

Sentience, activity and retention are not characteristics but basic nature. The question might be asked in this connection that if activity is mutative, then why should it not be a characteristic? Basic activity is not mutative but only mutation (*i.e.* 'mutation in itself', not a manifest mutative phenomenon). It is always there. If it had ever been without mutation, then Rajas would have been changeable (by being mutative and not-mutative). In this way the Seer and the seen, being beyond the purview of the characteristic and the characterised, are beyond the touch of time. Thus as they are beyond time and space their contact is of the peculiar nature of distinctionless union. The Seer and the seen being separate entities, to regard them as not separate is wrong cognition; therefore misapprehension is the root of this (idea of) contact; hence the aphorism 'Its cause is nescience'.

Who is the cogniser of the contact? It is 'I' who am its cogniser, because I think that I am the body etc. as well as that I am the knower. I am the product of that union, therefore, how can I know that union? Why not? I come into being or I come to know it after the contact takes place. During each knowledge, the knower and the known remain united; after that by analysis we know that there are separate entities therein as knower and knowable. That is why we then say that knowledge is the union of the knower and the knowable; or in other words, it is the inclusion of two different concepts, *viz.* the knower and the knowable in one conception. We think 'I know myself'. This happens because our basis being a self-expressive entity that faculty is present in the 'I'-sense. That is why although 'I'-sense is the result of the contact, I understand that I am both the Seer and the seen.

From whose action does this contact arise? From the action of the Rajas in the knowable. The sentience being roused by Rajas, *i.e.* appearing as the Seer, is the 'I'-sense or union between the Seer and the seen. These two entities have the competence to create an idea of master and agent (see I-4). 'I'-sense is a knowledge or a sort of sentience representing the conception of their union.