be determined by looking at its pre-disposition, but through the break of such alliance. Take the case of a lump of red arsenic. We did not see its origin but on analysing it we see now that it is made up of sulphur and arsenic. That is the case with this alliance. When there is discriminative knowledge, Buddhi stops altogether, *i.e.* there is a separation between the Buddhi and Puruṣa ; therefore Avidyā which is opposed to discriminative knowledge, is the cause of alliance. The commentator has shown this.

As long as the latencies of wrong knowledge continue, there is no break. When full discriminative knowledge comes, the occupation of the mind ceases. Therefore the wrong knowledge, which is opposed to discriminative knowledge of Puruṣa, is the cause of this alliance. Present wrong knowledge arises from such latencies formed in the past. In this way going back, latencies will be found to be beginningless. Thus beginningless error generating latencies, *i.e.* subliminal impressions of wrong knowledge, is the cause of the alliance.

(2) In the state of Kaivalya (isolation) Darśana and Adarśana (seeing and non-seeing) all cease. Right knowledge and wrong knowledge are relative. When there is wrong knowledge in the mind then only there can be change in the shape of right knowledge. When the mind absorbed in Samādhi realises with discriminative knowledge that Buddhi and Puruṣa are separate, then the existence of a separate entity as Buddhi must be known. That knowledge (I have or had Buddhi) is an erroneous knowledge. So long a knowledge of such separate existence of Buddhi remains, isolation in the shape of complete cessation of the mind cannot take place. Thus in Kaivalya there is neither discriminative knowledge nor erroneous knowledge. Wrong knowledge is destroyed by discriminative knowledge. Then there is complete cessation of the mind or stoppage of Buddhi.

Kleśas (afflictions) like Avidyā (wrong knowledge), Asmitā (egoism), Rāga (attachment) etc are destroyed by discriminative knowledge and complete renunciation based thereon. It is clear that from the sort of engrossment that 'I am not the body etc. and I do not want anything out of them', all knowables