

concept 'I am knowing' is the mistaken notion of the identity of Buddhi and Puruṣa. From the analogous latent impression of such mistaken notion, flow of wrong memory continues and therefore ordinarily, the difference between Buddhi and Puruṣa is not perceived. On attaining discriminative discernment the feeling 'I know' gradually ceases, and with latent impressions of discernment, discriminative knowledge increases resignation causing cognitions or modifications of the mind to cease completely. Take 'I know blue' as an item of knowledge. Of this 'blue' a knowable is insentient and the consciousness is in the knower indicated by 'I'. From that, the object 'blue' is cognised. Thus the manifestation of the knowledge of blue by the Seer is the overseeing of modification of the mind. Knowledge of blue and its overseeing by Puruṣa are inseparable. In cognition or modification of Buddhi, this overseeing of knowledge as an inseparable cause being always present, that is considered as somewhat like the Puruṣa. In other words, because the insentient knowledge of blue becomes endowed with consciousness, that is becoming somewhat of the nature of Puruṣa.

(6) Pratisaṅkrama means transmission. If immutable it would be without transmission. By immutability is indicated absence of change of state, and by absence of transmission freedom from movement (*i.e.* not passing over into the object). From overseeing the modifications (the knowledge), *i.e.* exhibiting the mutable modifications, the source of consciousness appears as mutable and transmissible endowed with consciousness, *i.e.* by appearing as similar to the modifications of Buddhi revealed by or overseen by the supreme consciousness, pure Awareness appears as not separate or distinct from the knowing faculty of Buddhi.

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तदर्थ एव दृश्यस्यात्मा ॥ २१ ॥

भाष्यम्—दृष्टिरूपस्य पुरुषस्य कर्मरूपतामापन्नं दृश्यमिति तदर्थ एव दृश्यस्यात्मा स्वरूपं भवतीत्यर्थः । तत्स्वरूपं तु पररूपेण प्रतिलब्धात्मकम् । भोगापवर्गार्थतायां कृतायां पुरुषेण न दृश्यत इति । स्वरूपहानादस्य नाशः प्राप्तो न तु विनश्यति ॥ २१ ॥