

is ever present in the Guṇas, is the fifth form of the sense-organs.

By practising Saṁyama successively on these five forms of the sense-organs and conquering them in order, the yogin develops the power of subjugating the senses.

(1) The first form of the senses (here the sense-organs of perception) is their receptivity, *i.e.* the channel through which the sense of hearing etc. is received. Sound etc. excite the sense-organs and thus activates the 'I'-sense relating to it, and this causes a knowledge of the thing. That active state of the sense is its receptivity. Objects like sound etc. (object referred to here is the mental state due to the exciting cause which produces the sense of sound etc.) are both general and particular. [See in this connection notes at I-7 (3).] Thus perception of sound etc. in their general or particular aspects, is reception. As there is reflection of particulars so they are also received by the sense-organs, *i.e.* on account of the primary reception of the particulars, there can be reflection thereof.

The parts of the sense-organs which produce knowledge are the particular formations of the sentient intellect through which the knowledge comes ; the speciality of this particular formation is the essential nature of each of the sense-organs, *e.g.* eyes for one kind, ear for another etc.

The third form of the senses is their 'I'-sense. It is really the material of the senses. Knowledge is the active state of the 'I'-sense, within a particular sense-organ. That activity of the 'I'-sense, common to different sense-organs, is the third form of the senses.

Its fourth form is sentience, mutation and retentivity, *i.e.* perception, employment and retention related to reception (see III. 44). The basis of the 'I'-sense is the receptiveness of the three Guṇas.

Being the agents or objects for enjoyment and suffering, as well as for salvation, the senses are the instruments of the self. This is their object character and their fifth form.

For the same reason the organs of action and the Prāṇas have such five forms.