

साध्यन्ययेत्यतिप्रसङ्गः । स्मृतिसङ्करश्च यावन्तो बुद्धिबुद्धीनामनुभवास्तावत्यः स्मृतयः प्राप्नुवन्ति, तत्सङ्कराच्चैकस्मृत्यनवधारणं च स्यात् ।

इत्येवं बुद्धिप्रतिसंवेदिनं पुरुषमपलपद्भिर्वैनाशिकैः सर्वमेवाकुलीकृतं, ते तु भोक्तृस्वरूपं यत्र क्वचन कल्पयन्तो न न्यायेन संगच्छन्ते । केचित् सत्त्वमात्रमपि परिकल्प्य अस्ति स सत्त्वो य एतान् पञ्च स्कन्धान् निक्षिप्यान्यांश्च प्रतिसन्दधातीत्युक्त्वा तत एव पुनस्तस्यन्ति । तथा स्कन्धानां महानिर्वेदाय विरागायानुत्पादाय प्रशान्तये गुरोरन्तिके ब्रह्मचर्यं चरिष्यामीत्युक्त्वा सत्त्वस्य पुनः सत्त्वमेवापङ्गुवते । सांख्ययोगादयस्तु प्रवादाः स्वशब्देन पुरुषमेव स्वामिनं चित्तस्य भोक्तारमुपयन्ति इति ॥ २१ ॥

(If the mind is not self-luminous) it may be that the mind, which is (momentarily) destroyable, is illumined by another mind (1) subsequently born. But

If The Mind Were To Be Illumined By Another Mind Then There Will Be Repetition Ad Infinitum Of Illumining Minds And Intermixture Of Memory. 21.

If one mind is illumined by another, then what will illuminate the other ? If it is said, by another, then that other will be illumined by yet another and so on, resulting in infinite repetition. There will also be intermixture of memory because there will be as many memories as there will be minds to illumine. On account of this intermixture, no memory will be clearly apprehended. This is how eliminating Puruṣa, the reflector of Buddhi, the Vaināśikas have confused the issue. They are not logical in imagining everything to be the experiencer (Knower). Others again hold that there is an entity which casts off the five earthly Skandhas or divisions of sense objects, and in a liberated state enjoys the other Skandhas. They say this but having not the heart to pursue it sit upon it. Further in the interest of the elimination of the Skandhas, of renunciation, of cessation of birth and of peace some go to their preceptors and after promising continence (as a