

This is being further elucidated. 'I know blueness'—in this knowledge of an object, the Seer is also included ('I know that I am knowing'—this is knowledge relating to the Seer). Knowledge of blueness is an aggregate of many subtle actions of the mind. All such actions have the character of appearing and disappearing. In reality actions only mean the flow of appearing and disappearing states. In that flow, every disappearance is the state of the Seer staying in Himself and every appearing is the opposite of that state. So the intermediate state between two disappearances is the non-perception of the nature of the Self or perception of non-staying in Self. That is the characteristic of the knowable. As in the previous illustration regarding the sun, the solar exposition only shows the size of the cover, so the momentary perceptions are shown by comparison with the Self. This is why an object is only realisable through another, *i.e.* the nature of the Self.

(3) The knowable—though distinct is dependent on another as it serves as the object of another. The basic state of the object is the unmanifest. If not seen by the Seer, the object remains unmanifested. Due to its inherent changeability it is, however, going on mutating. In that respect it is an independent entity. But as it is seen by the Seer, it is His object—and as such is dependent. As a matter of fact, all manifested entities are either objects of experience as good or evil or they are for bringing about salvation. Saving that, *i.e.* except serving as the object of the Self, the object has no other purpose of being a knowable. From that point of view an object is dependent, as cattle, though independent themselves, are dependent, being for the service of men and being under their control.

(4) The sentient state is Sattva. Where there is preponderance of sentience, and deficiency of mutation and retention (Rajas and Tamas) that is the sentient state. Sentient state is always pleasant or desirable, because comparative lack of action and more of sentience is the nature of a pleasant state. Everyone knows that on the cessation of overactivity or when normal activity is not exceeded, the feeling that arises therefrom is the pleasant feeling. Normal activity is that which the senses are habituated to do. When through such action, inertness disappears, the feeling that arises is pleasure. Without more of perception