

(I) The comparison with the magnet means that although Puruṣa undergoes no change and does not come into contact with the knowable, the object ( knowable ) on account of its proximity to the Puruṣa becomes cognisable. Proximity here does not indicate spatial nearness, but it is proximity as in the notion of the relation between the property (knowable) and the proprietor ( knower ) *i.e.* the sort of notion implied by the words 'I am the knower of it'. In this statement 'it' or knowable is seen or understood by feeling or being object of action. The object of action and feeling is of three kinds :—The perceptible, the usable (*i.e.* property of being used), and the retentive. The usable objects are those of the organs of action, they are tangible actions. Retentiveness is in the action of the Prāṇas and the latent impressions. They are intangible action and indistinct feeling. Active and retentive objects also are felt. Perceptible objects are directly apprehended. It is cognised that the knower of these notions is 'I'. That cognition is Buddhi. 'I know also that I am the knower of objects'. The target of this last 'I' of 'I am the knower' is the pure Seer which is the reflector of the Buddhi or the empiric ego (*vide* I-7).

The nature of the union ( correlation ) is being clearly stated here. That there is contact between the Seer and the seen is a fact and is a common experience. Therefore I-sense is the point of contact between the knower and the knowable.

Now the character of this union has to be understood. For that, the various kinds of union and their symptoms have to be known. When more than one separate thing is understood as not separate or without any gap between them, they are said to be united. Contact or union may be of three kinds *viz.* spatial, temporal, or undistinguished by either of them.

External objects situated without any gap represent spatial union. It is not necessary to give any example of this. The contact of notions that exist only in time *i.e.* which appear and disappear in time, or what extends over both time and space is known as union in time, for example the contact of the feeling of happiness etc. and knowledge. Knowledge is a state of the mind, happiness is also a state of the mind. Because it is not possible for knowledge and the feeling of happiness to be present or felt at the same time, they are really perceived one after the