

this connection that if by nature the Guṇas are changeable, then how can there be a cessation of the fluctuations of the mind? The reply is that change no doubt takes place from the nature of the Guṇas but their composition as Buddhi or the conjoint action of the Guṇas, does not take place from the nature of the Guṇas alone. It results from the overseeing of the Puruṣa. The overseeing arises from contact which in itself is the outcome of nescience. When nescience ceases, the overseeing also ceases. The compositions as Buddhi etc. also terminate at that time.

(5) Basically, the real nature of an object is a collection of its characteristics. In the following Sūtra, the maker of the aphorism has described the characteristics of an object. A thing having relationship with past, present and future characteristics, has been called an object. In practice an object and its characteristics are regarded as different but fundamentally, looked at from the point of view of basic constituents where there is no past or future, a thing and its characteristics are regarded as the same; in other words, looked at from the viewpoints of the Guṇas, both are the same. In essence, there are only mutations. In practice, we call it the present when we see the mutations, and call those which we do not see the past or the future. The basis on which the past, present and future characteristics are supposed to attach themselves is the real object or substratum. If putting aside the practical outlook, we regard every knowable object as only sentient, mutative and static principles, then there would be no past, present or future, but that would be the unmanifest condition. The real basis or substratum of everything is thus the unmanifest [III-15 (2)]. In the manifest state there is a variation in the three constituent principles. As this variation can be innumerable, the characteristics would also be innumerable. That is why, the commentator says that the characteristics are the real nature of objects, and the mutations of objects are only amplified by their characteristics which are the mutations in the shape of past, present or future. In reality a thing has only mutations which are designated as characteristics, symptoms and states.

(6) A thing and its characteristics are essentially one and the same, but in practice they are regarded as different,