

of external objects; Udāna sustains the tissues of the body; Vyāna sustains the organs of movement of the body; Apāna sustains the function of excrement or elimination and Samāna sustains the power of assimilation.

Mind is an internal organ. It forms mental resolve regarding objects. Correct imagination, *i.e.* reception, action and retention, is resolve. Wilful use of knowable objects is resolve or volition.

The five Bhūtas, ten external organs and the mind—these sixteen are the Viśeṣas or diversifieds. They are not the causes of other modifications. They are the final modifications.

(3) Undiversifieds or Aviśeṣas are six in number. The five Tanmātras (monads) are the causes of the five Bhūtas (elements) and Asmitā or Ahaṁkāra or the Ego is the cause of the Tanmātras and the senses.

The word Tanmātra means 'that alone' or 'that only', *i.e.* sound alone, touch alone etc., *e.g.* subtle sound (unit sense of sound), without the variation or diversity, is known as sound Tanmātra. Same is the case with touch and other Tanmātras. The other epithet of Tanmātra is Paramāṇu or atom. Atom does not mean minute (tangible) particles but the subtlest sensations of sound, touch etc. The subtle state into which the different varieties of sound, touch etc. disappear, is known as Tanmātra. The atom is such a subtle state of sound and similar objects. Its spatial extent cannot be clearly perceived. As a matter of fact it is conceived as constituting the flow of time. For example, when sound appears on all sides, then it is regarded as extensive but when it is meditated upon as a subtle perception within the ear, it appears only as a flow of time. In realising atoms of sound, light etc. they have to be conceived as subtle actions of the senses, and that is why they are realised like activity in a flow of time. Moreover, they are not realised as something of great extent or a divisible entity. A body which is not divisible is known as an atomic body. Tanmātra is such an atomic body. No smaller body than an atomic body can be conceived. That has to be realised by a mind in deep concentration. No subtler external object can be realised even by such a mind (as in further concentration the connection with objects is broken). The atom, as recognised in Sāṁkhya, is not a matter of theory alone. It is an external object that can be directly experienced.