

knowledge is of two kinds, experience or erroneous knowledge and correct knowledge or liberation. Therefore both experience and emancipation arise out of conjunction, *i.e.* both the forms of awareness, *viz.* experience and liberation, are states of alliance between Puruṣa and Prakṛti. When emancipation is complete the two are separated.

(2) When after the realisation the Buddhi-principle, *i.e.* 'I'-sense, Buddhi is stopped once for the purpose of getting to the Puruṣa-principle, but under the impulse of its latent impressions it again emerges then a cognition of discernment of the form that Puruṣa is beyond Buddhi and is a separate principle arises, and that is Darśana or real discriminative discernment. It is the knowledge of discrimination based on the memory of the latent impressions of a closed state of the mind in which Puruṣa is felt. Therefore the only result of such discernment is a closed state of the mind or disjunction of Puruṣa and Prakṛti. The modification of the mind in the shape of experience is Adarśana. Therefore when on attainment of discriminative discernment, experience ceases, Adarśana or contrary knowledge (*i.e.* looking at Buddhi and Puruṣa as the same—though they are separate) also ceases. That is the cessation of knowables or the isolation of Puruṣa. Thus discriminatory knowledges gradually leads to Kaivalya or isolation.

(3) Eight varieties of opinion have been advanced by different authors of scriptures. The commentator has collected them here. The indications have been taken from different viewpoints. Of these the fourth alternative is the most acceptable. The eight varieties of opinion are explained below :—

First, sway of Guṇas is Adarśana (want of discernment). Sway indicates proneness to fluctuations. When the Guṇas are active then Adarśana continues ; only this much is true. But it is faulty as in the example of "Presence of heat indicates fever." Second, the non-production of the primary mind is Adarśana. Primary mind is that which ceases to function after presenting the object of experience and discernment to the Lord—the Seer. When aversion to objects of enjoyment through renunciation and acquisition of discernment take place, mind ceases to function. Mind so gifted is the primary mind. In the mind there are seeds both of gaining experience and