

mind, so there cannot be any concentration on that nor any perceptual knowledge of it. It is known by concepts with the help of words and so it can be a subject for Savichāra Samādhi.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४५ ॥

भाष्यम्—पार्थिवस्याणोर्गन्धतन्मात्रं सूक्ष्मो विषयः, आप्यस्य रसतन्मात्रं, तैजसस्य रूपतन्मात्रं, वायवीयस्य स्पर्शतन्मात्रम्, आकाशस्य शब्दतन्मात्रमिति । तेषामहंकारः अस्यापि लिङ्गमात्रं सूक्ष्मो विषयः, लिङ्गमात्रस्याप्यलिङ्गं सूक्ष्मो विषयः, न चालिङ्गात्परं सूक्ष्ममस्ति । नन्वस्ति पुरुषः सूक्ष्म इति ? सत्यं, यथा लिङ्गात् परमलिङ्गस्य सौदम्यं न चैवं पुरुषस्य, किन्तु लिङ्गस्यान्वयिकारणं पुरुषो न भवति हेतुस्तु भवतीति अतः प्रधाने सौदम्यं निरतिशयं व्याख्यातम् ॥ ४५ ॥

**Subtility Pertaining To Objects Culminates in A-Linga (1)
Or The Unmanifest. 45.**

The subtle form (2) of Kṣiti-element is the smell-Tanmātra : of Āp-element is the taste-Tanmātra, of Tejas-element is the light-Tanmātra, of Vayu-element is the touch-Tanmātra, of Ākāśa-element is the sound-Tanmātra. The subtler form or constituent of Tanmātra is Abhīkāra and the still subtler form of the Ego is the first manifested Mahān or Mahat-tattva. The subtler form of the first manifested or Mahān is the unmanifest or Prakṛti. There is nothing subtler than the unmanifest. If it is said that Puruṣa is subtler than that, the reply is "That is true, but the subtility of Puruṣa is not of the same kind as that of the unmanifest Prakṛti". Puruṣa is not the material cause of the first manifest object *viz.* Mahat, but its efficient cause (3). That is why it has been said that subtility has reached its limit in Pradhāna or Prakṛti (which is the state of equilibrium of the three Guṇas or constituent principles).