

the manifest Intellect etc. When for want of contact, there is no overseeing, the sequence of unevenness as manifestation in the shape of Intellect ceases or overseeing ends. Then for want of Intellect (or cognition) spiritual outlook also terminates and the three Guṇas and their mutable nature are no longer overseen by Puruṣa.

'Overseeing the uneven mutation' means seeing the preponderance of manifestation. In other words, preponderance of Sattva Guṇa is knowledge or cognition, preponderance of Rajas is effort or conation, and preponderance of Tamas is retention. Thus through overseeing of Prakṛti or Pradhāna, *i.e.* the three Guṇas by Puruṣa, the evolution of Intellect etc. takes place.

(3) Incidentally the commentator has spoken of the characteristics of the mind. The patent characteristics are cognition or knowledge and conation or tendency or effort; the latent characteristic is retention. Of the characteristics making up conation some are seen and some are unseen. The commentator has divided the unseen characteristics into seven classes as noted in the next paragraph. These unseen characteristics are of the nature of a thing, *i.e.* they are inferred as existing, but how they exist cannot be clearly comprehended. That which exists is an object or a reality.

Nirodha or Closed State = complete stoppage of mutation.

Dharma or Characteristic = Impressions of religious or irreligious actions with their threefold reactions.

Saṁskāra here implies Vāsanā or latent impressions of the result of action and feelings retained in memory.

Pariṇāma or Change = The imperceptible sequence according to which the mind is mutating.

Jivana or Life = the functions of the Prāṇas or the vital energies. They are the unseen actions of the Tamas force.

Cheṣṭā or Effort = The unseen action of mind which leads the senses to work.

Śakti or Power = The subtle force behind manifest action and effort.