

learner devotee), they affirm the non-being the being even. Sāṃkhya-yoga doctrine, on the other hand, demonstrates the existence of Puruṣa as the experiencer of the mind by the use of the word Sva (self, one's own) (2).

(1) Knowledge of the distinction between Buddhi (intellect) and Puruṣa (supreme consciousness, Absolute Awareness) is the means of avoidance of sorrow. Having come to know that from inference and Āgama (traditional precepts) and thereafter by full realisation of same through absolute concentration, Viveka-Khyāti or discriminative discernment can be attained. That is why the author of the Sūtra has shown by argument the distinction between the mind and the Knower in these aphorisms. Although the self-luminosity of the mind has been negated it can be argued that the seer of the mind is another mind, which would not involve the admittance of the existence of a Puruṣa, as in the example 'I was angry', it means that the present mind is seeing the previous mind. The maker of the Sūtra has shown that this proposition is not correct. If it is said that the previous mind and the present mind are only two states of the same mind then it would not be correct to say that one mind is the seer of the other mind, because if the mind is one and not being self-luminous, then it will always be a knowable and never a knower.

If however the mind of different times is regarded as different, then only the question mentioned above can be raised. But that will be a grave error. If one mind is said to be the knower of the previous different mind then it will involve infinite repetition of the knowing mind, because as soon as the present mind is seen by another present mind, that also will be a mind. But how can a future mind see the present one? That process will involve imagining the existence of an infinite number of knowing minds.

That again will bring about confusion of memory, because in that condition it will be difficult to have clear recollection of any particular feeling. Therefore, the Sāṃkhya doctrine appears to be the most cogent as we get clear idea of each recollection at a time. In that, external and internal substances are admitted. That object is experienced which comes into contact with the faculty of cognisance overseen by the Puruṣa. Power of cogni-