

of the self is bondage of Buddhi (7), while their completion is liberation. Thus perception, retention, recollection, elimination, conception and determination although present in the intellect are assumed to be present in the Purṣua and He is regarded as experiencing them [see I-6 (1)].

(1) Sentient=knowing (in the context of subjective principles) or capable of being known (in the context of objective principles).

Mobility=subject to change.

Inert=opposed to sentience and mobility. All knowledge and all knowables are instances of sentience. All sorts of movement and action are instances of mutation. All forms of dispositions and retention are instances of inertness. The sentient and the other constituents get transformed in two series, viz. Bhūtas (elements) and senses, i.e. that of intentions and of intended. Intention is equivalent to knowing, acting and retaining, while intended stands for the knowable, the actions and the retained. Indeed knowledge, action and similar modifications are the outcome of the joint functioning of Sattva, Rajas and Tamas. That is why in each of them sentience, mobility and inertia are traceable. Take for example the knowledge of a tree; its knowledge or cognition aspect is sentience, the particular activity which produces it is mobility or the mobility aspect of it, while the potentialities, that being actualised have become the manifest knowledge, constitute its retentiveness or inertia aspect. Thus the awareness that is noticed in the internal instruments, in the sense-organs, in the organs of action and in the Prāṇas, is sentience, the change of state that is noticed is mobility while the stored state before and after the energy comes into play is retention. This describes sentience, mobility and inertia as forming the series of intentions. Perceptible colour, sound etc., motions or movables, and the obscures that resist cognition and action describe the series of the intended.

In fact, if we leave behind sentience, mobility and inertia we can know nothing of knowledge and the known, i.e. of the