

both a knower and knowable, looks like being both conscious and unconscious, objective and subjective, so is like a (reflecting) crystal, and is known as comprehending everything. Seeing this likeness to consciousness, the ignorant regard the mind itself as the conscious entity. Others say that the objects are nothing but the mind, and there is no such thing as cows, pots etc. arising out of a previous cause. They are pitiable, because in their opinion only mind, which is capable of taking the shape of everything and where lies the root of all confusion, exists. In Samādhi or intense concentration the object cognised is reflected into the mind and is different from the mind. If that object were nothing but mind then, how could a cognition cognise (2) itself as a cognition? Therefore, that which cognises the object reflected into the mind, is Puruṣa. That is why they who regard the knower, the instruments of knowing and the knowable to be of different category and on account of their disaffinity consider them as distinct, are the correct seers, and by them is the Puruṣa realised.

(1) It has been explained in the previous Sūtra what is implied by consciousness illumining the intellect. Consciousness is untransmittable, consequently, Consciousness assuming the form of the intellect is really a modification of the intellect itself. Thus intellect is affected by consciousness as it is affected by an object. That is what is being demonstrated in this aphorism. Chitta or Buddhi, i.e. the intellect, is all-comprehensive; in other words, it is able to take in both the seer and the seen. 'I am the knower' and 'I am the body' both these ideas are formed in the mind. The kind of idea that 'There is a Puruṣa' (from reflexion) as well as the idea that 'There is a sound' both arise in the mind. As we get instances of both these ideas, Buddhi or Chitta or mind can comprehend everything.

(2) The maker of the Bhāṣya (the commentator) has demolished the theory propounded by some that only cognition exists