

(4) Nature of being the object of the Puruṣa = experience and emancipation are the two states witnessed by the Puruṣa. Unless there is witnessing of the Puruṣa the Guṇas remain unmanifest. They have then no modifications and they cease to function. Hence their power of producing objects is dependent on Puruṣa's witnessing, *i.e.* they act for the sake of the Puruṣa. As only on account of the witnessing of the Puruṣa, the proximate Guṇas provide experience or liberation, they are said to produce result by nearness. This nearness is no spatial proximity but inclusion in the same cognition. 'I am conscious'—in this cognition both sentience and the insentient instruments of sense are included; that is the proximity of the Guṇas and the Puruṣa [(II-17) (I)].

As a lodestone draws iron whenever it comes near, although it does not enter into the iron, even so the Guṇas without entering into the Puruṣa produce effect only by nearness. The word 'Upakāra' means to act by nearness.

(5) "Without any cause etc." = the cause in which a particular Guṇa is dominant constitutes the Pratyaya. For instance, merit is the cause of Sāttvika modification. Of the three Guṇas the two which have no cause to manifest themselves, remain subsidiary to the dominant one. The Guṇas are collectively known as Pradhāna or Prakṛti. That which is the material cause of an object is called Prakṛti. Primordial Prakṛti is known as Pradhāna. Prakṛti in the shape of the three Guṇas constitutes the material cause of the entire internal and external phenomenal world.

Without a clear idea about the three Guṇas it is very difficult to comprehend Sāṃkhya-yoga or the philosophy of emancipation. That is why they are being described in greater detail here. All objects other than the Self can be broadly divided into two classes, *viz.* Grahya (lit. reception or the organic energies both mental and corporal) and Grāhya (lit. receivable or cognisable or knowable). All that are cognised constitute objects, while the instruments of reception are the senses. By these instruments objects are either known, moved or retained. Sound etc. are objects of knowledge, speech etc. are objects of action, and holding the body etc. are objects of retention. When sound as an object is analysed, sentient state