

and *Aviśeṣas* which had merged in *Mahat*, also follow its course. When *Mahat* disappears, nothing in that state remains manifest in the shape of action. That is known as *Avyakta* or the *Unmanifest*. The commentator has given a few more epithets of that non-token *Pradhāna* (Chief), the primary cause, out of which all phenomenal appearances are evolved. They are now being explained.

*Nihsattāsatta* = Neither with nor without *Sattā*. *Sattā* means a state of existence. Everything existing or manifest is the concern of the *Puruṣa*. Therefore *Sattā* means 'being the object of *Puruṣa*'. To us, in ordinary circumstances *Sattā* and goal or being the object of *Puruṣa*, are universally conjoined. In the tokenless unmanifest state, there being no goal which is to be the object of the *Puruṣa*, *Pradhāna* is *Nihsatta* or without phenomenal existence. As however it is not a nonentity (existing as it does as the potentiality for being the object of the *Puruṣa*), it cannot be said to be non-existing. Therefore it is neither *Satta* nor devoid of *Satta*.

*Nihsadasat* = Neither *Sat* or existing nor *Asat* or non-existing. That which is not manifestly existing and serving as knowable like *Mahat* etc., and which being the cause of *Mahat* is not non-existent, is *Nihsadasat*. The terms *Nihsattāsatta* and *Nihsadasat* have been used from the two preceding points of view. *Nirasat* (not fictitious)—The commentator has again used this term separately lest any one should imagine *Pradhāna* to be some fictitious or utterly unreal thing. Unmanifested *Pradhāna* is knowable but not directly as manifest objects *Mahat* etc. are. *Mahat* and others are knowable by manifest activities while *Pradhāna* is knowable as the potential state of them. It is known by inference.

Hence *Pradhāna* is *Nirasat* (not unreal) or a particular existing entity. *Avyakta* = that which is not manifest or realisable. The state into which all manifested things merge is known as the *Avyakta* or unmanifested state.

(7) Although *Prakṛti* is their material, all manifested objects like *Mahat* etc. are manifested by being the concern or object of *Puruṣa* through overseeing by Him. Hence such objectiveness is the instrumental cause of the manifestation of