

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ४७ ॥

भाष्यम्—सामान्यविशेषात्मा शब्दादिर्ग्राह्याः, तेष्विन्द्रियाणां वृत्तिर्ग्रहणं, न च तत्सामान्यमात्रग्रहणाकारं, कथमनालोचितः स विषयविशेष इन्द्रियेण मनसानुव्यवसीयेतेति । स्वरूपं पुनः प्रकाशात्मनो बुद्धिसत्त्वस्य सामान्यविशेषयोरयुतसिद्धावयवभेदानुगतः समूहो द्रव्यमिन्द्रियम् । तेषां तृतीयं रूपमस्मितालक्षणोऽहंकारः, तस्य सामान्यस्येन्द्रियाणि विशेषाः । चतुर्थं रूपं व्यवसायात्मकाः प्रकाशक्रियास्थितिशैला गुणा येषामिन्द्रियाणि साहंकाराणि परिणामाः । पञ्चमं रूपं गुणेषु यदनुगतं पुरुषार्थवत्त्वमिति । पञ्चस्वेतेषु इन्द्रियरूपेषु यथाक्रमं संयमः, तत्र तत्र जयं कृत्वा पञ्चरूपजयादिन्द्रियजयः प्रादुर्भवति योगिनः ॥ ४७ ॥

By Samyama On The Receptivity, Essential Character, 'I'-Sense, Inherent Quality And Objectiveness Of The Five Sense-Organs, Power Over Them Can Be Acquired. 47.

Sounds etc. in their general and particular aspects are knowables. The action of the senses on the knowables is their reception (1). The senses are not receivers of the general aspect alone. Because in that case how can an object which has not been dealt with by the senses (*i.e.* particulars which had not been dealt with or superficially perceived by the senses) be reflected upon the mind?

Essential Character—A sense-organ is an object with inseparable parts consisting of the general and particular qualities of the sentient principle of the Intellect (thus that kind of whole is the essential nature of a sense-organ).

The third form is the principle of individuality characterised by egoism or 'I'-sense. The senses are the specialised forms of that generic appearance.

The fourth form of the sense-organs is their receptive qualities of sentience, mutation and retention. The senses together with this constituent principle of Ahaṁkāra or individuality, are the manifestations of the primal cause, *viz.* the three Guṇas. Their objectiveness for the Self, which