

knowledge is necessary. That is why the commentator has said that a cause is able to bring forth an unmanifestedly existent state as a manifest object. It may be argued in this connection that it is admitted that on the formation of the pot, the clod of earth changes shape, and does not disappear altogether, but it assumes a shape which it had not had before and that the unreal does not appear but there is taking in of a new form, then how can that be the object of future knowledge? It has been stated before that mutation is nothing but potentiality made known. Modification of the ordinary intellect manifests the potential state slowly; that is why the potter by slowly exercising his will, gives expression to the shape which was in an unmanifested state. Thus the knowledge of the cause in the shape of the potter's will and of the possibility of the clod of earth, coming into contact with each other is the manifestation of the pot or a knowledge of the presence of the pot. Change of form is also knowledge of a form of energy.

If the power of knowledge is so developed that the entire energy of the potter can be known and all the properties of the clod of earth can be known, then the manifold contacts of these two can also be known, as well as all the sequences that are known to an ordinary intellect. It has been stated before that mind in itself is all-pervading, so it always has contact with everything, but its modifications being limited by its kinship with body, knowledge comes through a narrow channel. For example, when we look at the sky at night, the rays of all the stars and planets enter into our eyes but on account of our limited visual powers we do not see all of them, but only the bright ones. Similarly, when the grossness is removed from our intellect, and the Sāttvika or sentient faculty is cleared of dross and reaches its highest form, then all objects past, present and future would exhibit themselves before the mind's eye at the same time and everything will be present.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥

भाष्यम्—ते खल्वमो ब्रह्मज्ञानो धर्मा वर्तमाना व्यक्तात्मानोऽतीतानागताः  
सूक्ष्मात्मानः षड्विशेषरूपाः । सर्वमिदं गुणानां सन्निवेशविशेषमात्रमिति