

THE TEN SENSES --- The five sense organs of perception and the five sense organs of action are the vehicles by which each individual perceives the stimuli and responds to them.

THE ONE (*Ekam*) --- In the context here, this stands for the mind. Even though the sense organs are many, the faculty in us that receives all the stimuli, from all the five avenues of perception, is one and the same, the mind. Not only does the mind receive the stimuli but it also executes the judgement of the intellect and sends forth responses to the outer-world. It is again the only outlet for the individual personality to express through. The "one" here, therefore, represents the mind.

THE FIVE OBJECTS OF THE SENSES --- Each sense organ has only one definite field of sense objects to perceive. The eyes can perceive only forms; the ears can listen to sounds; the nose can smell; the tongue can taste; and the skin can perceive the touches. No one of the sense organs can perceive the objects of the other sense organs. Thus, there are five distinct types of sense objects. And, in fact, the entire gross world perceived is nothing other than a play of all these five types of sense objects.

The twenty-four factors so far enumerated are the famous 24 principles (*Tattwas*) of the *Sankhyan* Philosophy.

Lord Krishna, in enumerating the items constituting the "Field," does not stop with these gross equipments-of-