

it is called experience. It is of two kinds—apprehension of things (i) as desirable and (ii) as undesirable, *e.g.* identification of the Seer and seen in the ideas 'I am happy' and 'I am unhappy'. When the Seer or subject and the seen or object are perceived to be separate as in 'I am free from pleasure and pain', it is called release (from bondage).

Experience is cognitive ; so is also emancipation. *Puruṣa* unaffectedly observes both pleasure and pain ; so also it observes releases. When both experience and release are forms of knowledge, the experiencer or observer means the knower. As by reference to the relationship with *Dṛśya* (seen), the *Draṣṭā* (Seer) is so called, so by reference to experience the Seer is called the subject of experience. The knower and the knowable being two different entities, the knower does not change with the mutation of the knowable. That is why the seer *Puruṣa* is the unchangeable and inseparable cause of seeing the seeable, whereas the seen is the mutable cause of that seeing. The commentator has illustrated by quoting the example of the commander and the soldiers the unchangeability and inaction of the subject of experience.

Pleasure and pain are by themselves unconscious and characteristics of *Buddhi* or intellect. Pleasure is the state caused by a particular favourable action on the instruments of reception. Therefore it is a particular action brought about by an unconscious thing. 'I am happy'—this feeling becomes a conscious state when referred to the conscious self, *i.e.* it appears as conscious. This has been called by the commentator before (I-7) as 'cognition of the mental fluctuations illumined by the *Puruṣa*.' Without relationship with *Puruṣa*, pleasure becomes insensible, invisible and unmanifest. Therefore the manifestation of happiness is dependent on the consciousness of the *Puruṣa*. That is why happiness etc. are said to be the objects of experience of the *Puruṣa*. It is because there is reflex consciousness from *Puruṣa* in pleasure and pain, that there is an inclination towards happiness and abandoning both pleasure and pain there is an inclination towards final release.

According to *Sāṃkhya* philosophy the experiencer is a kind of knower. Therefore the view that *Puruṣa* is the enjoyer or knower of experience and release is the logical view.