

**To Serve As Object Of Puruṣa Is The Soul Of The
Knowable. 21.**

The knowable is endowed with the property of being the experiences (1) of Puruṣa ; that is why being His (Puruṣa's) object is the soul or real nature of the knowable. The nature of the knowable is known through the other, *i.e.* the Puruṣa (2). When experience and liberation are accomplished, Puruṣa no longer oversees it. Therefore on account of the cessation of its real nature (of being the object of Puruṣa) it ceases to exist, but is not destroyed altogether.

(1) Karmasvarupatā = Property of being serviceable. Being an object and being of service to Puruṣa, fundamentally mean the same thing. Thus the nature of the knowable is to be the object (experience and liberation) of Puruṣa. All actions like knowledge of colour etc. all feelings, all volitions are the objects of Puruṣa. Knowability and being object of the Puruṣa are exactly the same.

(2) Knowledge in the form of knowable awaits the Puruṣa. As, being cognised is the nature of the knowable, a manifested object becomes manifest only by the nature of the Puruṣa. In other words, when experiencing by Puruṣa is the nature of an object, then its existence as object is dependent on the Puruṣa. When there is no possibility of experience, the object ceases to exist as an object, but is not altogether destroyed. It then remains unmanifest. One manifestation as an object disappears, but the other manifestations remain as objects for other Puruṣas, so the object does not cease to be. [In this connection note (2) to II-17 illustrating the effects of a piece of opaque glass on the sun's rays might be seen to follow how an object is cognised through the nature of another.]

The object of Puruṣa or Seer is the knowable. Taking the term 'Artha' to mean value some take Puruṣa as an entity seeking some values, desirous of fulfilling his interests, and thus misinterpret the Sāṃkhya philosophy. There are certain similies in Sāṃkhya-Kārikā ; not following their proper import