

When the mind is in such a state, what will be the nature of the Puruṣa—the knower of Buddhi (1)—due to the non-perception of any object by Buddhi itself?

**Then The Seer Abides In Itself. 3.**

At that time the pure Consciousness—the Seer—abides in its own self, as it does in the state of absolute isolation (2). In the empirical state, the pure Consciousness does not appear to be so, though in fact it is so. (Why so has been explained in the next Sūtra.)

(1) The pure Consciousness sees that Buddhi as an impartial witness, when the latter appears to it as an object. The dominant Buddhi is the sense of 'I'.

(2) Complete cessation of all fluctuations as in this state is the state of Kaivalya. The state of suppression of the mind is a temporary lapse of the mind, while in Kaivalya the mind disappears, never to appear again. The expressions 'abiding in itself', and 'not abiding in itself' (in the sense of being identified with a mental state) are only descriptions from outside and are really verbal. (The gloss on the closed state of mind will be found in the notes to Sūtra 18 of Book I.)

भाष्यम्—कथं तर्हि ? दर्शितविषयत्वात् ।

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

व्युत्थाने याच्चित्तवृत्तयस्तदविशिष्टवृत्तिः पुरुषः, तथा च सूत्रम् 'एकमेव दर्शनम्, ख्यातिरेव दर्शनम्' इति । चित्तमयस्कान्तमणिकल्पं सन्निधिमात्रोपकारि दृश्यत्वेन स्वं भवति पुरुषस्य स्वामिनः । तस्माच्चित्तवृत्तिबोधे पुरुषस्यानादिस्सम्बन्धो हेतुः ॥ ४ ॥

How does it appear then? Because objects are presented to it (1).