

the form of cessation or disappearance from view, which does not and cannot affect the Seer. This point has been dealt with in II-20 (2) ante. Isolation of the Puruṣa is the correct expression while liberation of Puruṣa is an ascribed expression.

भाष्यम्—अथ हानस्य कः प्राप्त्युपाय इति—

विवेकख्यातिरविप्लवा हानोपायः ॥ २६ ॥

सत्त्वपुरुषान्यताप्रत्ययो विवेकख्यातिः, सा त्वनिवृत्तमिथ्याज्ञाना प्लवते । यदा मिथ्याज्ञानं दग्धबीजभावं बन्ध्यप्रसवं संपद्यते तदा विधूतक्लेशरजसः सत्त्वस्य परे वैशारदे परस्यां वशीकारसंज्ञायां वर्त्तमानस्य विवेकप्रत्यय-प्रवाहो निर्म्मलो भवति । सा विवेकख्यातिरविप्लवा हानस्योपायः, ततो मिथ्याज्ञानस्य दग्धबीज-भावोपगमः पुनश्चाप्रसवः । इत्येष मोक्षस्य मार्गो हानस्योपाय इति ॥ २६ ॥

What then is the means of escape ?

**Clear And Distinct (Unimpaired) Discriminative
Discernment Is The Means Of Escape. 26.**

The knowledge of distinction between Buddhi and Puruṣa is discriminative discernment, which is put out of use by undestroyed nescience (1°). When wrong knowledge reaches the state of a burnt seed and ceases to be productive, then through the attainment of purity of Buddhi on account of removal of impurities due to afflictions, the yogin reaches the highest stage of the renunciation known as *Vaśīkāra-sañjñā* and the flow of his conception of discrimination becomes clear. That unimpaired discriminative knowledge is the means of escape. From that (discriminative discernment) follows the parched seed state of nescience and cessation of its productivity. This is the way to Mokṣa or means of escape.

(1) Discrimination has been explained before. It means distinction between Puruṣa and Buddhi. The established intense knowledge or conception or clear idea thereof, is discriminative discernment.