

undiversities and tokens) 'being objects of Puruṣa' is their cause. This instrumentality being the cause, those three states are regarded as non-eternal.

The Guṇas are of pervasive characters. They neither disappear altogether, nor are they born (8). They, however, seem to be appearing or disappearing by their past and future individual phenomenal characteristics, so appear to be subject to birth and death. For example, when we say 'Devadatta is getting reduced because his cattle are dying' we imply that the death of the cattle is the cause of his indigence and not of the loss of his own nature. Such is the case with the Guṇas. The token only, *i.e.* Mahat, is the immediate effect of the 'non-token' (Alinga Noumenal Prakṛti). In the noumenal state the phenomenal state exists in an undifferentiated form and do not disturb the sequence of the manifest (9). That is how the six undiversities are separated after having been with the Mahat or 'I'-sense. In the same way, following the law of sequence of mutations, the Bhūtas or elements and sense-organs become differentiated and manifest after having been inherent in the undiversifieds. It has been said before that after the diversifieds there is no other classification from the point of view of principles. There is also no mutation into any other form of principles. Their mutations as characteristics, symptoms and states will be explained later (III-13).

(1) Diversifieds (Viśeṣas) = which are not common in many. Undiversifieds (Aviśeṣas) = which are the common properties of many.

Diversifieds are the sixteen mutated forms like Bhūtas and the senses etc. (They are so called as each has diverse states as subdivisions in itself in various forms of sound, light, perception etc.) Undiversifieds are the Tanmātras which are the causes of the Bhūtas, and the Ego which is the cause of the