

The origin of 'gati' is 'the real' while the origin of 'pravṛtti' is 'the unreal'. As the origin of the Ganges is Gaṅgotrī, if by keeping back the water of the Ganges, a dam is built which is of a greater height than the height of Gaṅgotrī, then naturally the water of the Ganges will flow back to its origin, Gaṅgotrī. Thus the flow of the Ganges towards its origin is 'gati'. Therefore there is 'gati' in two ways—to have a disinclination for the world (pleasures and prosperity) and to have an inclination to God Who is to be attained. If the assumption of the unattainment of the ever-attained Lord is wiped out, it is also 'gati' (motion) towards God. In 'gati' the assumed distance from God comes to an end and the real unity with God is revealed.

If a striver feels that his feelings and conduct are better than they were several years ago, this is a striver's 'gati'. In the 'gati', during the course of spiritual practice, there may be a subtle ego; but having attained salvation, the 'gati' that is there towards the ever-increasing love, is totally free from the subtle ego. The reason is that the more disinclination a man has for God, the more egoistic, he becomes. Even by getting established in the Self, the subtle ego may linger which is not an obstacle to salvation but it causes differences of opinions among philosophers. By becoming 'abhinna' (inseparable) or one with God, the ego is totally effaced.



Link:—In the preceding verse, the Lord declared, "That is My Supreme Abode, from which those who reach it, never return." In the next verse, He explains why the soul, Which is a fragment of God, and Which (like the Supreme Abode), has identity with Him, is unable to realize him.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

**mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ
manaḥsaṣṭhānīndriyāṇi prakṛtisthāni karṣati**

An eternal fragment of My own self having become an embodied soul, in the world of life, draws to itself the (five) senses with the mind for the sixth, which are abiding in nature. 7

Comment:—

'Mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ'—The term, 'Loka' stands for Nature and its evolutes, which have no identity with the soul (self). The term 'Jīvaloke', stands for all the bodies, in the three worlds and the entire universe, which the soul, acquires.

The soul, is a fragment of God, but having assumed Its affinity for a body, senses, mind and life-breath etc., which are the evolutes of Nature, It has become an embodied-soul—'Jīvabhūtaḥ', which is artificial, not real, like an actor in a play.

The Lord in the seventh chapter declared, "This world is sustained by My higher Nature, which is the soul" (7/5) i.e., though the soul, has no real affinity for the lower Nature (world), yet It has assumed its affinity, for it.

As the soul is a fragment of God, so He always thinks of Its welfare. As a lion-cub having joined a flock of sheep, considers that he is a sheep and not a lion-cub, though even by mixing with them, he is not converted into a sheep, so does the soul, identifying Itself with the body etc., forget Its real identity. As a lion, makes the lion-cub aware of his identity by showing him that he is the same, in shape, nature and roar etc., as the former, so does the Lord, make the man (soul) aware, that he is His fragment, having no affinity for Nature. He had neither any affinity with Nature, in the past, nor will have in future, nor can he have it any time.

Out of all the means (disciplines) of God-realization, the means of changing 'egoism' ('I' ness) and 'sense of mineness' is, easy and good. A striver's egoism and sense of mineness determine his feelings and actions. A striver should believe that

he is only God's and only God, is his.

Everyone knows that a person, acts according to his assumption of particular caste, creed and order of life. But this assumption, that he is a Brāhmaṇa or an ascetic, is a temporary phase of life, in order to perform his duty, like an actor in a play. But a man (soul), is a fragment of God—this is a permanent reality. He regards, the mind, senses, intellect, body, riches and property as his own, by an error, but they never regard him, as theirs while God, the creator of the entire universe declares, that the soul is His fragment.

What a blunder, we commit when we regard the objects, such as the body etc., as ours! Can we change them, as we desire? Can we possess them as long as we desire? Can we maintain them, and carry them with us?

My mind, intellect, senses and body, are different today, from what they were in childhood, while I am the same, without undergoing any change. He, who perceives changes, himself remains changeless. Worldly objects and persons, are not my lasting companions. I am an onlooker of the changing scene.

