

*Objection:* May it not be that the Knower of the field becomes a mundane being owing to his having ignorance?

*Reply:* No, because ignorance is of the nature of *tamas*. Since ignorance has the nature of covering, it is indeed a notion born of *tamas*; it makes one perceive contrarily, or it arouses doubt, or it leads to non-perception. For it disappears with the dawn of discrimination. And the three kind of ignorance, viz. non-perception etc., (83) are experienced when there are such defects as blindness etc. which are forms of *tamas* and have the nature of veiling. (84)

*Objection:* Here it is asserted that if this be the case, then ignorance is a quality of the knower?

*Reply:* No, for the defects such as blindness are seen to belong to the eye which is an organ. As for your notion that 'ignorance is a quality of the experiencer, and the very fact of being possessed of the quality of ignorance is what constitutes the mundane state of the Knower of the field; the assertion which was made (by the Vedāntin) in that connection, "that the Knower of the field is Bhagavān Himself and not a mundane being," is improper,'—this is not so. As for example: Since such defects as false perception etc. are seen to belong to the organ eye, therefore false perception etc. or their causes, viz. defects like blindness etc., do not belong to the perceiver. Just as blindness of the eyes does not pertain to the perceiver since on being cured through treatment it is not seen in the perceiver, similarly notions like non-perception, false perception, doubt, and their causes should, in all cases, pertain to some organ; not to the perceiver, the Knower of the field. And since they are objects of perception, they are not qualities of the Knower in the same way that light is of a lamp. Just because they are objects of perception, they are cognized as different from one's own Self.

Besides, it is denied by all schools of thought that in Liberation, when all the organs depart, there is any association with such defects as ignorance etc. If they (the defects) be the qualities of the Self Itself, the Knower of the field, as heat is of fire, then there can never be a dissociation from them. Again, since there can be no