



## 25. Functions of Prāṇa (102)

उच्छ्वासनिःश्वासविजृम्भणक्षुत् प्रस्पन्दनाद्युत्क्रमणादिकाः क्रियाः ।  
प्राणादिकर्माणि वदन्ति तज्ज्ञाः प्राणस्य धर्मावशनापिपासे ॥ १०२ ॥

*ucchvāsaniḥśvāsavijṛmbhaṇakṣut praspaṇdanādyutkramaṇādikāḥ kriyāḥ,  
prāṇādikarmāṇi vadanti tajjñāḥ prāṇasya dharmāvaśanāpipāse. (102)*

102. Experts call inhalation, exhalation, yawning, sneezing, secretion, death and so on, as functions of the prāṇas, while hunger and thirst are the dharmas of the main prāṇa.

Experts, who have an exhaustive knowledge of physiological activities in the anatomical structure, say that inhalation, exhalation, yawning, sneezing, secretion and death are functional properties of the prāṇas, meaning, they are merely physiological functions. They are called the ten upa-prāṇas – subsidiary prāṇas. So too, hunger and thirst belong to the prāṇa.

You are the illuminator of all the conditions of the prāṇas. You say, 'I am conscious of my hunger and thirst. I am aware of the demands of my body.' The prāṇas function in the body so that the anatomical structure may continue to exist and act. The Ātman illumines their conditions, their demands and their functions. Therefore, It is something other than the prāṇa. It is ever-present and can never be affected by the prāṇas, It is the changeless Awareness.





## 26. Ego Discussed (103-105)

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।  
अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ १०३ ॥

*antaḥkaraṇameteṣu cakṣurādiṣu varṣmaṇi,  
ahamityabhimānena tiṣṭhatyābhāsatejasā. (103)*

103. The inner equipment has its seat of expression in the sense organs such as the eye and so on. Identifying with them, it exists, clothed in just the reflection of the Ātman.

The mind functions through the five organs of perception. When the mind is controlled, the sense organs are controlled. The sense organs are the platforms upon which the mind functions and they can only function when the mind enlivens them. When I say, 'I am seeing,' what exactly happens within me? The light of Consciousness functioning in the mind is 'I'. This mind, thrilled by the Consciousness and functioning through the sense organs, becomes the seer. Therefore, the Ātman Itself is not the seer, nor the hearer, nor the smeller, nor the taster, nor the toucher. Only when It functions through the mind, does It become the Illuminator of what the senses are doing. For, in the pure Consciousness there are no objects at all, It is one without a second.

It is just like the play of sunlight, only when it is reflected upon an object it is perceived. Pure light is not perceptible. Similarly, when Consciousness is reflected upon a thing, one becomes conscious of the thing.

If a dark room is found to be illumined by a reflected beam of light from a bucket of water in the veranda the illumination in