

which all Kleśas flow and fructifying latencies are produced. It is to be noted that like 'Amitra' (not-friend) and 'Agoṣpada' (not a cow's footprint), Avidyā has a positive existence. As Amitra does not mean either the mere non-existence of a friend or a friend but a positive thing opposed to a friend *i.e.* an enemy, and as A-goṣpada does not imply either the mere absence of Goṣpada or a Goṣpada but a large place different from either, so A-vidyā is neither right cognition nor the mere absence of cognition but cognition that is contrary to correct cognition (2). (Goṣpada = land coverable by a cow's foot *i.e.* of a very small size ; A-goṣpada = a large piece of land).

(1) The place of origin of the body is the womb ; the germ is the semen ; assimilation of food eaten is constitution ; secretions are excretions like perspiration etc., while death makes all bodies unclean. The body also requires constant cleansing. For these reasons the body is considered as unclean. To consider any such body to be clean, pleasing, desirable and companionable is false knowledge.

(2) Of the four symptoms of Avidyā, the sense of permanence in transient things is the chief one in the kind of Kleśa called Abhiniveśa or fear (of death) ; in attachment the chief one is a sense of purity in impure things ; feeling pleasure in affliction is predominant in hatred, because although hatred is a form of misery, in a state of hatred it appears pleasant or desirable ; while considering things not pertaining to the self as one's own is paramount in Egoism.

Different schools give different definitions of Avidyā. They are mostly opposed to logic and philosophy. That the definition given in the Yoga philosophy is uncontrovertibly true will be understood by every reader. Whatever might be the reason for taking a piece of rope as a snake, nobody can deny that it is taking one thing for another—a kind of miscognition. That cognition is opposed to correct cognition and consequently it is false cognition. Therefore this opposition between the