

being, so is the Puruṣa (2) who is the reflector of the Buddhi of the devotee. This is how the individual Self is realised.

(1) The word 'Pratyak' is used in different senses. What is underlying everything, that is Īśvara, is Pratyak. The word also means ancient ; therefore, ancient being Īśvara, is Pratyak. In the present case the meaning is different. Here Pratyak means knower of the opposite object. Vāchaspati Miśra explains the word as 'Knower of non-self as opposed to self'. That sort of consciousness is Pratyak-Chetana, or Puruṣa. The word 'Puruṣa' when used by itself might refer to a free being, an unliberated person, Īśvara etc. But Pratyak-Chetana means the true self of a person who has nescience (and thus of one who is free from nescience also). This should be carefully noted. The consciousness which is opposed to objects, *i.e.* knowables, and is directed towards one's self is Pratyak-Chetana. Every Puruṣa with the adjunct of Buddhi or the enjoyer, observer, knower is Pratyak-Chetana. One's own soul is Pratyak-Chetana or Own Self.

(2) This has been gone into fully in note (1) of Sūtra 1-28. Īśvara by Himself is consciousness only. So mind cannot stay in it as it is not comprehensible as a perceivable object. Awareness is knowing itself and it is not possible to take it objectively, as something outside of us. What is outside of self is knowable. If Absolute Awareness is taken as such, then it would no longer be Awareness in itself, it would be a thing occupying space and made up of light, sound, etc. In reality when thinking of God in the names described before we come ultimately to our own consciousness, and that is seeing God in the self. "Realising the soul in the self" is practically the same. The significance of these expressions becomes clear by contemplating that Īśvara is free from all nescience, established in Himself and in His own self. To understand a thing which is self-conscious is to be like that thing. This is how Īśvara Praṇidhāna brings knowledge of one's own self.

The composer of the Sūtra has shown how Praṇidhāna of a Nirguṇa eternally liberated Īśvara can bring about salvation, as that is the principal item in the practice of Karma Yoga.