

the action of the cause, is the characteristic of change pertaining to an object. The transfer from one potential state to another is the characteristic of the action of cause. Visible gross activity is the collective knowledge of the subtle momentary ones. Light, sound etc., are like that. Thus gross objects like pot etc. are the collective knowledge of innumerable subtle activities taking place in quick succession like a wheel of fire. From potentiality to activity as cause, from this cause to knowledge or a sentient state, and the relapse of the sentient state to a state of potentiality or latency—this flow of change is the basic nature of the phenomenal world. That is the subtlest form of all gross objects and the senses, which are known as Sattva, Rajas and Tamas principles. (See next Sūtra.)

Conception of change is thus knowledge of an action or the manifest result of an action. As there is change in our internal instruments of reception, so are there changes in the phenomenal world. According to the Sāṃkhya philosophy external thing are due to the action of the mind of a particular being or basically the product of the mind. When latent impressions existing in our minds are added to sentience, *i.e.* to our intellect, they develop into an object as recollection and that process of development we call change; the changes in the phenomenal world are basically of the same nature.

The change arising out of the contact of external action and mental action is knowledge of an object. In ordinary conditions our limited idea of the mind due to gross conception, cannot take in either the fine mutations taking place at imperceptible intervals or such innumerable changes. The perception in quanta of momentary changes taking place around us, is the nature of the ordinary human instruments of reception. That reception in small quantities is perception or knowledge of an object. In ordinary mutations through ordinary causes both the cause and the effect are perceived in quanta. It has been stated before that the manifestation of the potential state in the form of mutation or action, is change. Because no estimate can be formed of all possible changes, they are innumerable. Although innumerable, we receive them in small instalments by the narrow method of cause and effect. That is why we imagine that what we have