

through it. There must be an intelligent personality, presiding over its own desires, wanting to fulfil them and thus constantly seeking a fulfilment through its body activities. The ego sets the body in continuous activity. When an ego, thus riddled with its own desires, wants to seek its fulfilment in the world of objects outside, it certainly needs "instruments" (*Karanam*) of perception. Without these, the inner personality cannot come to contact the field of enjoyment and find satisfaction in it.

The term "function" (*Cheshtaa*) here has been commented upon by Shankara as the physiological activities, known as *Praana*, *Apaana*, etc. No doubt it is sufficiently explanatory to all students who have a knowledge of the traditions in *Vedantic* thought. But to a lay student this explanation might be rather confusing. As a result of the physiological activities (*Praana*, *Apaana* etc.) the health of the body gets toned up and it must flow out in its own vigour and enthusiasm through the organs-of-action. Thus, for our understanding of these enumerations, we can directly take the term "function" (*Cheshtaa*) used here as indicating the organs-of-action.

The organs-of-perception are presided over by the five great elements. These presiding deities are technically called *Devas*, and they indicate particular functions and faculties in the sense-organs, such as the "power of vision" of the eye, the "power of audition" in the ears etc. i. e., the sense-organs must have their full vigour and must