

he behaves like a magician with his equipment. Somewhere he spreads out his few things and shows his magic performance. Then he bundles up his belongings and goes to another place intent on the same show. Similarly, the *Jivatman* spreads out his senses, mind and his *upādhis* when he takes birth in one place. He withdraws them at death, only to project them again in another birth.

What does the *Jivatman* do with his senses? His action is explained :—

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९

श्रोत्रम् चक्षुः स्पर्शनम् च रसनम् घ्राणम् एव च ।

अधि-स्था-य मनः च अयम् विषयान् उप-सेवते ॥

*śrotram cakṣuḥ sparsanam ca rasanam ghrāṇam eva ca adhiṣṭhāya manaś cā 'yaṁ viṣayān upasevate ॥*

श्रोत्रम् *śrotram* the ear चक्षुः *cakṣuḥ* the eye स्पर्शनम् *sparsanam* the (organ of) touch च *ca* and रसनम् *rasanam* the (organ of) taste घ्राणम् *ghrāṇam* the (organ of) smell एव *eva* even च *ca* and अधिष्ठाय *adhiṣṭhāya* presiding over मनः *manaḥ* the mind च *ca* and अयम् *ayaṁ* he विषयान् *viṣayān* objects of the senses उपसेवते *upasevate* enjoys

Presiding over the ear, the eye, the touch, the taste, and the smell, as also the mind, he experiences objects. 9

All the five senses serve as five different messengers to the indweller in the body. If a man be shut up in a cell with no outlet whatsoever he would perish deprived of air, water, food and light.