

of the general action of several forces acting in unison, cannot work in the interest of any one of the persons or forces working together. They work in the interest of a superior director who sets them to work together. Mind is the result of the joint action of sensibility, activity and retentiveness, *i.e.* of the sentient, mutative and static principles, therefore, it is the conjoiner and so works for the interest of someone else. That someone, for whose enjoyment or liberation mind acts, is Puruṣa.

The commentator has given several examples of an assemblage. A house is the result of the combination of several parts. House is for living in, not by the house but by someone else. Thus a happy mind is the result of the combination of the action of several instruments of reception or several parts constituting the mind, but no constituent part of the mind is made happy thereby, but 'I' am made happy. In the 'I'-feeling there is a meeting of two kinds of perception, one the seer and the other the seen or knowable. The knowable part is the mind, and happiness etc. are the states of the mind. This knowable part is being cognised by the other part. From that, the feeling 'I am happy' arises. Thus something different from the happy mind is made happy. Therefore, actions of the mind like happiness, misery or peace (*i.e.* liberation) are for the benefit of another or made known by another. That other is Puruṣa, the reflector of the mind. In this way, the commentator has controverted other theories. According to the Sāṅkhya philosophy the enjoyer is something above perception—an entity which is consciousness itself. The knower is not complex or a compound like knowledge, as he is One without limbs or parts, therefore, in our 'I'-feeling that is the real Self, the rest being for the Other.

विशेषदर्शिन आत्मभाव-भावनाविनिवृत्तिः ॥ २५ ॥

भाष्यम्—यथा प्रावृषि तृणाङ्कुरस्योद्भेदेन तद्बीजसत्तानुमीयते तथा मोक्षमार्गश्रवणेन यस्य रोमहर्षायुपातौ दृश्येते तत्राप्यस्ति विशेषदर्शनबीजमप-  
वर्गभागौयं कर्माभिनिर्वर्तितमित्यनुमीयते । तस्यात्मभावभावना स्वाभाविकी  
प्रवर्तते, यस्याभावादिदमुक्तं “स्वभावं मुक्त्वा दोषाद् येषां पूर्वपक्षे रुचिर्भवति  
अरुचिश्च निर्णये भवति ।” तत्रात्मभावभावना कोऽहमासं. कथमहमासं,