

of acquiring discriminative knowledge. The non-germination of that seed is Adarśana, according to this view. This definition is incomplete and is partly true like the statement "to be unwell is illness." Third, Adarśana is the existence of experience and liberation in a latent state in the Guṇas. In Satkāryavāda, the doctrine of the pre-existence of the effect in the cause, both the cause and the effect are always existing. What will happen exists unmentioned in the present. The object nature of the Guṇas, is the existence of experience and liberation in them in a potential state. That object nature is Adarśana. This definition also is partly true. Object nature and Adarśana are no doubt inseparable but only mention of inseparability is not complete description. 'What is figure (form)? It is what is extensive.' Extension and idea of form although inseparable, this mention only is not sufficient for a conception of form. So is this description. Fourth, Latencies of Avidyā or wrong knowledge is Adarśana or want of discrimination, the cause of the alliance. When there is any modification based on wrong knowledge, that the subsequent modification will also be based on wrong knowledge can be inferred. Therefore it is proved that the latencies of wrong knowledge bring about the alliance of Buddhi and Puruṣa. Following the sequence, it is seen that the mind which at the time of dissolution submerges with impressions of wrong knowledge, emerges at creation with that wrong knowledge and brings about a conjunction of Buddhi and Puruṣa. This view will be fully explained later and this only is able to demonstrate clearly the alliance of Buddhi and Puruṣa and its co-existing Adarśana. Fifth, Pradhāna has a dual nature, viz. that it moves or fluctuates by losing equilibrium and it rests or maintains equilibrium. If fluctuation were its sole nature then modification would be perpetual, while there would be no modification if inactivity were its only character. Of these two, Adarśana is the manifestation of the state of fluctuation (i.e. with associated cognition of objects) at the termination of the indiscrete state. This is the fifth alternative. This only indicates the nature of the basic cause. It does not explain the immediate cause of the union involving cause and effect. What is a pot? It is a particular form of modification of