

senses and of the Tanmātras or Monads. They being only units of sensation and feeling, have no diversities in them. Diversifieds can be pleasant, unpleasant and stuporous. The undiversifieds are free from such characteristics. Things admitting various distinctions like blue, yellow, sour, sweet etc. are the diversified ones while those without such distinctions are the undiversified ones. The technical name of the sixteen mutations referred to above is Viśeṣa, and the six from which they have come are known as Aviśeṣa.

What is called Mahat is a token only (Linga-mātra). Although from its nature it is an Aviśeṣa, still Linga or token is its proper enunciation. Linga means indicator. That which is the indicator of another is called its Linga. Mahat-tattva is the indicator of the Self and the unmanifest (Prakṛti). That is why it is their Linga. Linga-mātra means the real or chief indicator. The senses may be the indicator of Puruṣa and Prakṛti but they are the chief tokens of their respective (immediate) causes. Mahat is the Linga or indicator of Puruṣa and Prakṛti. Alinga-Prakṛti, which is not the token or indicator of anything.

Diversified Linga, undiversified Linga, only Linga, and without Linga are the four sections of the Guṇa trio. That is why they are called the sections or states of the Guṇas.

(2) Ordinary water, earth etc. do not constitute the Bhūta principles or elements. That whose characteristic feature is sound is Ākāśa. Similarly thermal sense, visual sense, gustatory sense and olfactory sense are respectively the characteristic features of Vāyu, Tejas, Ap and Kṣiti principles or gross elements. From the point of view of principles, the Bhūtas known as Vāyu, Kṣiti etc. are nothing but entities with features mentioned above. Earth, water etc. are only mixtures of those elements, i.e. they are aggregates of all those principles.

From the point of view of cause it is found that Ākāśa is the cause of Vāyu, Vāyu is the cause of Tejas, Tejas of Ap and Ap of Kṣiti. Scientific investigation shows that if the vibrations of sound are stopped, it produces heat, heat produces light, and from light (Sun's ray) all chemicals (like vegetable products) are formed. Finest particles of the chemicals give the perception of smell sense. In the Mahābhārata we find