

to his experience. Being deluded by the three modes, he remains unconscious (Gītā 7/13). The Self does not stay with any state continuously—this is everyone's experience. Its untaintedness is self-evident.

The Lord in the preceding verse mentioned five actions—hearing, seeing, touching, tasting and smelling, while in this verse He has mentioned three actions—departing from one body, dwelling in the other body and enjoying the sense-objects. Out of these eight, no action persists continuously, but the Self ever remains the same. Actions are eight in number but in all of them the Self remains only one. Therefore everyone knows their presence and disappearance, their beginning and end. But the person (the Self) who knows the beginning and the end, is eternal.

There is supposed union and gradual disunion of the body, objects and every pleasure. The Self remains one in all the states and in spite of being one, passes through several states. Had the Self not remained one and the same, who would have known the different states? Though this fact is quite clear, yet the deluded people don't perceive (realize) the reality, but the Yogīs who possess the eye of wisdom, perceive this reality.



Link:—The Lord, in the next verse, describes characteristics of those who perceive (behold) Him, by striving and also the deficiency of those, who do not behold Him, even by striving.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

**yatanto yoginaścainam paśyantyātmanyavasthitam
yatanto'pyakṛtātmāno nainam paśyantyacetasah**

The Yogic aspirants perceive Him, as established in the self, but the unintelligent and the unenlightened, who have not purified their hearts, even though striving, do not behold Him. 11

Comment:—

'Yatanto yoginaścainam paśyanti'—Here the term 'Yoginaḥ', stands for those strivers following the path of knowledge, whose only aim is God-realization.

The term 'Yatantaḥ, here stands for 'striving', with a firm determination from the heart.

Strivers whose only aim is God-realization, become automatically free from attachment, a sense of mine and the desire for fruit. They strive with exclusive devotion, and so yearning, promptness, restlessness and thoughtfulness, are naturally revealed, in them. This is all included in the term 'Yatantaḥ', used here. Such strivers, who strive with exclusive devotion and firm determination, having a disinclination for the world, perceive Him established in the self. The term 'Paśyanti', stands for this perception.

Such strivers, who want to attain the real (God-realization), and renounce the unreal (world), perceive Him, as established in the self, when their discrimination, is fully aroused.

'Ātmanyavasthitam'—God (The Supreme Being) always equally pervades everywhere. He is the self, seated in the hearts of all beings, (Gītā 10/20). Therefore, the Yogīs (sages) realize (behold) Him, in the self.

Existence is of two kinds—(1) That which undergoes modifications or changeable (2) Axiomatic (self-evident). The existence, which has its appearance after being born, is called changeable existence, while existence which is never born, but which exists eternally, and remains as it is, in a uniform way, is called, axiomatic existence. The world and the bodies, undergo modifications, while God and the soul are self-evident. It is an error, to identify the self, with the body.* When a striver

* A man identifies the self with the body and has egoistic notion. Similarly he regards the body as 'mine'. It is because of his egoistic notion that the body seems real to him and it is because of the sense of mine with the body that he is attached to it.

renounces, this identity as well as a sense of mine, he gets established, in the self.

When a man does not attach importance to discrimination, bestowed upon him by God, he is bound through egoism, and a sense of 'mine'. This affinity is so much strengthened, that it continues even after death, and it is also so brittle, that it can be broken anytime and a man is free, in maintaining it or renouncing it. By misusing this freedom, he creates affinity with body, etc., which does not belong to his class.

When a man does not attach importance to discrimination, it is veiled and then the body seems real. But, by good company and the study of the scriptures etc., as this discrimination is unveiled, the assumed affinity for the body, is renounced. When discrimination is fully unveiled (aroused), a striver realizes that he is naturally established, in the self. This is what the Lord means by the expression, 'Ātmani avasthitam'.

Egoism is born by the attachment of a man (the self), to the world. Egoism can be of two kinds—(1) Through hearing from others— 'I am' Mohana or Śyāma and 'I am Brāhmaṇa or Kṣatriya (2) Through the performance of actions—'I am an orator, a teacher or a physician, through speech, teaching and treating patients. But this egoism, is a temporary phase. When it is renounced, a striver realizes, that he is established, in the self which is self-existent.

A Vital Fact

(1) God in the form of 'Is', Who pervades everywhere, as the illuminator and base of 'I', 'you', 'this' and 'that'. These four ever undergo changes, while He (Is) never undergoes, any change. Moreover, it is because of his egoistic notion, that a man feels, that he is different from others i.e., he has to use 'am', because he says 'I', otherwise there is only 'Is'.

Till, 'Tness persists, there is individuality or finiteness. On its effacement only 'Is' i.e., the Absolute, remains.

