसमर्थानि तानि सह मनसा प्रत्यस्तं गच्छन्ति । तेषु प्रलीनेषु पुरुषः पुनरिदं तापत्रयं न भुङ्क्ते । तदैतेषां गुणानां मनसि कर्मक्लेशविपाकस्वरूपेणाभिव्यक्तानां चरितार्थानां प्रति-प्रसवे पुरुषस्यात्यन्तिको गुणवियोगः कैवल्यं, तदा स्वरूपप्रतिष्ठा चितिशक्तिरेव पुरुष इति ॥ ५० ॥

**By Renunciation Of That (Viśokā Attainment) Even,  
Comes Isolation On Account Of The Destruction  
Of The Seeds Of Evil. 50.**

When after the dwindling of afflictive actions the yogin feels that the discriminative knowledge is but a characteristic of the Buddhi, and that Buddhi-sattwa has also been classed among the forsakables, while Puruṣa is immutable, pure and different from Saṭtwa Guṇas then he begins to lose his desire for Buddhi-Śattwa, and the seeds of affliction die out with his mind as they become unproductive like roasted seeds. When they (the seeds) totally disappear the Puruṣa does not suffer from the threefold sorrow. Then the Guṇas which develop within the mind as afflictive actions with their formations, having fulfilled their purpose, recede to unmanifest state and thus bring about their complete separation from the Puruṣa, which is isolation. In that state the Puruṣa is nothing but metemperic consciousness established in itself (1).

(1) It has been explained before that when afflictive actions are completely reduced by acquisition of discriminative discernment they become unproductive as roasted seeds. Then dawns the idea that discrimination is but a characteristic of the intellect and intellect is to be forsaken when knowledge of