

manifested has been said to be antecedent to the others. In the *Aviśeṣas* there is the sequence of cause and effect and the commentator did not look at them from this point of view. For example, *Mahat* is not the immediate cause of *Tanmātras* like sound etc. but is mediately effective. Similarly the commentator said that the *Guṇas* are the cause of the sixteen modifications. The *Guṇas* are really the root cause. In the commentaries on *Sūtra* I-45 the author of the *Bhāṣya* has said that the ego is the cause of *Tanmātras*, and the cause of the ego is the *Mahat* principle.

(6) The *Mahat* principle gives rise to the six *Aviśeṣas*. From the *Mahat* comes the ego or the 'I'-sense, and the undiversifieds emerge from the ego in the following order—sound *Tanmātra*, touch *Tanmātra*, light *Tanmātra* etc.

Therefore it is not quite correct to say that the six *Aviśeṣas* have arisen straight out of *Mahat*. The commentator also does not mean it. From *Mahān Ātmā* (the Great Self) or *Mahat* to ego, from ego to the five *Tanmātras* and from *Tanmātras* to the five *Bhūtas*, this is the correct order of succession. From *Ākāśa* (sound element) came *Vāyu* (touch element), from *Vāyu* came *Tejas* (light element)—this order of sequence is only applicable to the qualities of hardness etc. which are inseparable from the perception of smell etc. This is true from the standpoint of practice but not so from the standpoint of theory or of material causation. Sensation of sound cannot be the material cause of the sensation of touch. The material cause, the ego, can, however, be changed by the activity called sound to appear as a sensation of touch [see ante II-19 (2)]. Thus subtle sound (monad) can be the cause of gross sound, from which it is established that from sound *Tanmātra* comes *Ākāśa-bhūta*, from touch *Tanmātra* comes *Vāyu-bhūta* etc. Therefore from ego have come all the *Tanmātras*, and from them have come the appropriate *Bhūtas*.

From *Mahat*, which is the first manifestation, comes gradually the six undiversifieds. They reach ultimate modification as the sixteen final mutations which measure their limit. At the time of dissolution, they disappear synthetically and after reaching *Mahat* disappear in the unmanifest state. When for complete want of activity *Mahat* disappears, then the *Viśeṣas*