

(1) A-liṅga. That which terminates or merges into its cause. That by which anything is indicated is a token or Liṅga. That of which there is no cause or which has not merged in any other and which is not indicative of anything else is A-Liṅga. Pradhāna or Prakṛti is A-Liṅga.

(2) The elements of Kṣiti, Āp etc. have two forms—(i) the aggregated gross state which is felt as various kinds of smell, sound, light etc. and (ii) the subtle state without any such variety e.g. smell monad, sound monad, or light monad etc. The Tanmātras are the minutest sensations of subtle objects received by the senses. The external cause of such perception is the Ego of the Great or Divine Mind known as Bhūtādi. Sensation of sound etc. are really modifications of the mind. The knowledge of Tanmātra is along the flow of time only because there is no perceptible space in it. When there is knowledge as a flow of time, there must be a perceptible activity of the mind. Therefore knowledge of Tanmātra is based on the action of internal senses i.e. the working of the dynamic ego. Thus dynamic ego or the variable 'I'-sense is the subtler form of Tanmātra which is really the minute part or unit of sensation. The flow of mutations or change of knowledge has to be adopted for contemplation to realise the dynamic ego. The subtler form of this dynamic ego is Mahattattva, or pure Asmitā, or pure 'I-feeling'. The subtle form of Mahat is Pradhāna or Prakṛti.

(3) Puruṣa does not suffer any such change as Prakṛti does. The latter is changed into Mahat etc. But as Prakṛti does not suffer change unless overseen by Puruṣa, so Puruṣa is regarded as the instrumental or efficient cause of Mahat etc.

ता एव सवीजः समाधिः ॥ ४६ ॥

भाष्यम्—ताद्यतस्तः समापत्तयो बहिर्वस्तुवीजा इति समाधिरपि सवीजस्तत्र स्थूलैर्ऽर्थे सवितर्को त्रिवितर्कः सूक्ष्मैर्ऽर्थे सविचारो निर्विचार इति चतुर्थोपसंख्यातः समाधिरिति ॥ ४६ ॥

These Are The Only Kinds Of Objective Concentrations. 46.

The four varieties of engrossment described before have their objects in external objects (1); that is why