

Puruṣa, would be more inconceivable than the sixth external sense. The receiver 'I'-sense being always cognised, the seer of the receiver is immutable consciousness. Otherwise a fanciful thought like an unperceived receiver or unknown 'I'-sense would arise. In other words, when it is impossible for the cognition of form 'I am the knower' to be absent, then it must be always known. The knower of constant knowledge is constant. When it is always a knower and never an un-knower then it must be something like immutable consciousness.

For example in 'I know myself', 'I' is the seer or cogniser and 'myself', *i.e.* the rest of 'I', is the unconscious portion—the Buddhi. Knowledge of objects (like colour, sound etc.) is only an interruption of the conception 'I know myself'. If the blue colour is looked at subtly through Samādhi, then it no longer continues as blue but becomes an atom of light which, if subtlety is carried on further, merges into an unmanifested state. [See note (B), under Sūtra I-44]. Thus knowledge of an object is only a relative knowledge of truth regarding it. To know it in its unmanifest state, *i.e.* in its state of three Guṇas in equilibrium, is true knowledge. The Seer then is established in Himself. Knowing that, to realise that the knower is the knower of self is to have complete knowledge concerning the Seer.

In the Śāstras in the expression 'See the self in the self' one self refers to Buddhi and the other to the Puruṣa. Puruṣa and Prakṛti being eternal this self-evident relationship of seer and seen exists. Taking only one of the entities, *e.g.* only Chit (conscious) or only Achit (unconscious) this relationship of seer and seen cannot be properly explained. As this part of the commentary is very difficult, so much explanation has been offered.

(3) The reason for the other point of difference between Buddhi and Puruṣa is that as Buddhi works in association with others it is a means to an end, while Puruṣa is an end in himself. Any action, which is the result of combination of many forces, is not for any one of the forces combined. When many forces combine to produce an action, the action is for the one who engages them to act in unison. Buddhi and the senses with the help of many forces produce results which give pleasure or pain. The experiencer of those results or the