

indicate the diversities of the notes of the scale of octaves of sound ; heat, cold etc. (touch) ; blue, yellow etc. (light) ; sweet, sour etc. (taste) ; good and bad smell etc. (smell). Each of the Bhūtas has such diversities. Tanmātras have no such varieties. Secondly, the three states of quietness, excitement and stupor are diversities ; the varieties of sound etc., and the varieties like quietness etc. go together. Unless there is a knowledge *i.e.* appreciation of the diversities such as in the scale of sound, heat and cold etc. worldly happiness, misery or infatuation cannot arise. Thirdly, the Bhūtas being the final (lowest form of) mutations (*i.e.* not being the cause of further modifications) are called Viśeṣas. Thus the characteristics of the Bhūtas can be summarised as follows :—That which is endowed with the property of various sounds and causes pleasure, misery and stupor, is Ākāśa ; that which is endowed with the property of various kinds of touch and causes pleasure etc. is Vāyu ; similarly of Tejas etc. These are the five kinds of Bhūtas or objective Viśeṣas.

The Viśeṣas known as senses are generally counted as eleven. They are of two kinds external and internal. The external senses deal with external objects ; Mind, the internal sense, deals with objects like sound, sensations etc. presented to it by the external senses, the feelings caused by internal causes, happiness and effort.

The external organs of sense are generally divided into two classes, *viz.* the sense-organs, and the organs of action. Prāṇas or vital organs being included in them are not counted separately but they are also external organs. The sense-organs are Sāttvika in character, organs of action are Rājasika and Prāṇas Tāmasika. Each of them has five members. Thus there are five sense-organs, *e.g.* the ear, the recipient of sound ; skin, receiver of the sense of touch in the form of heat or cold ; eye takes in colour ; tongue takes in taste and the nose takes in smell. The organs of action are tongue relating to spoken words ; the hands relating to art and craft ; the legs relating to locomotion ; anus relating to excretion ; and the reproductive organs relating to reproduction. Prāṇa, Udāna, Vyāna, Apāna and Samāna are the five Prāṇas or vital energies. The function of Prāṇa is to sustain the organs of perception