

in the exercise of their various functions, and which dwells in the heart. Therefore they call it *manas*.

Karmendri-  
yāni.

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XXI.—XXV. The animal nature is rendered perfect by five *necessary functions*, which they call *karmendriyāni*, i.e. the senses of action. The former senses bring about learning and knowledge, the latter action and work. We shall call them the *necessaria*. They are :  
1. To produce a sound for any of the different wants and wishes a man may have ; 2. To throw the hands with force, in order to draw towards or to put away ; 3. To walk with the feet, in order to seek something or to fly from it ; 4, 5. The ejection of the superfluous elements of nourishment by means of the two openings created for the purpose.

Recapitula-  
tion of the  
twenty-five  
elements.

The whole of these elements are twenty-five, viz. :—

1. The general soul.
2. The abstract *ūlā*.
3. The shaped matter.
4. The overpowering nature.
- 5-9. The simple mothers.
- 10-14. The primary elements.
- 15-19. The senses of apperception.
20. The directing will.
- 21-25. The instrumental *necessaria*.

The totality of these elements is called *tattva*, and all knowledge is restricted to them. Therefore Vyāsa the son of Parāśara speaks : “ Learn twenty-five by distinctions, definitions, and divisions, as you learn a logical syllogism, and something which is a certainty, not merely studying with the tongue. Afterwards adhere to whatever religion you like ; your end will be salvation.”