

them—'grhītvaitāni'; therefore he will be detached from them only, when he renounces attachment to them.

There is a natural distaste for every sensual pleasures—this is everyone's experience. Inclination to pleasures is unnatural but disinclination is natural. A man (the Self) develops taste, but distaste is natural. As a smoker while smoking a cigarette, breathes in the smoke but it breathes out naturally. If the mouth is shut, it is breathed out through the nose. This smoke does not stay, but he forms the bad habit of smoking and gets addicted to it. Similarly pleasures don't stay but the pleasure-seeker gets into the bad habit of enjoying pleasures. Objects of pleasures disappear naturally and there is natural disinclination for them but because of bad habit, he gets attached to the pleasures and actually being independent, he feels that he is dependent upon them. In spite of being engrossed in pleasures, in fact his untaintedness is not wiped out but he does not take any heed of it and doesn't attach importance to it. He in spite of having no affinity with the body, having assumed affinity with it, derives pleasure from it. Affinity is transient while disunion is eternal. The body being of the class of the world (inert and kaleidoscopic), is different from the category of the Self. It is not possible to have relationship with the thing which is alien. Being a fragment of God, the soul and God are of the same nature. Therefore he (the Soul) has his natural affinity with God. If a person (the Self) by having faith in utterances of Saints, God and the scriptures, accepts his affinity with God, he will realize his natural affinity with God. But he attaches importance to objects. Unless he accepts his affinity with God, God does not let him have his affinity with any other thing but breaks it off. A man in spite of applying his full force, can't maintain his relationship with the world permanently.



*Link:—Now, the Lord explains the expression 'Manah-
śaṣṭhānīndriyāṇi', used in the seventh verse.*

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

śrotram cakṣuḥ sparśanam ca rasanam ghrāṇameva ca
adhiṣṭhāya manaścāyam viṣayānupasevate

It (the individual soul), enjoys the objects of senses using the sensations of hearing, sight, touch, taste and smell, as well as, the mind. 9

Comment:—

'Adhiṣṭhāya manaścāyam'—Several (good or bad) projections and distractions, appear and disappear in the mind, while the self (sentient soul) ever remains unaffected. Being transcendental in nature it is quite apart from it the insentient body, senses, mind and intellect and it is their base and illuminator.

The self joining with the mind, experiences (enjoys) the objects of the senses, such as form (colour), touch, sound, taste and smell. It cannot experience pleasure or pain with the senses, without mind. It is only through the mind, that the embodied soul, enjoys sense-objects.

'Śrotram cakṣuḥ sparśanam ca rasanam ghrāṇameva ca'—

Ear, the sense of hearing has the power of hearing.* Till

* The thoughts that come to the mind are projections and distractions. During sleep, these appear as dream. We do not express every thought, nor do we act according to this thought, because we apply our own intellect. Expression of every thought, and translating it into practice is nothing but insanity. Thus projections, distractions, dream and insanity, are one and the same.

Through ears we get two kinds of knowledge (i) of sound (ii) of subject. So, the sense of hearing plays an important role in both the paths of knowledge and of devotion, though through the sense of seeing (eye) also the subject can be known by studying the scriptures, but that is also the power of sound, in written form. When we start studying, first we gain knowledge through hearing. The sound has such power which cannot be thought of. The sense of hearing, only can receive, that power not the other senses.

today, we have heard words favourable (praise, honour, blessing, melody, music etc.,) and unfavourable (blame, dishonour, curse, abuse etc.,) but have they affected the self in anyway? No.

A person, hears happy news of the birth of his grandson and sad news of the death of his son, at the same time. Thus he has knowledge of two news. But, is there any difference in that knowledge, or in the self?

We have seen many pleasant and unpleasant (horrible) scenes, with our own eyes. But have they affected the self, in anyway?

We have touched many soft or hard, hot or cold objects, but is there any difference, because of the touch, in the self?

We have tasted bitter, pungent, sweet, astringent sour and saltish food, but have these left any effect, on the self?

Similarly, we have experienced different kinds of good and bad scents. But is there any difference in the self, because of those different scents?

An Important Fact

The five senses of hearing, sight, touch (skin), taste and smell, have affinity respectively, for five organs of actions—tongue, feet, hands, genital organ and anus. If one who is deaf, is also dumb; oil rubbed on the sole of his feet, has a healthy effect on his sight; hands can be used to touch an object, because of skin; control over the tongue, controls the genital organ; smell makes its entrance through nose, while it makes its exit through anus.

The five sense-organs, the five organs of action and the five senses, are formed respectively, out of portion of the mode of goodness, the mode of passion and the mode of ignorance, of each of the five subtle elements.

