

(1) Discriminative enlightenment has been discussed in Sūtras III. 52-54. The knowledge attained before that intuition reveals everything as the light of dawn illumines everything.

हृदये चित्तसंवित् ॥ ३४ ॥

भाष्यम्—यदिदमस्मिन्ब्रह्मपुरे दहरम्पुण्डरीकं वेश्म तत्र विज्ञानं, तस्मिन्संयमाच्चित्तसंवित् ॥ ३४ ॥

(By Practising Samyama) On The Heart, Knowledge Of The Mind is Acquired. 34.

The citadel of Brahma (the heart), shaped like a lotus with a small aperture in it, is the seat of knowledge. By Samyama on this, perception of the Chitta arises (1).

(1) The word 'Samvit' used in the Sūtra implies internal knowledge. By practising Samyama on the heart the fluctuations of the Chitta, which are but mutations of the Buddhi or intellect, are known correctly. In the comments on Sūtras I-28 and III-26, the heart and meditation therein have been dealt with. In reality, brain is the mechanism for knowledge, but for getting to the 'I'-sense meditation on the heart is the easier method. By watching the action of the mind from the heart, the different fluctuations of the mind can be realised. The fluctuations are not spatial like light, sound etc. The realisation of mental fluctuations is in fact the realisation of the flow of activity that exists in the knowledge of light, sound etc. The main root of knowledge is the intellectual conception of the 'I'-feeling. That is realised through meditation on the heart, and is only a step towards the knowledge about Puruṣa, mentioned hereafter.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थसंयमात् पुरुषज्ञानम् ॥ ३५ ॥

भाष्यम्—बुद्धिसत्त्वं प्रख्याशौलं समानसत्त्वोपनिबन्धने रजस्तमसी वशीकृत्य सत्त्वपुरुषान्यताप्रत्ययेन परिणतं, तस्माच्च सत्त्वात् परिणामिनोऽत्यन्तविधर्मा शुद्धोऽन्यश्चित्तिमात्ररूपः पुरुषः । तयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः