

(1) It has been explained before that Viveka-khyāti or Discriminative discernment is a characteristic of the Buddhi or Intellect, *i.e.* it is a kind of knowledge. That is the final Sāttwika form of Buddhi. When the Rajas and Tamas dross of Intellect are overcome, then only this Discriminative discernment arises. Puruṣa, however, is different even from this highly sentient intellect in a state of discriminative discernment, because after all Buddhi is mutable etc. (See II-20).

To consider such Buddhi and Puruṣa as identical, *i.e.* to have the conception of both in the same form or units of knowledge, is known as Bhoga or experience (of pleasure and pain). As knowledge, experience is a form of fluctuation of Buddhi. And because it is a fluctuation of the Intellect it is a knowable. And being a knowable, experience is another's object, *i.e.* it serves as a knowable of the other, *viz.* the Seer, as it is an object made known by the Seer. A knowable serves as an object of another, while Puruṣa owns the object. This has been explained in Sūtra II-20. The owner is one who has property of his own, *i.e.* a proprietor. According to context that proprietor is either the self-established Puruṣa or the Buddhi abounding with the conception of Puruṣa. Here Buddhi having the knowledge about Puruṣa is referred to as the object on which Saṁyama has to be practised. In this connection the commentator has stated that the Intellect, when it assumes the look of Puruṣa, which is only the conventional receiver and which is pure 'I'-sense, is the object of Saṁyama. In other words, what is thought of as Puruṣa in ordinary use, is not the real Puruṣa but has only the look of Puruṣa and it is nothing but intellect shaped by the pure 'I'-feeling. By Saṁyama on this form of knowledge of Puruṣa, a knowledge regarding the real Puruṣa is acquired. On this, the question might be asked—is the Puruṣa the object of the knowledge of Intellect? No, that is not so; that is why the commentator has said—a knowledge relating to the Puruṣa is acquired, *i.e.* Intellect does not reveal the Puruṣa who is self-expressive. Intellect or 'I', therefore, thinks 'I am self-expressive'. That is Puruṣa-like Intellect. Such knowledge as derived from the Śāstras, or from inference, however, is not pure knowledge of the Puruṣa. After the mind has been realised through Samādhi, then to understand that Puruṣa is distinct from mind, is pure knowledge of Puruṣa.