

complete renunciation and desire to forsake everything, appear to the yogin. Thence are abandoned discrimination, the attainments acquired by discriminative knowledge and their seat, the Intellect. Then the Intellect becomes inoperative and consequently contact between the Guṇas and the Puruṣa is completely severed. That is the state of isolation of the Puruṣa.

When the powers of omnipotence and omniscience are acquired the yogin becomes like the Almighty Īśvara. That is the highest state of the Intellect. Puruṣa with such adjuncts, i.e. such adjuncts and their seer combined, is called Mahān Ātmā or the Great Self. The adjuncts by themselves are also called Mahat-tattwa. In this state yogins live in some tangible sphere, as manifested adjuncts can only exist in a manifested world.

The stage next above is the state of isolation, in which the mind ceases to be operative and hence all knowledge like omniscience etc. disappear. This is beyond the manifested world, which has been described in the Upaniṣads as an unseen, unusable, unperceivable, unmanifested etc. state. Existence in the state beyond that of supernormal powers or even omniscience, is the supreme state of Self and is called existence in the state of isolation.



स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ५१ ॥

भाष्यम्—चत्वारः खल्वमी योगिनः—प्रथमकल्पिकः, मधुभूमिकः, प्रज्ञा-  
ज्योतिः, अतिक्रान्तभावनोयश्चेति । तत्राभ्यासो प्रवृत्तमात्रज्योतिः प्रथमः ।  
ऋतश्चरप्रज्ञो द्वितीयः । भूतेन्द्रियजयी तृतीयः सर्वेषु भावितेषु भावनीयेषु  
कृतरक्षाबन्धः कृतकर्त्तव्यसाधनादिमान् । चतुर्थो यस्त्वतिक्रान्तभावनोयस्तस्य  
चित्तप्रतिसर्ग एकोऽर्थः, सप्तविधास्य प्रान्तभूमिप्रज्ञा । तत्र मधुमतीं भूमिं  
साक्षात्कुर्वतो ब्राह्मणस्य स्थानिनो देवाः सत्त्वशुद्धिमनुपश्यन्तः स्थानैरुप-  
निमन्त्रयन्ते, भोरिह आस्यतामिह रम्यतां, कमनीयोऽयं भोगः, कमनीयेयं कन्या,  
रसायनमिदं जरामृत्युं वाधते, वैज्ञायसमिदं यानम्, अमी कल्पद्रुमाः, पुण्या  
मन्दाकिनौ, सिद्धा महर्षयः, उत्तमा अनुकूला अप्सरसः, दिव्ये श्रोत्रचक्षुषी,  
वज्रीपमः कायः, स्वगुणैः सर्वमिदमुपार्जितमायुष्मता, प्रतिपद्यतामिदमक्षय-  
मजरममरस्थानं देवानां प्रियमिति ।