

'Devas-and-men', one part being Devas, and the other part men. Both make one group. In the conception of aggregate the distinction of individual parts may or may not be mentioned, for instance, we may say 'a grove of mango trees', 'a gathering of Brahmins', or 'a mango-grove' 'a Brahmin-gathering'. Again the collection is two-fold—(i) that of which the parts exist when separated (Yuta-siddhāvayava) and (ii) that of which the parts are not separable (Ayuta-siddhāvayava). 'A forest', or 'an assemblage', is a group where the parts are separate from each other. A body or a tree or an atom etc. is a whole of which the parts are not separable. Patañjali says that an object is a collection, the different component parts of which do not exist separately. This has been called the essential attribute or Swarūpa of the Bhūtas.

Now, what is the subtle form of the Bhūtas? The answer is 'It is Tanmātra—the source of the Bhūtas' (2). Atom is one part of it (its ultimate form). It is a composite substance which consists of both generic and specific qualities whose parts are not distinguished from each other, and which cannot be separated from one another. All Tanmātras are like this; this is the third form of the Bhūtas.

The fourth form of the Bhūtas relates to its properties of manifestation (knowability), activity and retentiveness. These three being akin to the modifications of the three Guṇas, have been described by the word inherence, *i.e.* as their inherent qualities.

The fifth form of the Bhūtas is objectivity. Experience and release therefrom are inherent in the Guṇas and the Guṇas are inherent in the Tanmātras, the Bhūtas and material objects. For this reason everything is objective. By practising Saṁyama on the last formed, *i.e.* in the gross Bhūtas (3) in the shape of material objects having the five