

(primal constituent) were always in a state of inactivity, it will become Apradhāna (*i.e.* subsidiary and not primal) as it would not then produce any modification. Similarly, if it were always in a state of movement or modification, it will also become Apradhāna on account of not being their primal cause. When there is a tendency of both quiescence and movement, it gains its status of Pradhāna (primal) otherwise it could not be regarded as such. Whatever other reasons are thought of, this line of argument is applicable". 5. Some hold that the faculty of apprehension is misapprehension. "Pradhāna's propensity to make itself known"—this text of Śruti is their authority. Puruṣa, the knower of all knowables, does not cognise Pradhāna before its manifestation, nor is Pradhāna, which is capable of producing all effects, then overseen by Puruṣa. 6. Others say that the characteristic of both (Puruṣa and Pradhāna) is Adarśana or ignorance. According to this theory although knowledge is the property of Pradhāna it is dependent on being seen by the Puruṣa when it becomes the character of the object. Similarly, although it (knowledge) is not in the nature of the Puruṣa yet depending on Him as it does for illumining the object, it appears to be an attribute of Puruṣa. 7. Some designate knowledge itself as Adarśana or ignorance. 8. These are only differences of opinion in the Śāstras. Although there are various notions like these in respect of Adarśana or wrong conception, it is recognised by all that "the Adarśana in the widest sense of the term, is that contact of the Puruṣas with the Guṇas which every object presupposes as its cause".

(1) Alliance is the cause, the result of which is realisation of the object as a property of the lord or proprietor, the Puruṣa. The conjunction of Puruṣa and Prakṛti produces cognition. That