

is no distinction. In the unmanifest state when the Guṇas are in equilibrium, all distinctions disappear. Or in other words, the change that takes place every moment is the minutest mutation. The perception of that momentary change is the subtlest form of cognition. More subtle things than those cannot be perceived, they are thus unmanifest. As an unmanifested thing cannot be perceived, there is no chance of perceiving any difference therein. Therefore in the root of things, which is the unmanifested state, no difference is imaginable.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥ ५४ ॥

भाष्यम्—तारकमिति स्वप्रतिभोक्त्यमनौपदेशिकमित्यर्थः, सर्वविषयं नास्य किञ्चिदविषयोभूतमित्यर्थः । सर्वथाविषयमतोतानागतप्रत्युत्पन्नं सर्वं पर्यायैः सर्वथा जानातीत्यर्थः, अक्रममिति एकक्षणोपाख्यं सर्वं सर्वथा गृह्णातीत्यर्थः । एतद्विवेकजं ज्ञानं परिपूर्णमस्यैवांशो योगप्रदीपः, मधुमतीं भूमिसुपादाय यावदस्य परिसमाप्तिरिति ॥ ५४ ॥

Discriminative Knowledge Is Tāraka Or Intuitional, Is Comprehensive Of All Things And Of All Times And Is Without Succession. 54.

Tāraka means that the knowledge comes from one's inborn faculty and does not depend on instruction from others. 'All-comprehensive' implies that nothing is outside its scope of knowledge. 'Of all times' means that all things past, present and future with all their respective features, are within its scope. 'Has no succession' means that all things appear as presented to the intellect at the same moment. This discriminative knowledge is complete. Yoga-pradīpa or the lamp of yoga (1) is a part thereof and it extends from Madhūmatī or R̥tambharā Prajñā to the seven frontiers of knowledge.

(1) Lamp of yoga means Yoga full of light of knowledge, which is Samprajñāta Yoga or secondary discriminative knowledge. Discriminative discernment is also Samprajñāta Yoga but