

chapter seven, stanza fourteen. He also called them "My prakriti divided eightfold," in the fourth stanza of that chapter.

*The Ten Senses* are the eye, the ear, the skin, the tongue and the nose forming a group known as the senses of knowledge — the *Jñāna indriyās*. The external world is cognized and interpreted with the aid of these organs. The other group consists of five organs of action — *karma indriyās*. They are the hand, the foot, the mouth, the anus and the genital organ.

*Mind* is the principle that thinks and doubts. It is therefore held as the aggregate of *sankalpa* and *vikalpa*. It functions as the background of all the ten senses. The demon Ravana with his ten heads is the personification of the mind functioning through the ten senses.

*The Sense-objects* are five in number. They are the taste, form or colour, touch, sound and smell, on which the senses feed and thrive.

The Samkhya school of philosophy is based on these twentyfour categories or principles technically known as *tattvās*.

The Vaisheshika school of philosophy claims that desire, hatred, pleasure and pain mentioned here, to be the characteristics of Atman. But these are actually the modifications of the mind; they are the objects of experience; they are impermanent; they only reveal the nature of the *Kshetra*. As such they are classified with the *Kshetra*.