

परमार्थतो गुणात्मानः, तथा च शास्त्रानुशासनं “गुणानां परमं रूपं न दृष्टिपथ-  
मृच्छति । यत्तु दृष्टिपथं प्राप्तं तन्मायिव सुतुच्छकम्” इति ॥ १३ ॥

**Characteristics, Which Are Present At All Times, Are  
Manifest, Subtle And Are Composed Of Three  
Gunas. 13.**

Of the three-phased characteristics, the manifest state is called the present. In the past and the future states they are in six unspecialised (1) subtle forms. These phenomenal forms and their properties are but special dispositions (2) of the Guṇas, as primarily they are nothing but Guṇas. That is why it has been stated in the Śāstras : “The ultimate nature of the Guṇas is never visible ; what is seen is extremely ephemeral like an illusion”.

(1) The characteristics which are visible or present are said to be in a manifested state. Objects which are manifested as present are the sixteen modifications of the Guṇas, *viz.* the five Bhūtas, the five sense-organs, the five functional organs, and the mind. Their previous state and what they will be hereafter, or in other words, their past and future states, are their subtle states. Therefore the subtle state would be the five Tanmātras and Asmitā or the dynamic Ego. Of course this is from the point of view of the nature of things. From a material point of view a clod of earth is the manifested or present state, while a pot would be its past or future subtle state.

(2) From the fundamental point of view, everything is made up of the three Guṇas, Sattva, Rajas and Tamas which are respectively the Sentient, the Mutative and the Static faculties. Looking at everything from this standpoint, liberation or extreme cessation of the threefold misery has to be attained. The state of equilibrium of the three Guṇas is their unmanifested state. Gross and subtle states are their unbalanced conditions. The manifest states are visible but on account of their being productive of misery they should be shunned ; they are insignificant, brittle and illusory. This proposition has been supported by a statement quoted from the Śaṣṭitantra Śāstra framed by Vārṣa-  
ganya.