

are born again. That is why Yogins first practise *Vaśikāra*, then the act of contemplating on the *Puruṣa* followed by a realisation of the difference between the conscious-like *Buddhi* and the knower *Puruṣa* and thus become averse to the unmanifested and all the mutations thereof, *i.e.* they become indifferent to the three *Guṇas* whether in their manifest or unmanifested (like void) state.

(3) Attachment is a function of the *Buddhi* or the inner senses. Hence non-attachment is also its function. In *Pravṛtti* or attachment we get predilection, while in *Nivṛtti* or detachment we get aloofness or cessation. That *Buddhi* which brings about a realisation of the *Puruṣa*-principle is called *Agryā-Buddhi* or highest form of intellect. *Kaṭha-Upaniṣad* says, "Subtle-minded sages realise Him through *Agryā-Buddhi*". When knowledge of the nature of *Puruṣa* is acquired, then there is no more inclination in the satisfied mind to be engrossed in the unmanifested *Prakṛti* or the void; on the other hand, it develops a desire to engage itself in the contemplation of the *Puruṣa*-principle and thus get perpetual peace or be submerged in its constituent cause. A complete separation from the *Guṇas* and their mutations then arise. *Para-Vairāgya* or highest detachment and unadulterated knowledge of the *Puruṣa*-principle are inseparable. By that only *Kaivalya* or Isolation, in the shape of complete cessation of the mind, is attainable.

(4) *Jñānaprasāda* or clarification of knowledge indicates the highest purification of knowledge. Man's knowledge is directly or indirectly conducive to elimination of misery. That knowledge which brings about final and entire cessation of all sorrows is the highest form of knowledge. Then there cannot be anything higher to know. By *Para-Vairāgya* or extreme detachment sorrows can be prevented fully and finally; that is why it is the last stage of knowledge or extreme purification; moreover, it is absolute knowledge; there is no sense of attachment in it, and attachment being absent, the mind will be placid and nothing but knowledge of the *Puruṣa*-principle will be there. Consequently, there will be nothing but purification of knowledge without any tinge of attachment. When the state of mind is free from the taint of propensity and of inertia, that is illumination of knowledge. By the