

स पुनर्द्विविधो युतसिद्धावयवोऽयुतसिद्धावयवश्च, युतसिद्धावयवः समूहो वनं सङ्घ इति, अयुतसिद्धावयवः सङ्घातः शरीरं वृक्षः परमाणुरिति । 'अयुतसिद्धावयवभेदानुगतः समूहो द्रव्यमिति' पतञ्जलिः, एतत्स्वरूपमित्युक्तम् ।

अथ किमेषां सूक्ष्मरूपं, तन्मात्रं भूतकारणम् । तस्यैकोऽवयवः परमाणुः सामान्यविशेषात्माऽयुतसिद्धावयवभेदानुगतः समुदाय इति, एवं सर्वतन्मात्राणि, एतत्तृतीयम् । अथ भूतानां चतुर्थं रूपं ख्यातिक्रियास्थितिशीला गुणाः कार्य-स्वभावानुपातिनोऽन्वयशब्देनोक्ताः । अथैषां पञ्चमं रूपमर्थवत्त्वं, भोगापवर्गार्थिता गुणेष्वन्वयिनी गुणास्तन्मात्रभूतभौतिकेऽवति सर्वमर्थवत् । तेऽवदानिभूतेषु पञ्चसु पञ्चरूपेषु संयमात्तस्य तस्य रूपस्य स्वरूपदर्शनं जयत्य प्रादुर्भवति, तत्र पञ्चभूत-स्वरूपाणि जित्वा भूतजयो भवति, तज्जयादत्मानुसारिण्य इव गावोऽस्य सङ्कल्पानु-विधायिन्यो भूतप्रकृतयो भवन्ति ॥ ४४ ॥

By Samyama On The Grossness, The Essential Character, The Subtlety, The Inherence And The Objectiveness Which Are The Five Forms Of The Bhūtas Or Elements, Mastery Over The Bhūtas Is Obtained. 44.

Of these five forms, the distinctive properties of each, *e.g.* sound, earth etc., and the properties like shape etc. are technically called grossness. This is the first form of the Bhūtas (1). The second is its generic form, each peculiar to itself. For example, the feature of earth is its natural hardness, of water liquidity, of fire heat, of wind its mobility, of Ākāśa all-pervasiveness. This second form is called essential attribute. This generic form has sound etc. as its particulars. It has been said in this connection "All these (perceptibles) appearing together as one species, are distinguished by their distinctive characteristics." Here (according to Sāṃkhya philosophy) a substance is an aggregate of generic and specific attributes. That aggregate is of two kinds—(i) in which conception of the distinction of individual parts has disappeared, *e.g.* a body, a tree, a herd, a forest ; and (ii) in which the different parts are indicated by terms which show the distinction, *e.g.*