

subjective and the objective world. Truly speaking, there is nothing else to be known (as objects), sentience, mobility and inertia can be seen everywhere if only we know how to see. The external world is introduced by the five elemental properties of light, sound etc. In sound, for example, there is awareness, action which produces the awareness, and the stored energy which causes the action. Material objects like pot etc. are nothing but a collection of particular qualities like sound, touch etc., of particular actions and of particular forms of inertia like hardness etc. In the mind also the three properties of sentience, mobility and inertia are present in the form of cognition, conation and retention.

Thus we see that the internal and external worlds are in final analysis made up of only three fundamental Guṇas manifested as the sentient, the mobile and the inert. That whose nature is only sentience is called Sattva. The word Sattva means a thing or what is spoken of as 'it is' while being known. When it is illumined or understood, it is spoken of as existing, this is the reason for calling manifestation Sattva. The quality of being active is called Rajas. Rajas means dust; as dust tarnishes so Sattva is tarnished or disturbed by Rajas, and therefore it is so called. As action produces change of state, Sattva or steady existence becomes like non-existent or changes into a fluctuating state of appearance and disappearance. That is why action or Rajas is said to upset Sattva. Inertia is Tamas which means darkness. Like darkness it is thoroughly homogeneous and so goes unobserved like a covered object. Hence it is called Tamas.

Therefore, sentient Sattva, mobile Rajas and inert Tamas are the basic principles of the external and the internal worlds. There are no other basic principles to be known, *i.e.* there are none. All possible objects of thought come under these three Guṇas.

An object of knowable means anything that is capable of being revealed by the Subject or Puruṣa, *i.e.* that which is capable of being manifested when in contact with the Puruṣa. In fact, that which is manifested through association with the knower or the subject and is otherwise unmanifested is an