

state the Buddhi-sattwa is also completely free from the dross of Rajas and Tamas Gunas. That is its purest state. Puruṣa is naturally pure and self-existent, so his purity and likeness are only imputed and not real. As the sun freed from cloud is called pure, so is the purity of the Puruṣa. Impurity of Puruṣa means association with experience. When experience is not imputed to Puruṣa He is said to be pure. Puruṣa is said to be un-alike when He is identified with intellect, *i.e.* the fluctuating state of Chitta. When the fluctuations cease, Puruṣa is said to be self-existent. Puruṣa is said to be alike when it is like Himself and nothing else!

When Buddhi or the intellect becomes like Puruṣa, it ceases functioning. Therefore in ordinary parlance it has to be said that Puruṣa which was appearing as Buddhi now looks like Himself. That is Kaivalya or isolation. Kaivalya means remaining alone as Puruṣa and the cessation of the working of the Buddhi. Therefore by attainment of Kaivalya no change of state takes place in Puruṣa, the Buddhi only ceases to function.

(2) Highest spiritual benefit is complete cessation of misery. In practices for attainment of spiritual proficiency, discriminative (Tāraka) knowledge and attainment of supernormal powers are not necessary, because complete annihilation of sorrow cannot be effected through supernormal knowledge or supernormal powers. Nescience or wrong knowledge is the root cause of afflictions; they can be destroyed by discriminative discernment only. Then Chitta ceases to function and miseries disappear once for all. That is attainment of highest spiritual benefit.

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