

woman is called mother, daughter or sister in reference to the relationships borne.

Some hold that in the case of change of state (8) the thing which changes must be absolutely permanent. How? Being separated or eliminated through the action of the epoch when a characteristic does not play its part, then it is future, when it plays its part then it is present, and when it ceases after having played its part then it is past. Hence, as they are always present, they say that characteristics, symptoms, and states are permanent features of a thing. In reply, it is said that although the substratum is permanent, the modifications cannot be regarded as permanent on account of the subversive mutations that take place. Just as gross elements are perishing and originating (having a cause) and are collections of the relatively intransient subtle elements, *viz.* sound, light, etc., so also Mahat or pure 'I'-feeling, is a perishing and an originating evolute of the three Guṇas or ultimate constituent principles. It is for this reason it is termed a Vikāra or evolved form.

Here is a common illustration of changeability. The substance clay passes from a clod to the shape of a pot (its transformation into a pot is its change of characteristic). Taking the shape of the pot is abandoning its future unassumed form and taking its present form, which is change in symptoms. The pot then suffers every moment the change from newness to oldness which is its change of state. Assumption of a different characteristic is change of condition of an object, and change of the symptom of a characteristic is also change of condition. Thus change of conditions has been shown in three different categories. This rule is applicable to other objects also. These changes though three in number do not transcend the original nature of the substratum,