

essential, because in that case there would have been no separation. It is incidental. Therefore the mention of the cause is the complete explanation of the union. Avidyā or nescience is that cause, from which arises this alliance.

In fact 'alliance of the Guṇas with Puruṣa' is common to all, i.e. this has been admitted in all the definitions. Whenever there is union, there is modification of the Guṇas. This union of Puruṣa with modifications of the Guṇas, is effected in the shape of manifestation at the time of creation and as latencies at the time of dissolution. Thus this alliance is in reality the alliance or union or contact between Buddhi, the object of Puruṣa, and individual Awareness. That alliance springs from nescience. Therefore the statement in the fourth alternative that Avidyā or nescience is the cause of the Adarśana or non-apprehension of discrimination, which produces the union, is the correct definition. The maker of the Sūtra has precisely stated that.

भाष्यम्—यस्तु प्रत्यक्चेतनस्य स्वबुद्धिसंयोगः,

तस्य हेतुरविद्या ॥ २४ ॥

विपर्ययज्ञानवासनेत्यर्थः । विपर्ययज्ञानवासनावासिता न कार्यनिष्ठां पुरुषख्यातिं बुद्धिः प्राप्नोति साधिकारा पुनरावर्त्तते । सा तु पुरुषख्यातिपर्यवसाना कार्यनिष्ठां प्राप्नोति चरिताधिकारा निवृत्तादर्शना बन्धकारणाभावात् पुनरावर्त्तते । अत्र कथित् षण्णकोपाख्यानेनोद्घाटयति, सुगंधया भार्यया अभिधौयते षण्णकः, 'आयं पुत्र ! अपत्यवतो मे भगिनौ किमर्थं नाहमिति ।' स तामाह, 'मृतस्तेऽहमपत्यमुत्पादयिष्यामौ'ति, तथेदं विद्यमानं ज्ञानं चित्तनिवृत्तिं न करोति विनष्टं करिष्यतीति का प्रत्याशा । तत्राचार्यदेशीयो वक्ति ननु बुद्धिनिवृत्तिरेव मोक्षः, अदर्शनकारणाभावाद् बुद्धिनिवृत्तिः, तच्चादर्शनं बन्धकारणं दर्शनान्निवर्त्तते । तत्र चित्तनिवृत्तिरेव मोक्षः किमर्थमस्थान एवास्य मतिविभ्रमः ॥ २४ ॥

The alliance of the individual consciousness or Puruṣa (Pratyak-Chetana) and the co-related (Sva) Buddhi, has

**Avidyā Or Nescience As Its Cause (1). 24.**

Nescience is the latent subconscious impression or Vāsanā of wrong knowledge. The efforts of Buddhi