

दृग्दर्शनशक्तयोरेकात्मतेवाऽस्मिता ॥ ६ ॥

भाष्यम्—पुरुषो दृक्शक्तिर्बुद्धिर्दर्शनशक्तिरित्येतयोरेकस्वरूपापत्तिरिवाऽस्मिता-
क्लेश उच्यते । भोक्तृभोग्यशक्तयोरत्यन्तविभक्तयोरत्यन्तासंकीर्णयोरविभागप्राप्ता-
विव सत्यां भोगः कल्पते, स्वरूपप्रतिलम्भे तु तयोः कैवल्यमेव भवति कुतो
भोग इति । तथा चोक्तम् 'बुद्धितः परं पुरुषमाकारशीलविद्यादिभिर्विभक्त-
मपश्यन्कुर्व्यात्तत्रात्मबुद्धिम्मोहेन' इति ॥ ६ ॥

**Asmitā Or 'Egoism' Is The Appearance Of Identity Of The
Puruṣa Or Consciousness And Buddhi. 6.**

Puruṣa is absolute Awareness while Buddhi or the cognitive principle is the instrument of knowing. Looking upon these two as the same is the affliction known as Egoism. When the two utterly different entities like the experiencer and the experienced, look undivided (1) that is called experience. When the real nature of the two gets known there remains only their isolatedness and there is then no experience. So it has been said (by Āchārya Panchaśikha) 'Failing to see that Puruṣa is different from Buddhi in its immaculateness, immutability and nature as consciousness, Buddhi through delusion, is regarded as the true self.' 2.

(1) The experienced is of the nature of (mental) knowledge while the experiencer is of the nature of metapsychic consciousness; therefore their identity is in the context of cognition. The identity of the knower and the known, is not to be imagined as like that of salt and water i.e. of (tangible) objects. It is just the non-distinction of the awareness of the Puruṣa and the awareness of Buddhi. 'Experience is the cognition of Buddhi and the Puruṣa as identical' (Sutra III. 35)—by such statement the maker of the Sūtra has described the relation between Buddhi and Puruṣa. Happiness and misery are the objects of experience. They reside in the inner or subjective organs and therefore the inner organs constitute the object of experience.