

When things are united or conceived to be united, change might be noticed in their properties. For example, when copper and zinc get mixed they become yellow, but if minutely observed, it will be found that they retain their own individualities. Similarly, when the knower and the knowable are regarded as united, the knower looks like the knowable and the knowable like the knower : that is 'I'-sense and the creation born of that union.

Briefly, an analysis of the arguments relating to the union is as follows :

Spatial contact is existence side by side. What is union in time ? Time = flow of moments. Two moments cannot exist simultaneously. So there cannot be uninterrupted simultaneous existence or contact in point of time. The example of contact in point of time is the conception of past, present and future states existing at the same time. In other words, when we say that the past and the future are existing, we think that the present, past and the future are there without any interval. Therefore, contact in point of time is possible only in the substratum where the threefold characteristics of past, present and future unite.

The union of the Seer and the seen is neither spatial nor in time, *i.e.* it is neither staying side by side nor a conglomeration of characteristics. Knowability is not a characteristic of the Seer, nor awareness that of the seen. They are separate, disunited entities. Their contact or identity is in the 'I'-sense, because it is felt that a portion of 'I' is the knower and a portion is the known. We, however, realise this later, not at the time when the 'I'-sense is formed. This union becomes possible on account of the peculiar competence of each, —the power of seeing of one and of being seen of the other. In this case, to regard two distinct entities as one is wrong cognition and nescience is the cause of the union. As this wrong knowledge is without beginning, the^o contact is also regarded as beginningless. When we speak of a Seer, it implies something to be seen and when we speak of something as seen, it involves a seer ; the thought of this co-relation is inescapable.