'Ātmani avasthitam'—means that there is, 'Is' in 'Am' and 'Am' in 'Is'. In other words, there is macro in micro and micro in macro. An individual and the society cannot be separated from each other, in the same way, as the waves and the sea, cannot be separated from each other. But, as in the element water, neither the sea nor the waves are there, so is God free, from an individual or society. When a striver, realizes this fact, he realizes, that He is established, in the self.

A man cannot realize, that He is established in the self, because of his attachment to the world, to derive pleasure out of it and because of his disinclination for Him. So long as it is not realized that the self is God, we feel God as separate and away from us and we have to make efforts to achieve God and there separation is a must when he renounces attachment to the body, he realizes (beholds), that He is established, in the self and does not suffer pain of separation, from Him.*

He who beholds God, in the self, does not support the opinion, that God is different from the self. It is the sense of 'T'ness, which separates the self from God. In fact, the self has no evil, such as 'Tness or dependence or shortage or ignorance etc. But, by an error a man (the self), assumes that they are in him. In order to remove these evils, he should behold Him, in the self. When he beholds Him, in the self, he becomes free from all evils, because in Him, there is no evil.

As the world is kaleidoscopic, so is 'T', because it is a fragment of the world, as "I am a boy", "I am young", "I am old", "I am sick", "I am healthy" and so on.† Both the world and

* Only wise who constantly behold God in the self attain eternal bliss (Kāṭha. 2/2/13).

† Here a doubt may arise that the states of boyhood and youth etc., change but 'T' remains the same. The explanation is 'T' seems the same because of

'I', are perishable, while the self and God are imperishable. As the world has no existence, so does 'I' also, have no existence.

Saint Sundaradāsa declares, "We see what does not exist, but we do not see what exists." The reason is, that instruments such as, the mind, intellect and senses etc., with which we see, also do not exist. So the unreal can be seen, with the help of the unreal, the real cannot be seen, with the help of unreal.

Moreover, the unreal seems to exist, in the light of the real. The real is the illuminator, and the base, of the unreal. As we can see the world, with the eye, but we cannot see the eye with it, so how can God, Who is the knower of all, be known by them? How can the unreal, which is illumined by the real, illumine the real?

The self, can be realized by the self, rather than by senses, mind and intellect etc. Similarly God, Who is established in the self, can also be realized by the self, rather than through discourses or through intellect or through hearing* as the senses, the mind and the intellect etc., are evolutes of Nature. How can He, Who transcends Nature, be known by the evolutes of Nature? Therefore, when a striver, renounces his affinity for nature, he realizes Him, in the self.

A striver, commits an error, that he wants to know God, in the same way, as he knows the world. But the methods of knowing the two, are contrary to each other. The world can be known by medium (means), such as senses, mind and intellect etc., while God cannot be known by them, because He is beyond

its identity with the reality (sentient). In fact the illuminator of 'I' (i.e., the self) remains the same while there is a subtle change in 'I'. 'I' is not the same in youth as 'I' was in boyhood. Similarly there is change in 'I' when the soul passes into another body though the self remains the same (Gītā 2/13).

* (1) God can be realized neither through discourses, nor through intellect nor through much hearing (Kāṭha. 1/2/23).

(2) God can be realized neither through speech nor through mind nor through eyes (Kāṭha. 2/3/12).

their access, as He is transcendental.

The sentient, cannot be realized, by depending on, the insentient. Those who, having depended on Matter, or the insentient (physical, subtle and causal bodies), want to realize God, cannot realize Him, even through trance, because a trance also depends, on the causal body.*

The wise, who know that God is theirs, and they are God's, with the eye of wisdom, having separated the self, from the body, senses, mind and intellect etc., realize him. But those unwise and unenlightened people; who regard the body as theirs, and who consider themselves of the body, even though striving, do not, realize God, Who is established, in the self.

(2) 'Ātmani avasthitam'—The Lord has declared, that He is established in the self, of all beings (i.e., He pervades everywhere). In order to realize this fact, a striver should believe in the following four points:—

1. God is, here.
2. God is, now.
3. God is, in me.
4. God is, mine.

As God pervades everywhere, He is also here. As He existed in the past, exists at present and will also exist in future, He

* A man acts with the physical body, thinks with the subtle body and experiences trance with the causal body.

