

But the *Jivatman* residing in the fort of his body gets all his requirements through the five senses. Sound the adjunct of *ākāśa* comes to him through the ear. The eye functions to bring the message of light and form, the adjunct of fire. The sense of touch which is the adjunct of air pervades all over his body intimating him of heat and cold in the environment. Taste is the adjunct of water and the tongue serves him in this respect. The nose conveys to him the sense of smell, it being the adjunct of earth. And mind is the interpreter of the data brought in by all these senses. The *Jivatman* is cherished by all these six instruments, keeping him in contact with the external world.

The Divine Eye — 10-11

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १०

उत्क्रामन्तम् (स्था)स्थितम् वा अपि भुञ्जानम् वा गुण-अनु-इ-तम् ।
वि-मूढाः न अनु-पश्यन्ति पश्यन्ति ज्ञान-चक्षुषः ॥

utkrāmantam sthitam vā 'pi bhuñjānam vā guṇānvitam
vimūḍhā nā 'nupasyanti pasyanti jñāna cakṣuṣaḥ ॥

उत्क्रामन्तम् *utkrāmantam* departing स्थितम् *sthitam* staying वा *vā* or अपि *api* also भुञ्जानम् *bhuñjānam* enjoying वा *vā* or गुणान्वितम् *guṇānvitam* united with the *Gūnas* विमूढाः *vimūḍhāḥ* the deluded न अनुपश्यन्ति *na anupasyanti* do not see पश्यन्ति *pasyanti* behold ज्ञानचक्षुषः *jñāna cakṣuṣaḥ* those who possess the eye of knowledge

The deluded do not see him who departs, stays and enjoys, who is conjoined with the *Gūnas*, but they see, who possess the eye of wisdom.