

characteristics is not here taken into account. In the mental sphere we can take the example of a closed state of the mind. When the mind is in a closed state, the latencies of closeness predominate and the latencies of fluctuation become weak. The distinction here is on the basis of strength and weakness of different latencies.

Of the changes mentioned above, only the change of characteristic is real and the other two are imaginary. As they have some usefulness in practice they have been adopted. The maker of the Sūtra has introduced them as a prelude to past and future knowledge.

(3) The mutation of an object is noticeable from a change of its characteristic. The change of characteristic is postulated from that of the symptoms. That is why the commentator has said that the change of symptom takes place during the prevalence of the same characteristic. Again, change of symptom is imagined from the change of state. Then there is no change in the symptom but it is imagined in each of the three epochs, *viz.* past, present and future. For example, in the closed state of the mind the latent impressions of closeness and fluctuation are both there, but as comparatively the latencies of closeness are stronger the distinction is imagined on the strength of latencies.

The conception of the present is not distinct from the conception of the past and the future, because what is present today was future and will pass on to the past. As a matter of fact, past and future states are only remaining in an undistinguished form. The present characteristic of a thing is only manifested in its true nature, *i.e.* it reveals itself in the active or phenomenal state. True nature (of an object) is its phenomenal or active condition.

(4) Mutation is the nature of the Guṇas, Rajas means mutative state, mutation means changeability. The activity that is noticeable in all phenomena goes by the name of Rajas. There is no cause behind this activity; it is one of the fundamental characters of all phenomena. When the three Guṇas are mentioned as the primary causes of creation, the nature of the Guṇas are implied. It might be questioned in