The causal body and the trance experienced with it in spite of being superior to wakefulness, sleep and sound sleep are in their subtle form constantly active. When a person transcends the causal body, only the self remains. This is the constant trance of the self, which transcends both activity and inactivity i.e., when a man realizes the self there is neither activity nor inactivity. There is deviation from the trance of the causal body. But in the trance of the self viz., on Self-realization there is neither trance nor deviation. This is known as 'seedless trance' because in it the connection (seed) with the world is totally destroyed. This is also known as 'Sahajāvasthā' (innate or natural condition) though it transcends all conditions.

is also, now. As He pervades all, He also pervades me, and as He is everyone's, He is also, mine. From these facts it is very obvious—

1. As God is here, we need not go anywhere, to realize Him.

2. As God is present now, we need not wait, for future.

3. As He is in me, I need not search Him, anywhere outside.

4. As He is mine, I need not regard, others as mine. He is also very loving to me, because He is mine.

These four points are very significant and useful, for all strivers. This realization is the quintessence of all spiritual practices. It needs no qualification, no practice, no ability and no virtue. Everyone is qualified, deserving and able, in believing it. The only condition is, that he should have only the desire for God-realization.

'Yatanto'pyakṛtātmāno nainam paśyantyacetasaḥ— 'Akrāt-mānaḥ' are those unrefined people, who have not purified their mind, they have been called 'Acetasaḥ' (unintelligent), because they do not discriminate, the real from the unreal.

Those, who regard mundane objects, such as the body and also persons as theirs, and expect to derive pleasure, out of them, by attaching importance to them, are unintelligent and unrefined. Such people, also want to realize God, but they want to realize Him, with the help of insentient objects, such as body, mind and intellect etc. As He cannot be realized with their help, He can be realized, by renouncing attachment, to them.

In this verse the term 'Yatantaḥ', has been used twice, in order to explain that the wise perceive Him by striving, while the unintelligent do not behold Him, even by striving. It means, that so long as, a man is attached to worldly objects, he cannot realize God, with body, senses, mind and intellect, though these

are useful, in making effort to attain Him. How can those, who have an eye on the unreal (mundane pleasures and prosperity), behold Him?

Unrefined and unintelligent people, also meditate on God, study scriptures and chant His name, but they cannot behold Him, because they attach importance, to mundane objects (pleasures and prosperity). Though their efforts are not in vain, yet they cannot realize Him, at the present moment. He can be realized immediately, if a striver renounces attachment to the insentient, totally.

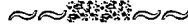
A striver cannot renounce attachment to insentient body, mind and intellect etc., so long as, he depends upon them. Moreover, he possesses egoism, in its subtle form, if he practises spiritual discipline with the help of mind and intellect etc. He can be free, from this subtle egoism by renouncing attachment, to the insentient. This attachment, can be easily renounced, when a striver totally depends on God i.e., he firmly believes and accepts the reality 'I am God's and God is mine'. It needs, neither effort nor practice.

Appendix—Neither pleasure nor prosperity stays permanently with us—a man naturally has this discretion. But the people, who in spite of studying the scriptures, keeping good company and practising spiritual discipline, don't pay attention to their discretion and don't realize that they are different from pleasures and prosperity, are 'akṛtātmā' viz., they have not purified their hearts. Such people in the sixteenth verse of the eighteenth chapter have been called 'akṛtabuddhi' (of impure or untrained mind) and 'durmati' (of perverse understanding). Though God-realization is not difficult, yet in spite of practising the spiritual discipline, they don't know God because of their attachment and desire for worldly pleasures. The reason is that discretion does not stick in those people who hanker after pleasures and prosperity.

In the preceding verse the people who have been called

‘vimūḍhāḥ’ (deluded), here have been called ‘aṇetasah’ (unintelligent). Being deluded by modes, they neither know the division of sense-objects nor that of the Self viz., they don’t know that the Self is different from pleasures of which there is supposed union and gradual disunion with it.

In this topic from the seventh verse to the eleventh verse, the Lord wants to explain that His fragment, the Soul, is totally different from the materials (bodies, objects and actions) which by an error he regards as his own—these materials are evolutes of prakṛti—‘prakṛtisthāni’. Both are totally different in the same way as are the sun and the darkest night of amāvasyā (last day of the dark half of a month). Their union is impossible. He who perceives that the sentient and the insentient are totally different from each other, is wise and is a Yogī (sage). But he who perceives the sentient (the Self), identified with the insentient (matter), is ignorant and a ‘bhogī’ (voluptuary).



Link:—In the fifteenth chapter, there are four topics, each consisting of five verses. This is the third topic of five verse, from the twelfth to the fifteenth verses, as well as the sixth verse. This topic specially deals with His glory, virtues and divinity. The topic (how the sun, the moon, the fire cannot illumine, that Eternal Goal) which was not very clear, there, in the sixth verse, is explained, in the next verse.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

yaḍādityagataṁ tejo jagadbhāsayate'khilam
yaccandramasi yaccāgnau tattejo viddhi māmakam

The light (coming from Me) of the sun that illumines the whole world, and which is in the moon and in the fire—know, that light to be Mine. 12