

a real thing. Pure consciousness (Chit) is not really a characteristic of the Seer, as Seer and consciousness are one and the same. That is why the Seer is said to be consciousness itself.

The word 'absolute' in 'absolute awareness' implies the negation of all qualifications and characteristics. Therefore, that which is unqualified is the Seer. In the Sāṅkhya Sūtra we get the definition that 'on account of absence of any attribute, awareness is not a characteristic (of Puruṣa)'. It might be questioned why then is Puruṣa given the predicates 'unlimited,' 'untransmissible' etc ?

In fact the term 'unlimited' is not an adjunct nor a characteristic, but it denotes the absence of a particular characteristic. 'Untransmissible' is also similar. By negating the existence of limit and other characteristics which are generally described by use of adjectives, the idea of absence of all attributes is brought out. Limitation, mutation and other similar common characteristics of objects being denied the Seer is indicated.

Puruṣa is the reflector of Buddhi. This has been explained in Sūtra I-7 (5).

(2) The commentator has mentioned the characteristics which distinguish Buddhi from Puruṣa. They are : (A) Buddhi is mutable, Puruṣa is immutable ; (B) Buddhi is a means, Puruṣa is an end in himself ; (C) Buddhi is unconscious, Puruṣa is conscious or unconditioned consciousness. The difference between the two is known in this way. Although they are different there is some similarity between the two. On account of absence of discriminative knowledge, Puruṣa appears like Buddhi and Buddhi like Puruṣa, and this appearance of identity through want of discriminative discernment is that similarity.

The arguments by which the similarity and difference between Puruṣa and Buddhi are established are being explained here. The objects of the Buddhi are sometimes known and sometimes unknown, that is why Buddhi is mutable ; while the object of Puruṣa is always known, hence Puruṣa is immutable. The objects of Buddhi, e.g. cow, pot, etc. are sometimes known, and sometimes unknown. When the idea of the object appears in the mind and stays there, then the mind is shaped like that—sometimes like a cow, sometimes like a pot etc. But Buddhi illumined by Puruṣa is always conscious. Puruṣa-