

as metaphor only and taking all their aspects, a misconception has arisen.

The word 'Artha' means object and not value. Puruṣa is the knower, Buddhi is the known or revealed. Ordinarily revealer means one who reveals. The revealer is the agent of the action of revealing but this is a linguistic convention. When we say that the revealed is published by the publisher, it is implied that the publisher has no activity. Therefore in every case the revealer is not the active agent. An inactive thing is made to appear as active by the words used in describing it. We do the same thing in regard to the inactive Puruṣa. On account of the presence of the self-illuminating Puruṣa behind 'I', such function of revealing as 'I am the revealer of self' or 'I am the knower of self' is done by 'I'. Thus imagining the Puruṣa as the agent of such action we call him the revealer or illuminer. In reality the action of revealing is with the 'I'-sense. Because that happens on account of proximity of Puruṣa, He is said to be the revealer.

The affairs—experience and liberation or discrimination—are only forms of Buddhi. The three Guṇas only do not make Buddhi but the mutated state of the three Guṇas in contact with the unit Seer constitutes Buddhi. Buddhi being an object, the entity by which it is revealed is called its owner or publisher. The form of expression used for expressing the idea is done for clarity of the idea, but it does not in any way make the real thing active. 'Object of the Puruṣa'—this relative term does not therefore indicate any action on the part of the Puruṣa.

If experience and liberation are objects or revealable, then by whom are they revealed and who will be the revealer? The answer is Puruṣa, the Seer. To be thus an object of the Puruṣa in the shape of experience or liberation is the real nature of the Knowable.

भाष्यम् । कस्मात् ? —

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

कृतार्थमेकं पुरुषं प्रति दृश्यं नष्टमपि नाशं प्राप्तमपि अनष्टं तद् अन्य-
पुरुषसाधारणत्वात् । कुशलं पुरुषं प्रति नाशं प्राप्तमप्यकुशलान् पुरुषान् प्रत्य-