

पातालं न च विवरं गिरीणां नैवान्धकारं कुक्षयो नोदधीनाम् । गुहा यस्यां
निहितं ब्रह्म शाश्वतं बुद्धिचित्तमविशिष्टं कवयो वेदयन्ते” इति ॥ २२ ॥

How (do the Sāṅkhyas establish Puruṣa denoted by the word Sva) ?

**(Though) Untransmittable The Metempiric Consciousness
Getting The Likeness (1) Of Buddhi (Intellect) Becomes
The Cause Of The Consciousness (Sva) Of The
Intellect (Buddhi). 22.**

“Immutable and untransmittable though the source of experience is, it appears to be transmitted to the mutable Buddhi and thereby makes its modifications appear as conscious. These modifications of the Buddhi, affected by the reflex action of consciousness, behaving in a like manner, become indistinguishable from it, and so pure Awareness seems identical with those modifications of the intellect.” It has been said in this connection “The cave where the eternal Brahma resides, is situated neither in the nether world nor in the mountain chasm, nor in darkness, nor in the cavern of deep sea. The sages know it (the cave) to be the modification of the Buddhi indistinguishable from Metempiric consciousness”.

(1) Metempiric Consciousness is not really transmitted to intellect, but through misapprehension appears as having been transmitted, e.g. in the expression ‘I am conscious’, the inert portion of the common ‘I’-feeling also appears as conscious on account of the presence of Consciousness. This is due to the untransmittable consciousness appearing as having been transmitted to the intellect, i.e. Consciousness appearing as having assumed the form of intellect. If untransmittable, it would be also immutable. Buddhi is always sentient, i.e. is always known. As cognitions of blue, red etc. are manifested ideas, ‘I’-feeling is also like that. ‘I’-feeling is the irreducible form of cognition. Naturally sentient but mutable this ‘I’-feeling is manifested under the influence of the immutable Knower ; for on analysing this