

For that reason the cause of that which has been mentioned as avoidable is being described.

Identification Of The Seer Or The Subject With The Seen Or The Object Is The Cause Of The Avoidable. 17.

The seer is the Puruṣa which is the reflector of the Buddhi (or pure sense) and the seen objects are the formations which are deposited on the Buddhi. Like a lodestone, the seen acts on that which is near it (1) by virtue of proximity. By its character of knowability, it becomes the property of the Puruṣa whose nature is Awareness; the knowable (or the Buddhi) becoming the object of experience or action is naturally revealed as another *i.e.* like Puruṣa (2), and though independent in itself, it becomes dependent as serving as the object of another *i.e.* Puruṣa (3). That beginningless conjunction between Consciousness and the object is the cause of the avoidable *i.e.* misery. That is why it has been said (by Āchārya Panchaśikṣā) by giving up the cause of conjunction with Buddhi, this absolute remedy of affliction can be effected', because it is seen that the avoidable cause of trouble can be remedied. For example, the sole of the foot being susceptible to damage from thorn, the piercing power of the thorn can be avoided by not putting the foot on the thorn, or by having a shoe on. One who knows these three can avoid the trouble arising from a thorn by adopting a remedy. How? By the ability to know the nature of the three. In spiritual matters also, Sattva is excited by the pain-causing Rajas, because the power to cause pain is dependent on action in some other thing, and which cannot take place in the immutable and inactive knower that is the Self. Since the objects in Buddhi are shown to the Puruṣa, when the object is charged with pain, the Puruṣa is also pained reflexively (4).