

other (it being noted that only what is directly perceived is present) but the interval between the two is not noticeable or perceivable. That is why both are regarded as being present and perceived as simultaneous. The union of entities which are beyond time and space is neither in time nor in space. The only instance of such union or contact is the idea of the ultimate knower and the ultimate knowable as one or united or identical. Like all other forms of knowledge, the knowledge of contact may be both correct and otherwise. When we use the word 'contact' with reference to an actual state of things, then its usage is correct, *e.g.* the contact between a bird and a tree represents a correct state of affairs. But when through defective vision things, though separate, are regarded as being united, that is incorrect knowledge. But it is true that, whether correct or incorrect, in both cases they are appearing to the observer as united. 'Contact' or 'union' or a form of 'proximity' is only a word while the united objects are real things. The concept conveyed by a word exists though there may not be a real object beyond it. (The concept of the words may be correct, but there may not be a real entity).

When separate things come into contact that involves action, that action might be of one, of both, or of the cogniser of the contact. This need not be illustrated, but it is to be noted that if through the action of the cogniser separate things are regarded as united then it is only an incorrect cognition.

The Seer and the primal knowable are not entities extending over time and space. Time and space are forms of knowledge ; therefore, the knower thereof is an entity beyond time and space. Also, the material of that knowledge (*viz.* the three Guṇas) would be naturally something beyond time and space. For these reasons the contact of the Seer and the seen is neither spatial co-existence nor presence at the same time. More so, as they are not mental characteristics or substrata thereof, their union cannot be in time. The Ultimate Seer and the Ultimate Seen are not characteristics of anything ; nor are they the aggregates of any real characteristics. Therefore, they are not entities united in time. In Puruṣa there is no such characteristic as past or present, because such things are mutable. Primordial Prakṛti has also no characteristic as past or present.