

Uniting and separating refer to association and dissociation with Puruṣa.

Depend on each other for producing an object or a manifestation. All objects are produced by the Guṇas by mutual co-operation. That is, in the Sattva or Sattva predominating state, the Rajas and Tamas states also remain as auxiliaries. There is no state which is exclusively Sāttvika or exclusively Rājasika or exclusively Tāmasika. Everywhere there is dominance of one and subordination of the other two.

Just as in a rope made of red, black and white strands the three remain distinct, even so the Guṇas remain unmixed, *i.e.* their properties of sentience, mobility and inertia remain separate and each retains its characteristic even under the influence of the others. Though unmixed, they are auxiliaries to one another. That is why it is said that 'they exhibit themselves in similar and dissimilar measures etc.' Due to innumerable types of Sāttvika, Rājasika and Tāmasika properties innumerable types of objects are produced. Whatever Guṇa is the principal ingredient of a state becomes distinctly manifest as the dominant ingredient of that state. As ancillary to it, however, other dissimilar Guṇas also become its ingredients. That is, if one Guṇa is dominant in a person, the other two Guṇas will exist in him in a subordinate state. For example, in a celestial body, which is the product of Sāttvika property, the the Rājas and Tāmas powers are also present as subsidiaries.

During the state of dominance each produces its own effect. Though in certain states, certain Guṇas remain ancillary, they assert themselves when the dominant one loses force as when the king dies, the prince nearest to him gets to the throne.

(3) When ancillary, their presence in a secondary form can be inferred from their effects, *e.g.* in the knowledge of sound. Though the knowledge is predominantly an object of the Sāttvika type it can be inferred that Rajas and Tamas are included in it. Although activity is not directly visible, we know that no sound is possible without vibration. Therefore, vibration is auxiliary to knowledge of sound or sentience, which is dominantly Sāttvika in character.