

On one side of that knowledge is the absolutely conscious Puruṣa devoid of any objectivity and on the other side is the sense of experience which is working on behalf of another (*i.e.* Puruṣa). The one in the middle, therefore, is that which is the object of Saṁyama. Thus the knowledge that is derived from this Saṁyama is the highest knowledge relating to Puruṣa. Thereafter on the cessation of the Intellect the Self becomes self-established and reaches the state of isolation.

Puruṣa cannot be objectively realised by Buddhi or Intellect. Then what is this knowledge of Puruṣa? In reply the commentator states that the Intellect (being divested of all other knowables) which is shaped after the Puruṣa, when overseen by Him, is knowledge of Puruṣa. Intellect shaped after Puruṣa has been explained before. 'I am the Seer (knower)'—this form of knowledge is Intellect shaped after Puruṣa. Puruṣa by itself cannot be the object of Saṁyama but the pseudo-Puruṣa or the pure 'I'-sense, the 'I' regarding itself as the seer, is the subject of Saṁyama.

ततः प्रातिभश्चावणवेदनाऽऽदर्शाऽऽस्वादवार्त्ता जायन्ते ॥ ३६ ॥

भाष्यम्—प्रातिभात्सूक्ष्मव्यवहितविप्रकृष्टातीतानागतज्ञानं आवणादिव्यशब्द-
अवणं वेदनादिव्यस्पर्शाधिगम आदर्शादिव्यरूपसंविद् आस्वादादिव्यरससंविद्
वार्त्तातो दिव्यगन्धविज्ञानम् । इत्येतानि नित्यं जायन्ते ॥ ३६ ॥

Thence (From The Knowledge Of Puruṣa) Arise Prātibha (Prescience), Śrāvaṇa (Supernormal Power Of Hearing), Vedana (Supernormal Power of Touch), Ādarśa (Supernormal Power Of Sight), Āsvāda (Supernormal Power Of Taste) And Vārtā (Supernormal Power Of Smell). 36.

From Prātibha, a prescience is acquired of the knowledge of the subtle, the obstructed, the remote, the past and the future. From Śrāvaṇa, divine sounds become audible; from Vedana, the divine sense of touch is felt; from Ādarśa, comes the divine sense of light; from Āsvāda, comes the cognition of divine taste, and by smell, the