

The last one is absolute clarification of knowledge (4). When detachment appears in the shape of clarified knowledge, the Yogin, with his realisation of the nature of Self, thinks thus :—"I have got whatever is to be got ; the afflictions which have to be eliminated have been reduced ; the continuous chain of birth and death, bound by which men are born and die, and dying are born again, has been broken". Detachment is the highest form of knowledge, and Kaivalya (or Isolation) and detachment are inseparable.

(1) & (2) 'Praviveka' means highest form of knowledge. Only the attainment of a closed state of mind does not bring about Kaivalya or Isolation. When the closed state of mind, which is usually broken through natural causes or on account of latent impression, is no longer broken, then it is called the state of Isolation. For getting such unbreakable closeness, detachment is necessary. For detachment knowledge of the principles (Puruṣa is also a principle) is necessary. After diverting the mind from objects through *Vaśikāra*, concentration in a closed state of the mind through the knowledge about Puruṣa has to be practised. When the knowledge of the nature of the Puruṣa dawns, the mind becomes free from thoughts of worldly objects, and is only occupied with matters relating to discrimination. The detachment of those who do not practise contemplating on the distinction between *Buddhi* and *Puruṣa* by withdrawing their minds from external objects through getting into a closed state with *Vaśikāra* but only regard the unmanifested or the void as the final principle and get towards that in their concentration, is not complete and consequently the closed state of the *Chitta* is not perpetual. This is due to the fact that while their abnegation might be complete in respect of worldly things, it is incomplete in regard to unmanifested things. That is why they rise again after being merged in *Prakṛti* or the ultimate constituent principle, because not having realised the distinction between unmanifested *Prakṛti* and *Puruṣa*, their knowledge remains incomplete. From that subtle seed of ignorance they rise or