

**Alliance Is The Means Of Realising The True Natures Of The Object Of The Knower, And Of The Lord The Knower (i.e. The Sort Of Alliance Which Contributes To The Realisation Of The Seer And The Seen Is This Conjunction) (1). 23.**

Puruṣa, the Lord, is allied with the objects, the result of which alliance is cognition (of objects). The cognition of objects that takes place as a result of the contact is experience, while the realisation of the nature of the Seer is liberation. Contact leads to the right apprehension (or discrimination) that has been said to be the cause of disunion. Right apprehension (*i.e.* discrimination) is the opposite of misapprehension. Non-discrimination has been said to be the cause of alliance. But here discernment is not the direct cause of Mokṣa (liberation). Absence of non-discernment is the absence of bondage ; that is liberation. Through discrimination wrong apprehension, which is the cause of bondage, is destroyed. That is why right apprehension has been said to be the cause of bringing about the state of Isolation (2).

What is this misapprehension (3) ? Is it the sway of the Guṇas (ability to give rise to fluctuation) ?  
 1. Or the non-production of primary mind, *i.e.* Viveka, which presents experiences like sights and sounds as well as discriminative discernment to the Seer—the Lord, in other words, inspite of the presence within own self of both experience and discernment, not knowing them ?  
 2. Or the existence, in latent state, of experience and liberation in the Guṇas ? 3. Or Avidyā (nescience) disappearing with the mind at the time of dissolution and again appearing as the seed of re-emergence of the mind ? 4. Or the termination of the unmanifest state and the emergence or manifestation (of the Guṇas) ?  
 It has been said in this connection that “If Pradhāna