it is the highest or supreme discriminative knowledge (Prasaṅkhyāna). In this connection commentaries on 1-2 should be seen. By discriminative knowledge afflictions become like roasted seeds, while discriminative discernment brings about a complete cessation of the activities of the mind. Discriminative knowledge is fulfilment of knowledge. The light of yoga is of its first part. Ṛtambharā prajñā is the other discriminative knowledge after that, *i.e.* after attainment of Madhūmatī stage, and until the mind ceases to function, the mind remains full of that knowledge.

भाष्यम्—प्राप्तविवेकजज्ञानस्याप्राप्तविवेकजज्ञानस्य वा—

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ ५५ ॥

यदा निर्धूतरजस्तमोमलं बुद्धिसत्त्वं पुरुषस्यान्यताप्रत्ययमात्राधिकारं दग्धक्लेशबीजं भवति तदा पुरुषस्य शुद्धिसारूप्यमिवापन्नं भवति। तदा पुरुषस्योपचरितभोगाभावः शुद्धिः। एतस्यामवस्थायां कैवल्यं भवतीश्वरस्यानीश्वरस्य वा विवेकजज्ञानभागिन इतरस्य वा। न हि दग्धक्लेशबीजस्य ज्ञाने पुनरपेक्षा काचिदस्ति, सत्त्वशुद्धिद्वारेणैतत्समाधिजमैश्वर्यञ्च ज्ञानञ्चोपक्रान्तम्। परमार्थतस्तु ज्ञानाददर्शनं निवर्त्तते। तस्मिन्निवृत्ते न सन्त्युत्तरे क्लेशाः। क्लेशभावात्कर्मविपाकाभावः, चरिताधिकाराश्चैतस्यामवस्थायां गुणा न पुरुषस्य पुनर्दृश्यत्वेनोपतिष्ठन्ते, तत्पुरुषस्य कैवल्यं, तदा पुरुषः स्वरूपमात्रज्योतिरमलः केवलो भवति ॥ ५५ ॥

इति श्रीपातञ्जले सांख्यप्रवचने वैयासिके विभूतिपादस्तृतीयः।

Whether Discriminative Knowledge Is Acquired Or Not, When Equality Is Established Between The Buddhi-Sattwa And Puruṣa By Their Purity, Isolation Takes Place (1). 55.

When Buddhi-sattwa being freed of all Rajas and Tamas impurities, is occupied with only discriminative discernment of Puruṣa and thus comes to acquire the state where seeds of affliction become roasted, then it becomes like Puruṣa on account of its purity. The absence of any imputation of experience of pleasure or pain is purity of