true and the false is the opposition of Vidyā and Avidyā, of correct knowledge and incorrect knowledge. That does not however prove the contrariness of the object ; *i.e.*, the snake and the rope are different but not opposed to one another. The cause of this erroneous knowledge, or the modification due to avidyā, is latency of such knowledge. Therefore the common name for false cognition and the corresponding latencies, is Avidyā. Avidyā as false cognition is without any beginning. So also is Vidyā beginningless ; because as living beings have wrong conception so have they got correct conception. In ordinary circumstances, there is a preponderance of wrong cognition and deficiency of right cognition, while in discriminative discernment there is complete preponderance of right cognition and extreme dificiency of wrong cognition. There is no separate thing called Avidyā over and above the modification of the mind. Avidyā is only a form (unreal) of modification of the mind. Thus when it is said Avidyā is eternal, it means that the flow of the modifications of the mind is eternal.

As light and darkness are relative, light having less of darkness and darkness having less of light, so every modification is only a mixture of Vidyā and Avidyā—the former having less of Avidyā and the latter less of Vidyā. This is the difference between the two. The acme of Vidyā is discriminative discernment, though even in that there is a streak of Egoism (Asmitā), while in Avidyā there is also a cognition of the existence of the egoistic lookeron pertaining to the self as "I am", "I know" etc. In reality all knowledge is partly real and partly unreal, when there is preponderance of truth it is called Vidyā and in the context of preponderance of error it is called Avidyā. Taking an oyster for a piece of silver does not come within the category of Avidyā. They come under error. All errors are misconceptions while Avidyā is that wrong cognition which is opposed to salvation and should be removed ; so it is related to the practice of yoga. This distinction should be noted.