

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४

भूमि आप अनलः वायु खम् मनः बुध्-ति एव च ।  
अहम्-कार इति इयम् मे भिद्-ता प्रकृतिः अष्टधा ॥

*bhūmir āpo 'nalo vāyuh kham mano buddhir eva ca ।  
ahamkāra iti 'yam me bhinnā prakṛtir aṣṭadhā ॥*

भूमि *bhūmiḥ* earth आप *āpah* water अनल *analaḥ*  
fire वायु *vāyuh* air खम् *kham* ether मन *manaḥ* mind बुद्धि  
*buddhiḥ* intellect एव *eva* even च *ca* and अहङ्कार *aham-*  
*kāraḥ* egoism इति *iti* thus इयम् *iyam* this मे *me* my भिन्ना  
*bhinnā* divided प्रकृति. *prakṛtiḥ* nature अष्टधा *aṣṭadhā*  
eightfold

Earth, water, fire, air, ether, mind, intellect and  
egoism; thus is My prakṛiti divided eightfold. 4

An element is defined in one way by the modern  
science and in quite another way by the Indian systems  
of philosophy According to the latter the five senses  
of perception are the means to take cognizance of the  
elements The ear perceives sound which is charac-  
teristic of ether or Akasa The skin all over the  
body is endowed with the sense of touch which is  
peculiar to air The eye cognizes form revealed by  
light or fire The tongue experiences taste of things  
dissolved in water, but for the aid and agency of  
water nothing can be tasted The nose contacts  
smell produced by earth These five instruments of  
knowledge are thus recognized as the revealers of the  
five elements, of which the world is constituted.

The faculty of feeling is designated as the mind  
The intellect is that which distinguishes the good