

and there is no Puruṣa beyond it. In the opinion of those theorists mind does not cognise anything and mind is not cognised. Mind exhibits itself on getting afflicted as a knowable and as a knower. Mind and knowing self being not different, the self is seen by confused persons as with three different characteristics of knowable, knower and knowledge. On this account, if the world is looked upon only as knowledge divorced from knowable, one can avoid the clutches of sorrow and reach the fearless state of Nirvāṇa. Though partly true, this view is not entirely correct. What will happen when through Samādhi, the Puruṣa-like modification is cognised and what will then be the prop of that cognition? Cognition cannot be the support of cognition. Therefore, for the cognisability of Puruṣa-like Buddhi, *i.e.* for the appreciation of Puruṣa reflected in the Buddhi, there must be a Puruṣa. If there is a Puruṣa, then only there would be his reflection.

Pauruṣa-Pratyaya has been explained before in Sūtra III-35. Puruṣa is not the prop of the Buddhi, *i.e.* not an object of contemplation as a pot would be. Pauruṣa-Pratyaya is the Pratyaya or realisation that the Buddhi has been illumined by the Self-luminous Consciousness. In Samādhi indelible memory of that remains. That memory relating to Puruṣa is the object of the knowledge acquired in such concentration and by analogy it is spoken of as the reflection of that Supreme Consciousness. That is how it is made intelligible to others in a gross form.

The commentator has concluded his observations by stating what he means by correct knowledge through study and contemplation. Those who regard the knower, the instrument of reception and the knowables as different on account of their being the objects of different cognisability, visualises correctly. In such vision is established the existence of Puruṣa in its outline, and then by intense concentration and gaining Viveka-Khyāti (discriminative discernment) knowledge about the Puruṣa is acquired. After that, when the mind is sterilised by complete renunciation, then is Kaivalya or isolation attained.

भाष्यम्—कुतश्चैतत् ?—

तदसंख्येयवासनाभिचित्रमपि परार्थं संहृत्यकारित्वात् ॥ २४ ॥