

Sūtra 16 तत् परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥१६॥

Tat paraṁ puruṣha-khyāter-guṇa-vaitṛṣṇyam

That [dispassion] is supreme when, due to the knowledge of the Self, freedom from all desires for the *guṇas* is achieved.

तत्	<i>tat</i>	that (dispassion)
परं	<i>paraṁ</i>	supreme, the highest, transcendent
पुरुष	<i>puruṣha</i>	the spiritual self
ख्यातेः	<i>khyāteḥ</i>	through discernment, awareness
गुण	<i>guṇa</i>	the attributes of <i>Prakṛiti</i> : <i>sattva</i> , <i>rajas</i> , <i>tamas</i>
वैतृष्ण्यम्	<i>vaitṛṣṇyam</i>	freedom from all desires, cessation of all cravings

The *buddhi* (mind field) is constituted by the three *guṇas* (qualities of nature). With the mastery of dispassion, *sattva guṇa* (quality of purity) becomes predominant in the *buddhi*. The impurities caused by *tamas guṇa* (quality of inertia) are removed by *aparavairāgya*, the lower dispassion explained in the previous *sūtra*.

The lower dispassion is only for worldly objects, both gross and subtle. It develops when *viveka khyāti* (discriminative wisdom) shines. Through *viveka khyāti*, awareness of the faults of worldly objects increases. *Viveka khyāti* is the perception of the difference between the mind and *puruṣha*. It is the highest form of knowledge in *samprajñāta samādhi* (super-consciousness with knowledge). But it is still a *vṛitti* (thought or movement) in the *chitta* (mind) and, thus, it is ultimately an obstacle to liberation.

The *aparavairāgya* (lower dispassion) serves as the means to *paravairāgya* (higher dispassion). The higher dispassion is for the *guṇas* themselves and even for *viveka khyāti* (discriminative knowledge), which is a *vṛitti*. When discriminative wisdom advances, the knowledge of the separateness of the *guṇas* from the Self becomes firm. This is called *dharmamegha samādhi*, the *samādhi* of the rain cloud of virtue and of the knowledge of the nature of all things.

In *dharmamegha samādhi*, there is a cessation of all cravings for the *guṇas*. This is the state of *paravairāgya* (highest dispassion). This highest dispassion eliminates the effects of *rajas guṇa* (quality of restlessness). Through *dharmamegha samādhi*, the mind becomes completely pure, and the three *guṇas* are transcended. All dependence on the evolutes of *prakṛiti* (nature), including the *buddhi* (intellect) ceases.

Asamprajñāta samādhi (super-consciousness beyond all knowledge) follows *dharmamegha samādhi*. *Paravairāgya* (highest dispassion) is the condition of *dharmamegha*. Without higher dispassion, *asamprajñāta* cannot be achieved, neither by knowledge nor by the practices of *Aṣṭāṅga Yoga*, such as *yama* and *niyama*.

Vyāsa says when such purity of Self-knowledge arises, the discernment known as *viveka khyāti* arises accordingly. This is knowledge in which there is complete *vaitriṣhṇya* (freedom from all cravings and attraction) toward all the manifest and unmanifest forms of the *guṇas*. Then the yogi contemplates and observes thus:

1. Whatever was to be obtained has been obtained.
2. The afflictions that were to be eliminated have been eliminated.
3. The cycle of birth and death has now been broken. Without this, one is born and dies, and dies and is born, again and again.

According to Vyāsa, the culmination of knowledge itself is dispassion. Immediately after this highest dispassion, *kaivalya* (complete isolation) follows. This is liberation of the *jivātma* (embodied soul).

The truth of this *sūtra* is also declared in *Bhagavadgītā* 2:59:

Sensual enjoyments turn away from the individual who abstains from feeding on them; but the force of taste for them remains. Even this longing for taste turns away when the supreme is realized.