Five subtle Elements	Portion of the mode of goodness	Portion of the mode of passion	Portion of the mode of ignorance
	(Sattva)	(Rajas)	(Tamas)
Ether	Ear	Tongue (the organ of speech)	Sound
Air	Skin	Hands	Touch
Fire	Eye	Feet	Sight (colour)
Water	Tongue (for taste)	Genital organ	Taste
Earth	Nose	Anus	Smell

The mind and the intellect, are made of the Sāttvika portion, the life-breath is made of the Rājasika portion while the body is made of the Tāmasika portion of the mixed five elements.

'Viṣayānupasevate'—If a businessman, stops his business at one place and starts it at another due to some reason, so does soul migrate, from one body to another, and It starts enjoying the objects of senses, in the new body also, as it did in the first body, because of Its past habit. Thus an embodied soul, has to be born in good and evil wombs, because of its attachment, to sense-objects.

God has bestowed this human body upon us, to enable us to attain salvation, rather than to enjoy pleasure or to experience pain. As we can feed a cow which is given to a Brāhmaṇa as a charity, but we cannot lay claim to its milk, so can we make proper use of the body bestowed upon us by God, but we cannot enjoy, the objects of senses with it.

An Important Fact

The more the embodied soul enjoys, the objects of senses, the more It is attached, to them. This attachment leads it to rebirth and all sorrows. In fact, the pleasure born of contact with objects of senses is illusory and source of sorrow, but these seem pleasant in the beginning out of ignorance, (Gītā 18/38).

Had there been happiness in sense-objects, prosperous persons possessing all the luxuries would have been happy, but they also undergo sufferings and disquietude. Enjoyment of pleasure, results in loss of wealth, health, quietude, patience, happiness and honour etc.*

As thirst is not quenched by drinking water in a dream, so can a man not attain peace, by enjoying objects of senses. A man thinks, that he will attain peace through prosperity and pleasure. But the more prosperity he acquires and the more pleasure he enjoys, the keener desire he has, to acquire and enjoy these†. "All the riches of the world, all beautiful women, all excellent objects cannot satisfy a man even if he acquires all of them" (Viṣṇupurāṇa 4/10/24; Mahā. Ādi. 85/13). Because the soul, is a fragment of God and is sentient, while sense-objects, are fragments of prakṛti (Nature) and are insentient. So how can insentient and perishable, satisfy the sentient and imperishable? As thirst cannot be quenched, even by the most delicious dishes without water, so can, the thirst for God-realization, not be quenched by insentient mundane objects. The more he possesses them, the more hungry, he feels.

If a striver, has a resolve this very day, that he has not to enjoy objects of senses. Then the thought of these ceases to come to his mind, and it leads him to be pure and evenminded. Those, who gain equanimity of mind, naturally realize God (Gītā 5/19), because He is ever-attained. But He remains veiled, because of a striver's attachment, to objects of senses.

* We have not enjoyed pleasures (the objects of senses). The objects of senses have enjoyed us; we have not performed penances, penances have burnt us; time has not been spent, we have been spent; desire has not decayed but we have decayed.

† Desire is never satisfied after enjoying the sensual pleasures but it is rather strengthened in the same way as fire burns up when clarified ghee is added to it (Manu. 2/94).

Not to talk of God-realization, even firm determination to turn only towards God cannot be had, by those who are attached to pleasure and prosperity (Gītā 2/44).

Gosvāmī Tulasīdāsa, in the Rāmacaritamānasa prays that as a voluptuary loves a woman and is attracted towards her, because of her beauty and as, a greedy person hankers after riches and hoards these, so should he be attracted towards Raghunātha's handsome form, and treasure the divine name (Lord Rāma) by continuously repeating it. Mundane pleasure and prosperity, are not ever dear, even to a worldly person, but the form and chanting of the name of Lord Rāma, are always dear to devotees.

Appendix—By enjoying sense pleasures, the Self becomes secondary while the body and the world become prominent. Therefore the Self is termed as 'Jagat' (world) (Gītā 7/13).



Link:—In the preceding three verses, there is description of the soul (embodied or individual soul). While concluding the topic the Lord, in the next verse, describes who knows this soul, and who does not?

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

utkrāmantam sthitam vāpi bhuñjānam vā guṇānvitam
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ

The duped do not know the soul having identified itself with three guṇas departing from, or dwelling in the body, or enjoying the objects of senses, but they, who possess the eye of wisdom, behold It. 10

Comment:—

'Utkrāmantam'—The soul (self), while giving up a physical body, departs taking the subtle body and the causal body with It. So long as, the heart beats, the soul dwells, in that body. Even