

self-luminous, and thus one becomes aware of the existence of a Puruṣa by whom all the actions of the intellect are manifested, then that Viveka-Khyāti keeps on making known only the existence of the Puruṣa. When even that discriminative knowledge ceases through extreme detachment and does not function for want of materials, *i.e.* when the subject is relieved even of the vestige of 'I'-feeling, then the Puruṣa or Seer is said to be in isolation or abiding in its own nature. Buddhi then being separated becomes an object of knowledge. It is thus how everything from Buddhi downwards is regarded as an object. That which depends on another for its manifestation is an object of knowledge. That which does not depend on another for its revelation is the self-luminous principle of Consciousness. The Puruṣa or the Seer is self-luminous, while Buddhi and other objects are revealed by something else. They appear as conscious under the influence of Consciousness or the Self. This is the nature of the subject and the object. The subject is like the proprietor and the object is like his property. The process of realisation of Buddhi etc. will be described later.

(5) The beginningless association between Puruṣa and the object, which is due to want of true knowledge is the cause of the awareness by Puruṣa of all the modifications of the mind whether they are Sāttvika, Rājasika or Tāmasika.

भाष्यम्—ताः पुनर्निरोद्धव्या बहुत्वे सति चित्तस्य—

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः ॥ ५ ॥

क्लेशहेतुकाः कर्माशयप्रचयचेत्रीभूताः क्लिष्टाः, ख्यातिविषया गुणाधिकार-विरोधिन्योऽक्लिष्टाः । क्लिष्टप्रवाहपतिता अप्यक्लिष्टाः क्लिष्टच्छिद्रेष्वप्यक्लिष्टा भवन्ति, अक्लिष्टच्छिद्रेषु क्लिष्टा इति । तथाजातीयकाः संस्कारा वृत्तिभिरेव क्रियन्ते संस्कारैश्च वृत्तय इति, एवं वृत्तिसंस्कारचक्रमनिशमावर्तते, तदेवम्भूतं चित्तमवसिताधिकारमात्मकल्पेन व्यवतिष्ठते प्रलयं वा गच्छतीति ॥ ५ ॥

Although the controllable modifications are many,