

सर्वात्मानो गुणा व्यवसायव्यवसेयात्मकाः स्वामिनं चेवन्नं प्रत्यशेषदृश्यात्मत्वेनोप-
तिष्ठन्त इत्यर्थः । सर्वज्ञादृत्वं सर्वात्मना गुणानां शान्तीदिताव्यपदेश्यधर्मत्वेन
व्यवस्थितानामक्रमोपाकृद् विवेकजं ज्ञानमित्यर्थः । इत्येषा विशोका नाम सिद्धिः
यां प्राप्य योगी सर्वज्ञः चौणक्लेशबन्धनो वशी विहरति ॥ ४८ ॥

**To One Established In The Discernment Between
Buddhi And Puruṣa Comes Omnipotence
and Omniscience. 49.**

When Buddhi-Sattwa or intellect, being freed from the taint of Rajas and Tamas, attains perfection and becomes transparently clear, in that extreme Vasikāra-Sañjñā state, the yogin's mind established in the knowledge of the distinction between the Buddhi-Sattwa and the Puruṣa, acquires power over all phases of existence (1), *i.e.* all objective and subjective forms of the Guṇas appear before his mind's eye in an infinite variety. Omniscience means simultaneous knowledge of all-pervading Guṇas in their past, present and future states of existence, it is called Vivekaja Jñāna. This attainment is called Viśoka and on acquiring this, the yogin becomes all-knowing and free from all afflictions.

(1) Having spoken of attainments in knowledge and then in action, the commentator speaks of how both kinds of attainment can be fully developed.

The yogin whose mind is full of discriminative discernment, becomes omniscient and omnipotent. Omniscience implies simultaneous knowledge of all past, present and future characteristics of all things. Omnipotence implies contact with all phases of things, they being knowable all at the same time. As the seer coming into contact with the Buddhi as an object, brings it under his control so by establishing contact with the basic principle everything comes under his control. In this connection it is said in the Śruti that when the Puruṣa is realised, omniscience is acquired.