

the elements). They are the diversified varieties of the undiversified Śabda Tanmātra (sound monad), Sparśa Tanmātra (thermal monad), Rūpa Tanmātra (light monad), Rasa Tanmātra (taste monad) and Gandha Tanmātra (smell monad) (2). Similarly the five sense-organs, the auditory, tactual, visual, gustatory and olfactory, the five organs of action, the vocal, manual, locomotive, excremental and procreative, and mind or the eleventh sense, which works as organ of perception as well as of sense, are the diversified formations of the undiversified (dynamic) Ego. These are the sixteen diversified productions of the Guṇas. The undiversified are six in number (3), viz. Śabda Tanmātra, Sparśa Tanmātra, Rūpa Tanmātra, Rasa Tanmātra and Gandha Tanmātra which have respectively one, two, three, four and five characteristics, while the sixth one is (dynamic) Ego (4). These six are the six undiversified mutations of the pure 'I'-sense which is just the awareness as existence (5). The token 'I'-sense—Ego—is above these six. These undiversities reach the last stage of their development reaching the Linga-mātra (token only) state of Mahat and when disappearing after staying in Mahat they merge into Pradhāna (6) (Prakṛti) which is neither existing nor non-existing, neither real nor unreal, *i.e.* not a fiction, is unmanifested and Alinga (or never functions as a token). The mutations of the undiversifieds referred to before are token reductions, while further mutation into a state where it is, but does not exist, is a change into Alinga, *i.e.* nontoken type or unmanifest state. This state has not Puruṣārtha as its cause, because being an object of the Puruṣa cannot be the primal cause of the unmanifest nor has it been caused for serving ends of the Puruṣa. It is moreover regarded as eternal (7). In the particularised or phenomenal states (diversities,