

further service to render to the Puruṣa and cease to function for ever, that state is known as Kaivalya or the state of isolation. In other words, when the supreme Consciousness is established in His own self, *i.e.* the absolute consciousness is unrelated to or unconcerned with the intellect, and remains all alone for all time, it is known as the state of Kaivalya

(Here concludes the chapter on Isolation being the fourth part of the comments of Vyāsa known as Sāṃkhya Pravachana on the Yoga Philosophy of Patañjali.)

(1) Guṇas working as cause and effect—The constituent principles becoming manifest as Mahat or Buddhi and its further mutations in the shape of Liṅga Śarīra (Sense energies). Through Yoga, the energies of instruments of reception can cease to function but not the knowables. The termination of the sequence of changes of the instruments of reception, is the cessation of their function or their complete disappearance, which is the Kaivalya of Puruṣa.

From the point of view of Supreme Consciousness, Kaivalya is aloofness of self-established Supreme consciousness from everything else, *i.e.* remaining only as consciousness, unrelated to intellect. 'Stoppage of fructification or complete extinction' means end without subsequent resurgence. On the complete extinction of Buddhi, Puruṣa always remains alone, that is the state of isolation. We know directly the objects that are in contact with the senses or from the contents of immediate experience and make use of words to think of them. But there are subjects in respect of which there are words but no real objects, *e.g.* space, time, void, infinitude etc. Extension, existence, number etc. are also words with no basis in reality but are only wordy concepts. This sort of idea rooted in words, which cannot be thought of in a concrete form, *i.e.* a vague ideation in respect of non-existing thing expressed in words for common use is called Abhikalpanā or conception. Such conception may be based on reason or not, and may or may not relate to real things. The terms Puruṣa and Prakṛti or the idea of Metempiric self and