

service to its owner and thus becomes, as it were, the very self of the owner, so does the mind serve its master, the Puruṣa, by drawing to itself the objects round it and presenting them to Puruṣa and thereby become, as it were, the very self of the Puruṣa.

(4) 'I shall see', 'I shall hear', 'I know' 'I doubt', etc.—amongst all these vṛttis the common feature is 'I'. The basic knower behind all these phases of 'I' is Consciousness itself which is the Seer—the Draṣṭṛ. The Seer is Consciousness. The mind reveals things by appearing to be conscious under the influence of the Consciousness that is the Seer. That which is manifested or that which we come to know is the object. Colours, sounds, etc. are external objects. Knowledge relating to them is acquired through the mind. In the knowledge of object, 'I' am the knower or the subject, mind with the senses is the instrument or power of knowing, and the things known are the object. Generally, matters relating to our mind are known to us by introspection. Therefore, when the process of knowledge takes place in the mind before we come to analyse it, we first become aware of it in introspection and then, again in recollection. Though the mind acts as an instrument of the Seer in the matter of acquisition of knowledge, yet on certain occasions it itself becomes an object of knowledge to the Seer. The constituent cause of the mind is Asmitā or the feeling of 'I'. The cognitions of objects appearing in the mind are the varying modifications of the 'I'-feeling. When the power is acquired of keeping the mind calm, then we can have an intuition of this Asmitā. If we concentrate on the changing 'I'-feeling we can realise that the knowledge of anything by the mind is a change of this Asmitā and is different from it. Then the mind perceiving the objects becomes the object and Ahaṁkāra or the pure 'I'-feeling becomes the instrument of knowledge. Then when by controlling the 'I'-feeling we can remain on the pure Asmitā-level, we can realise that the Ahaṁkāra is different from the Self and is to be eliminated. Only pure 'I'-feeling or individual intelligence then becomes an instrument of knowledge. When through knowledge acquired in concentration it is realised that individual intelligence is also mutable and not