

पुरुषस्य, दर्शितविषयत्वात् । स भोगप्रत्ययः सत्त्वस्य परार्थत्वाद् दृश्यः । यस्तु तस्माद्विशिष्टचितिमात्ररूपोऽन्यः पौरुषेयः प्रत्ययस्तत्र संयमात्पुरुषविषया प्रज्ञा जायते । न च पुरुषप्रत्ययेन बुद्धिसत्त्वात्मना पुरुषो दृश्यते, पुरुष एव प्रत्ययं स्वात्मावलम्बनं पश्यति, तथाहुः “विज्ञातारमरे केन विजानोयाद्” इति ॥३५॥

**Experience (Of Pleasure Or Pain) Arises From A Conception Which Does Not Distinguish Between The Two Extremely Different Entities, viz. Buddhisattwa And Puruṣa. Such Experience Exists For Another (i.e. Puruṣa). That Is Why Through Samyama On The Distinction Between Buddhi And Puruṣa, A Knowledge Regarding Puruṣa Is Acquired. 35.**

Buddhisattwa or Intellect is sentient. With it are related inseparably Rajas and Tamas Guṇas. By subduing or counteracting the force of the two latter, Buddhisattwa proceeds to realise the distinction between Buddhi and Puruṣa (1).

Puruṣa is altogether different in nature from Buddhi. He is pure, distinct and absolute consciousness. Conception of the two distinct entities (Buddhisattwa and Puruṣa) as the same, is experience (Bhoga) and it is ascribed to Puruṣa, because in reality what is seen or experienced is presented to Puruṣa by the Buddhi. The conception of experience is of the Intellect and as it is serving another it is regarded as the knowable of the Seer. If a conception is formed of that (i.e. Puruṣa), which is distinct from experience and nothing but absolute consciousness, and Samyama is practised on that, then is knowledge regarding Puruṣa acquired. Puruṣa is not, however, realised by this intellectual conception of Him. Moreover, Puruṣa is the knower of the conception formed of Him. It has therefore been said in the Upaniṣad, ‘What will the knower be known by’.