

included in the 'I'. That is why in the perception of the pot, the transmutation of the 'Me-feeling' in the shape of knowledge of the pot and the seer are undifferentiated. Of course, by reflection and reasoning we can understand the difference between the seer and the pot, but that is not possible in a mental fluctuation like the unreflective perception relating to the pot.

'The Self's awareness' means the manifestation of the knowledge of which the Puruṣa or the knower is the witness. It may be urged that if the Puruṣa is the illuminator of various modifications then he must have variety or he must be subject to change. That is not so. If the variation had been in the Puruṣa then that objection would have been valid. But the variations are in the senses, or in the mind. If objects are analysed, we shall get only subtle activity which is really rising and disappearing every moment. Under their influence the 'I-feeling' is also being momentarily changed in a subtle manner. Puruṣa is the illuminer of the momentary phases of the mutation of the 'I-feeling'. When that mutation ceases, what remains is the Puruṣa ; while when that mutation becomes manifest it is Buddhi. That is why that mutation cannot reach the Puruṣa. This is really how a Yogin realises the principles of Puruṣa. First, he realises the Tanmātra, *e.g.* the light Tanmātra, taste Tanmātra out of the various gross elements, *i.e.* the variety in colours or in tastes etc. Then gradually by deep meditation he realises the disappearance of those principles in the 'I-sense'. By realising that the subtle principles of the Tanmātra is nothing but a variation of the 'I-sense', he arrives at the pure 'I-feeling' and then with discriminative discernment he realises the Puruṣa principle. Thus by gradually shutting out the subtle and subtler mutations he is established in that principle, *i.e.* gets a clear idea of that principle.

(5) "The Self is the reflector of Buddhi", this description is of a deep import. As reflection commonly means going in a different direction on striking a surface like that of a mirror, so 'reflection' here means giving rise to action or feeling by striking against another substance, or appearing as acting or feeling. As in the case of light, the mirror is the reflector, so in respect