

voidness similar conclusions about their particular unified states may be made.

An object prior or posterior to cognition is non-existent, as in dreams and similar forms of consciousness there is consciousness without any object. The thinkers who use such an argument and rule out the objective world, and hold that objects are consciousness-constructions and like dream-objects have no anoetic being, how can they who dispute the existence of objects that appear by virtue of their existence (2), and so put trust on illogical wild imagination, be believed ?

(1) The root of all things is the three Guṇas. How can a thing composed of these three be regarded as one, question some. To answer that query this Sūtra has been propounded. Guṇas though three in number are inseparable. Sattva Guṇa does not become cognisable without Rajas and Tamas. The same is the case with Rajas and Tamas. It has been said before that a modification is nothing but transformation of the potential state (inertia, *i.e.* Tamas) being activated (movement, *i.e.* Rajas) into perception (sentience, *i.e.* Sattva). Thus in all mutations the three constituent principles of sentient, mutable and static properties must be present. In other words, though different, the three act in unison and produce a change, and this is their nature. That is why the product of the change is regarded as one object. Take for example knowledge of sound. In it there is potentiality, activity and sentience, otherwise knowledge of sound would not be possible. But the sound is not regarded as three different things but as one. That is how on account of unity in mutation things are regarded as one.

Tanmātra-avayava—those whose component parts are the Tanmātras, *e.g.* Kṣiti Bhūta.

(2) The framer of the Sūtra has admitted the existence of (extramental) substance. This controverts the theory of the Vaināśikas (a class of Buddhists). The commentator has elucidated this point, though the Sūtra does not go into this.

The Vijñānavādins or the Idealists (a Buddhist sect) argue