

'I'-feeling we get two kinds of idea—the pure Knower and the mutable knowable. The 'I'-sense being revealed by the immutable Knower egoistic forms like 'I am the knower, the enjoyer, conscious etc.' arise. That is what is described as Metempiric consciousness assuming the form of Buddhi. This sort of assumption is cognition of the empiric self, *i.e.* the revelation of the intellect illumined by consciousness. On account of this reflex action, some are apt to think that the Absolute Knower is mutable. That it is not so, has been explained before. Undistinguishable modifications of the intellect mean that they look as if they are the same as Absolute consciousness.

भाष्यम्—अतश्चैतदभ्युपगम्यते—

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥

मनो हि मन्तव्येनार्थेनोपरक्तं तत्स्वयं च विषयत्वाद् विषयिणा पुरुषेणात्मीयया वृत्त्याऽभिसम्बद्धं तदेतच्चित्तमेव द्रष्टृदृश्योपरक्तं विषयविषयिनिर्भासं चेतनाचेतनस्वरूपापन्नं विषयात्मकमप्यविषयात्मकमिवाचेतनं चेतनमिव स्फटिकमणिकल्पं सर्वार्थमित्युच्यते । तदनेन चित्तसारूप्येण भ्रान्ताः केचित्तदेव चेतनमित्याहुः । अपरे चित्तमात्रमेवेदं सर्वं नास्ति खल्वयं गवादिर्घटादिद्यसकारणो लोक इति । अनुकम्पनीयास्ते । कस्मात्, अस्ति हि तेषां भ्रान्तिबीजं सर्वरूपाकारनिर्भासं चित्तमिति, समाधिप्रज्ञायां प्रज्ञेयोऽर्थः प्रतिविम्बोभूतस्तस्यालम्बनोभूतत्वादयः स चेदर्थश्चित्तमात्रं स्यात् कथं प्रज्ञयैव प्रज्ञारूपमवधार्येत, तस्मात् प्रतिविम्बोभूतोऽर्थः प्रज्ञायां येनावधार्यते स पुरुष इति । एवं ग्रहीत्यहणग्राह्यस्वरूपचित्तभेदात् त्रयमप्येतत् जातितः प्रविभजन्ते ते सम्यग्दर्शिनः, तैरधिगतः पुरुष इति ॥ २३ ॥

From this (the previous Sūtra) it is established that

The Mind-Stuff Being Affected By The Seer And The Seen, It Is All-Comprehensive (1). 23.

The mind is coloured by the thing thought of ; and it being itself a knowable, comes into relationship with the subjective Puruṣa, through its own fluctuations. Thus the mind affected by the Seer and the object, is