

designation only indicates the relative nature. For example, sentience being predominant in knowledge it is called Sāttvika, *i.e.* compared to action it is more sentient. Again comparing two forms of knowledge if one is more illuminating than the other, it is called Sāttvika knowledge. If anything is called Sāttvika it must be understood that it is an individual falling under a collection and that there are Rājasika and Tāmasika individuals coming under it. The term Sāttvika indicates that it is more sentient in comparison with the other. There cannot be anything which would be purely Sāttvika. The same rule applies to Rājasika and Tāmasika. Therefore, the three Guṇas Sattva etc. are present both in species and in individuals.

This phenomenal world can for that reason be divided as Sāttvika, Rājasika or Tāmasika, but in regard to unreal or imaginary things there cannot be such distinction. Take for example the term 'Sattā' which means state of being or existence. State is nothing but being; so in this case there being no varieties, so scope of comparison can arise. When the idea denotes a real thing, it will be comparative according to the dominance of the Guṇas. It follows, therefore, that even though an imaginary thing may not be composed of the Guṇas, the Guṇas are the material cause of all mutable real things.

(6) The Guṇas constitute the basic of all knowables. The Bhūtas or elements and the senses or the instruments of reception are the mutated forms of the Guṇas. Its activity on account of which it is known, is of two kinds (in that the purpose served by it is of two kinds), *viz.* experience and emancipation from bondage. The Guṇas are the objects in their essence while the Bhūtas and the senses are the objects as evolved. The activity of the object is twofold—(I) as it results in attachment or (II) in detachment, *e.g.* attachment to objects of this world etc. and attachment to God. The result of the first is continuance of experience or the cycle of birth and death. While of the second it is release or cessation of the cycle.

Objectivity is the state of relationship between the subject Draṣṭā and the object Dṛśya. When on account of nescience the subject and the object appear as of the same kind, then