

परिणामिन्यर्थे प्रतिसंक्रान्तेव तद्वृत्तिमनुपतति तस्याश्च प्राप्तचैतन्योपग्रहरूपाया
बुद्धिर्वृत्तेरनुकारमाश्रितया बुद्धिर्व्यविशिष्टा हि ज्ञानवृत्तिरित्याख्यायते ॥२०॥

The knowables having been described this Sūtra is introduced to determine the real nature of the Seer.

The Seer Is Absolute Knower. Although Pure, Modifications (Of Buddhi) Are Overseen By Him. 20.

The expression 'absolute knower' means unconditioned apperception (1). This Puruṣa (Seer) is the reflector of Buddhi. He is neither similar nor dissimilar to Buddhi. Not similar, because an object of knowledge can be known or unknown to Buddhi; therefore Buddhi is mutative. The objects of knowledge, like cow (animate), pot (inanimate) though existing separately get known by colouring the Buddhi and become unknown when not so colouring. This character of knowing some objects and not knowing others indicates the mutative nature of Buddhi. While the fact that Puruṣa is never unknown illustrates his non-mutativity, because Buddhi overseen by the Puruṣa cannot be sometimes apprehending and sometimes non-apprehending, *i.e.* it is always apprehending. Thus the everpresence of the awareness of Puruṣa is established, and the immutability of Puruṣa is also proved (2).

Moreover, Buddhi is not an end in itself as it acts in co-operation with others, while Puruṣa is not a means to an end (3). Furthermore, as Buddhi is the faculty of generating assured cognition of all objects, it is composed of the three Guṇas and is thus really unconscious. Puruṣa is the Overseer of the Guṇas (4). For these reasons Puruṣa is not similar to Buddhi. Is He then dissimilar? No, not entirely dissimilar (5), because though pure, modifications are overseen by Puruṣa, as He oversees the ideas formed in Buddhi. By such