

laden with such latency do not develop fully into the glorious knowledge of Puruṣa, and therefore it returns to its former function on account of its inclination to fluctuation. When the knowledge of Puruṣa is attained, the occupation of the Buddhi goes. Then having fulfilled its function and being free from misapprehension and having no cause of bondage it does not appear again (2). Some opponents ridicule the proposition by citing the story of an impotent husband. A devoted wife thus addressed her husband, 'Oh my husband, my sister has a child, why have I not one?' The impotent one replied, 'After death, I shall beget you a child'. Similarly, this knowledge while in existence, does not cause the mind to cease from action; what hope is there then that it will cause cessation when suppressed? In reply to this criticism a sage says, "Cessation of the working of the Buddhi is Mokṣa. When the cause in the shape of Adarśana (want of discriminative knowledge) is removed,* the activities of the Buddhi stop. That cause of bondage, *viz.* Adarśana (*i.e.* no knowledge) is removed by Darśana (*i.e.* knowledge)". In effect cessation of the activities of the mind is Mokṣa. There is thus no room for such confusion of thought.

(1) The comments at I-29 are to be seen for a full explanation of the expression 'Pratyak-Chetana'. Individual consciousness in the shape of each Puruṣa is Pratyak-Chetana.

Avidyā means latent impressions of wrong knowledge. Reference may be made to the definition of Avidyā as taking the non-self for self etc. given in connection with the discussion on erroneous knowledge. Generally speaking, regarding Puruṣa and Buddhi as not separate is the wrong knowledge which is the cause of bondage. The latent impression of that knowledge is the primary cause of the union. This contact is without beginning. Thus, there was no such time when there was no alliance. Therefore the cause of the alliance cannot