

Mahat etc. But this objectiveness is not the cause of the unmanifested state. As eternal Pradhāna is there, it is transformed by objectiveness and is manifested as Mahat etc. and they are no doubt mutatively beginningless, but they are impermanent because they cease when they cease to be objects of Puruṣa. They are also impermanent, because their existence is mutative or subject to appearance and disappearance.

(8) All manifested objects are products of the Guṇas; so the three Guṇas can nowhere become extinct. The unmanifested state also is a state of equilibrium of the three Guṇas. That is a state of dissolution of manifested objects no doubt but it is not a dissolution of the three Guṇas. On the manifestation and disappearance of an object, the three Guṇas look manifested and dissolved, but in reality there is no increase or decrease in the three Guṇas nor is there any possibility thereof. When they are not manifest, the three Guṇas remain unmanifested. The example cited by the commentator in this connection means that when Devadatta is without a cow he is poor, but he is not so when he has it. As the possession of an external object and its want, is the cause of Devadatta's affluence and indigence, but it does not imply his physical ailments, so from the appearance and disappearance of objects the three Guṇas seem to appear and disappear, but in reality the three Guṇas neither appear nor disappear. Because they have no antecedent cause, there is no rise (i.e. emergence from cause) or disappearance (submergence into cause) for them.

(9) Without disturbing the sequence - as it is not possible to transgress the progress of evolution. From the unmanifest (Prakṛti) comes Mahat; from Mahat comes Ego, from Ego come the Tanmātras and the senses, from the Tanmātras come the Bhūtas. This course of evolution has been mentioned before and it is to be understood that this is the sequence in which evolution takes place. Not having spoken of sequence explicitly before, the commentator has spoken of it here.

The Viśeṣas do not undergo any further change in basic principle. The Ākāśa-bhūta, having the property of sound is not changed into any other principle. Principle means the common basis or material, e.g. the common basis of external