

14. On account of the co-ordinated mutation of the three Guṇas, objects appear as one.
15. In spite of sameness of objects, (but) on account of separateness of mind they (the object and its knowledge) follow different paths, that is why they are entirely different.
16. Object is not dependent on a mind, because if that were so, then what will happen when it is not cognised by a mind?
17. External objects are known or unknown to the mind according as they colour the mind.
18. On account of the immutability of Puruṣa who is lord of the mind, the modifications of the mind are always known or manifest.
19. It (the mind) is not self-illuminating being an object (knowable).
20. Both (mind and an object) cannot be cognised simultaneously.
21. If the mind were to be illumined by another mind then there will be repetition *ad infinitum* of illumining minds and also intermixture of memory.
22. (Though) Untransmittable, the Metempiric consciousness, getting the likeness of Buddhi (Intellect) becomes the cause of the consciousness (Sva) of the intellect (Buddhi).
23. The mind-stuff being affected by the Seer and the seen, is all-comprehensive. •
24. That (the mind) though variegated by innumerable subconscious impressions, exists for another, as it acts conjointly.
25. For one who has perceived the distinctive speciality, i.e. Puruṣa, search for the nature of his self ceases.
26. (Then) The mind inclines towards discriminative knowledge and naturally gravitates towards a state of isolation.
27. Through its breaches (i.e. breaks in discriminative knowledge) arise other thoughts involving fluctuations due to residual subliminal impressions.
28. It has been said that their removal (i.e. of indiscriminative impressions) follows the same process as the removal of afflictions.
29. On losing interest even in Omniscience acquired through discriminative knowledge, the all-round discriminative discernment that ensues, brings about the concentration known as Dharma-megha (virtue-pouring cloud).
30. From that afflictions and actions cease.