

forms, the proper aspects of the five forms can be ascertained and they can be subjugated. By subjugating the five forms, the yogins get mastery over the Bhūtas. As a result thereof, the Bhūtas and the Tanmātras follow the will of the yogins as a cow follows a calf.

(I) Gross form—that which is first visible. With a shape, endowed with special qualities, existing in a material form is the gross form of an object, *e.g.* a pot or a cloth etc.

Essential character—more particularised than gross form. The essential character of Bhūtas is that form in which it takes in sound etc. The sense of smell arises out of contact with minute particles, so hardness is the substantive nature of earth element, the special property of which is smell. The special peculiar feature is the essential character as distinguished from gross nature.

The sense of taste is felt on contact with a liquid substance ; therefore the essential character of the Ap-bhūta is liquidity. Light generally exists in some form of heat. The source of Tejas or light and colours is the sun which is hot. Therefore the essential character of the light (Tejas) Bhūta is heat. The feel of heat or cold arises out of contact with the skin through air. Air is mobile and unstable. Thus the essential character of the Vāyu-bhūta, with its special property of touch, is mobility.

Perception of sound is associated with knowledge of unobstructiveness. Thus the substantive nature of Ākāśa is unobstruction which has the special property of sound. In particular forms of sound etc. these features are common. Sāṅkhya philosophers have said in this connection that objects of the same species are differentiated by their separate characteristics or by their particular shapes. In other words, the gross material objects made of the common five Bhūtas, are differentiated from one another by their particular characteristics as pot, cloth etc.

After that the commentator gives examples of objects. The peculiar nature of the Bhūtas which follows its particular form is known as its essential character.

That which we call collectively one whole, follows the undermentioned principle. Body, tree, etc. is one kind of whole.