

objects are revealed under its influence, that pure consciousness neither becomes active nor is changed. That is why it has been called untransmissible i.e. inactive and detached. 'Immutable' means being without any change. It is 'pure' inasmuch as it is not liable to be influenced by the principles of inertia or action as the principle of Sattva is. Moreover, it is fully self-luminous. It is 'infinite' not in the sense of being an aggregation of an infinite number of finite units, but in the sense that the conception of finiteness is not to be applied to it in any sense.

(8) Sattva Guṇa is predominant in Viveka-Buddhi or the final realisation. That manifestation which is effected with the help of a manifestor, which is more or less restless and obscured under the influence of its constant companions, Rajas and Tamas, is Sāttvika manifestation or manifestation by the Buddhi. That is why things manifested by the Buddhi, e.g. sound etc., and even the final realisation itself, are limited and perishable. Therefore, Buddhi is opposite to Chiti-Śakti. When after the intuition of Buddhi through concentration, the reality of pure consciousness by itself is realised there arises the intuition of the distinction between Buddhi and the pure Self, and this is called Viveka-Khyāti. When through this Viveka-Khyāti there dawns absolute detachment and the mind is suppressed for ever, then that state is called the state of Kaivalya or Absolute Isolation.

(9) When having acquired Samprajñāna or complete knowledge of all knowable things, that knowledge also is suppressed through absolute detachment, then that state of Samādhi or concentration is called Asamprajñāta. Unless Samprajñāta concentration is attained it is not possible to reach Asamprajñāta concentration.

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भाष्यम्—तदवस्थे चेतसि विषयाभावादबुद्धिबोधात्मा पुरुषः किंस्वभाव इति—

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

स्वरूपप्रतिष्ठा तदानीं चितिशक्तिर्यथा कैवल्ये, व्युत्थानचित्ते तु सति तथापि भवन्ती न तथा ॥ ३ ॥