

mutable earth. As this description only does not fully describe a pot, so is the case with the fifth alternative.

Sixth : The cognitive faculty is Adarśana. Objects become known when Pradhāna has a tendency to fluctuate. Therefore the state of the Pradhāna in which that tendency is stored as energy is Adarśana. Adarśana is a kind of Darśana or knowledge and is a modification or a characteristic of the mind. In explaining it, if the basic principle only is mentioned it does not make it clear. It is like describing rice by saying that it is a grain caused by sun's rays.

Seventh : Adarśana stands for a character of both the knowable Pradhāna and the Puruṣa. Adarśana is a particular form of cognition. Knowledge, though it appertains to the knowables, is dependent on the Puruṣa ; so it looks like the characteristic of Puruṣa even though it does not appertain to the Puruṣa. Thus knowledge, whether of sights and sounds or discriminative knowledge, is a characteristic of both the object (knowable) and the Puruṣa. As when we say that sight is dependent on the sun, we do not fully describe sight but give only its relative position, so in the present explanation.

Eighth : All knowledge except discriminative knowledge, *i.e.* such knowledge as is of sights and sounds and their similars, is Adarśana, and that is the state of alliance between Puruṣa and Prakṛti.

In the Sāṃkhya philosophy, these eight kinds of tenets are found in regard to Adarśana. Adarśana = not-seeing. The negative prefix 'A'—(not) has six different significances, *e.g.* (i) absence or prohibition, as in Apāpa (sinless), (ii) similarity, as in A brāhmaṇa (like a Brāhmin), (iii) difference, as in Amitra (not a friend, *i.e.* an enemy), (iv) diminutiveness, as in Anudari (possessed of a small narrow waist), (v) insufficient, as in Akeśi meaning not having sufficient hair, and (vi) opposition as in Asura meaning Demons opposed to Suras or heavenly beings.

Of the above except that indicating absence or prohibition, the others are expressive of definite objects or states.

(4) Except the fourth opinion the others indicate the alliance only between Puruṣa and Prakṛti. This union is not