

from Buddhi onwards will cease to activate, *i.e.* will stop. Therefore the position is this that when with discrimination wrong knowledge is destroyed the mind ceases to have any modifications. Discriminative knowledge destroys its own support as fire does its fuel.

भाष्यम्—हेयं दुःखं हेयकारणं च संयोगाख्यं सनिमित्तमुक्तम् अतःपरं हानं वक्तव्यम्—

तदभावात् संयोगाभावो हानं तददृशेः कैवल्यम् ॥ २५ ॥

तस्यादर्शनस्याभावाद् बुद्धिपुरुषसंयोगाभावः आत्यन्तिको बन्धनोपरम इत्यर्थ एतद् हानम् । तददृशेः कैवल्यम् पुरुषस्यामिश्रीभावः पुनरसंयोगो गुणैरित्यर्थः । दुःखकारणनिवृत्तौ दुःखोपरमो हानं तदा स्वरूपप्रतिष्ठः पुरुष इत्युक्तम् ॥ २५ ॥

The misery to be forsaken, the cause of that misery known as alliance as well as the cause of that union have been described. After that, escape has to be described.

**The Absence Of Alliance That Arises From Want Of It  
Is The Escape And That Is The State Of Isolation  
Of The Seer. 25.**

When Adarśana ceases, the alliance between the Buddhi and the Puruṣa ceases and there is complete cessation of bondage for all time, which is isolation of the Seer, *i.e.* state of aloofness of the Puruṣa and disappearance of future contact with the Guṇas. The cessation of misery that ensues from the termination of the cause of misery is the escape. In that state Puruṣa remains established in Himself (1).

(1) Isolation of the Seer means that only the Seer exists. When there is conjunction between the Seer and the seen it cannot be said that the Seer is alone. It may be asked whether isolation and non-isolation are states appertaining to the Seer. No, it is not so. Buddhi only undergoes change in