

How is this contact perpetuated? By the latent impression of the idea of the contact. From erroneous latency of wrong cognition comes wrong knowledge of 'I'-sense, and that is how the 'I'-sense is propagated. Every perception rises and dissolves, and another perception takes place; that is why this contact has a break and is not continuous. As the knower and the knowable exist from time without beginning, this form of intermittent union (like the 'I'-sense) is like an eternal flow, *i.e.* momentary contact and break are going on from time without beginning (it is, however, to be noted that though it might be beginningless it need not be endless). Of this flow of erroneous non-discrimination having no beginning the question cannot be asked as to when this contact began. Therefore, the idea entertained by many that once Prakṛti and Puruṣa were separate and suddenly their union took place, is very unphilosophical and irrational. The opposite idea or Viveka is the conception of the knower and the knowable as being separate which would shut out the other (erroneous) knowledge. When other Vṛttis stop, discrimination also ceases like a lamp going out for want of oil. That is breach of the contact between the knower and the knowable. It should, however, be noted that Puruṣa is equally witness to (*i.e.* disinterested in) both the contact and its break. This union beyond time and space of the knower and the knowable is indicative of the natural ability of both.

The term union or identity applied to the knower and the knowable is only an expression of nearness and it is based on misapprehension. Misapprehension relates to more than one existing thing, thus real things being its material and subject, as well as it being a kind of knowledge, the united things, *viz.* 'I'-sense, desire, pleasure, pain etc. arising therefrom are also realities; liberation from sorrow by true knowledge arising out of existing discriminative discernment is also thus a reality. The object of knowledge may be real or not, but its knowledge is a reality and it can never be non-existent.

Remaining contiguous is called spatial contact and to go near is called effecting contact. 'Remaining near' is not a thing but a particular condition of things. So 'going near' is an action, the result of which is the meaning of the word 'contact'.