

object or knowable. The elements and the senses, *i.e.* the knows and the knowings, constitute the world of objects; besides these there are no manifest objects. The elements and the senses consist of the three Guṇas; therefore, the three Guṇas are the basic objects. The difference between objects, *i.e.* between Dṛśya or knowables, and Grāhya or perceptible is this: The Dṛśyas are those which are manifested by the Puruṣa while the Grāhyas are those which are perceived by the (bodily) senses.

To the subject the whole world of objects appears in two ways, *i.e.* all Dṛśyas serve two objectives. Experience and liberation are those two objectives. Dṛśya is used as a means either to enjoyment or to a state transcending experience, *i.e.* liberation. Experience implies the cognitive acceptance of the object (Dṛśya) as desirable or as undesirable. Cognitive acceptance of the object means non-discrimination or taking the subject and the seen (the object) as not separate. Liberation implies realisation of the true nature of the subject, *i.e.* the discriminative awareness that the real 'I' or knower is not an object or knowable or that the subject is different from the object seen. As this knowledge results, there remains no further objective to be served and so it is called Apavarga or liberation or the attainment of the final goal. Then the invasion of the object ceases. Therefore, the characteristics of the object mentioned by the maker of the Sūtra are of deep significance, faultless and based on profound knowledge of the truth.

(2) The nature of each different Guṇa is influenced by the nature of the other two Guṇas. Guṇas are always known as transformed objects (as colour, pot etc.). In each manifestation, the three Guṇas are combined. When analysed it shows on one side Sattva, on the other Tamas and Rajas in the middle. When we speak of Sattva, Rajas and Tamas are bound to be there. So in the case of Rajas and Tamas.

Thus the Guṇas are influenced by one another. Sentience is always influenced by action and retention. So are also action and retention. Take for example knowledge of sound; its awareness aspect does not stand alone but is accompanied or tinted, so to say, by vibration and retention. So when divided into these classes as Sattva, Rajas and Tamas each is influenced by the other two.