

also disappear. Cognition or modification is the function of the mind, *i.e.* its manifestation. When cognition ceases altogether, when there is no more chance of its resurgence, then the mind completely stops, *i.e.* is destroyed. That state is the end of the play of the Guṇas—the three constituent principles. Thus do latent impressions of knowledge terminate the activities of the mind. Therefore, for the perpetual disappearance of the mind, no means other than gathering latent impressions of knowledge need be thought of. If the working of the mind can be put a stop to by becoming averse to all its actions, then the mind will cease to work, or disappear. According to Sāṅkhya philosophy mind does not then become non-esse, but merges into its cause, and remains there unmanifest. Everything undergoes change through adequate cause. Cause in the shape of knowledge destroys nescience. Mind similarly goes from the manifest to the unmanifest state but does not become non-esse.

प्रसंख्यानोऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघस्तमाधिः ॥ २८ ॥

भाष्यम्—यदायं ब्राह्मणः प्रसंख्यानोऽप्यकुसीदः—ततोऽपि न किञ्चित्प्रार्थयते, तत्रापि विरक्तस्य सर्वथा विवेकख्यातिरेव भवतीति संस्कारबीजक्षयाच्चास्य प्रत्ययान्तराण्युत्पद्यन्ते । तदास्य धर्ममेधो नाम समाधिर्भवति ॥ २८ ॥

On Losing Interest Even In Omniscience Acquired Through Discriminative Knowledge, The All-Round Discriminative Discernment That Ensues Brings About The Concentration Known As Dharmamegha (Cloud Pouring Virtue). 29.

When the discriminating devotee is disinterested even in special knowledge (1), *viz.* omniscience, *i.e.* does not want anything therefrom, then the Yogin gets all-round discriminative discernment. On account of the destruction of the seeds of latent impressions in this way, no other cognition arises in his mind. He then attains the concentration called Dharmamegha (cloud that pours virtue).

(1) Here omniscience due to discriminative discernment is referred to (see III-54). When the devotee who has realised