When a striver holds 'I am God's', it means that he is absorbed in God. A striver, commits an error, that he instead of getting the self absorbed in God, tries, to engage his mind and intellect, in Him. So, he finds it difficult to control his mind, and it takes a lot of time. So long as, a striver having forgotten the fact 'I am God's' assumes 'I am a Brāhmaṇa or an ascetic', and tries to engage his mind and intellect in God, he will not be so much successful, as he can be when he accepts the fact that 'I am God's.' Therefore, when the Lord in the fourth verse of this chapter, exhorts Arjuna to seek refuge in Him, He means to say, that the self should be, engaged in Him. Gosvāmī Tulasīdāsa also declares, "If a person by becoming God's, follows spiritual practice, such as name chanting etc., his spoiled life of innumerable births, can be improved, today and even now" (Dohāvalī 22).

It means that if a striver, himself gets absorbed in Him, his mind and intellect get easily absorbed in Him. As Meghanāda, while declaring that he is the son of Rāvaṇa in a play, and also performing his part scrupulously, from within does not believe that he is Meghanāda, so should a striver, while performing his duties on the stage of this world, think that he is God's, not of the world.

An embodied soul, has been of God since time immemorial. God has never abandoned it, nor has had a disinclination for it. The soul can also not renounce Him, but in having misused Its freedom it has developed a disinclination for God, by an error. As ornaments made of gold cannot be separate from gold, so can, the embodied soul never be separate from God.

A so-called, wise man commits a blunder, that he has a disinclination for God, Whose fragment he is. He does not pay attention to the fact, that God being a disinterested friend of all beings, is very benevolent and noble and His benevolence and love, is beyond description. So it is an utter folly on his part, to regard perishable objects, as his, sacrificing the all-benevolent, and all-merciful Lord.

When a man performs his duty, by obeying Him, He liberates him from the bondage of birth and death, forever. But, if he however by error performs forbidden actions, He warns him through sufferings that he is suffering, because of his past evil actions and so he should not perform forbidden actions, again. Moreover, He purifies him of his past sins, by forcing him to reap the fruit of his past actions and prevent him from committing new sins.

God, regards a man (the soul) as His fragment, whether he is in hell or in heaven, in human-womb (life), or in animal-womb. How benevolent, generous and great He sees the downfall of men, and feels sad, He declares, that being qualified and deserving to attain Him, they do not attain Him, but go down to the lowest state (Gītā 16/20).

God attracts him towards Him, in all circumstances, by creating pleasant and unpleasant, favourable and unfavourable circumstances. So a striver, should ever remain pleased and satisfied by thinking of His grace, because it is He, Who does not let him remain, in the same condition forever, otherwise he may forget Him.

It is not at all difficult, for a man (the self), being a fragment of God, to realize Him. It is because of his disinclination for Him, and inclination for mundane objects, such as a body etc., that he feels it difficult, to attain Him quickly. He is already attained. As soon as, a striver, has an inclination towards Him by having a disinclination for the world, he realizes Him. It is not an adventure on his part, to acquire mundane riches and property etc., because all of these are perishable. But it is an achievement to realize God, Who is imperishable and eternal.

The more importance a man, attaches to perishable objects, the more, fall he has, but the more importance he attaches to the imperishable Lord, the higher he rises, because he is a fragment of God.

A man, can never attain greatness by acquiring perishable mundane materials, though by a perverted outlook he may think so. But in fact, by thinking so, he is deprived of real greatness (God-realization). The greatness attained by acquiring mundane materials, is unreal and transient, while the greatness attained by God-realization, is real and eternal. Even gods honour, such a God-realized soul, and desire his arrival in their abode. Not only this, but even God becomes his subservient.

'*Manaḥsaṣṭhānīndriyāṇi prakṛtisthāni karṣati*'—The soul, being a fragment of God abides in Him, while senses and mind, being a fragment of prakṛti (nature), ever abide in it. But the self, regards the mind and senses, as Its own, and it thus attracts the mind and senses.

Here the term 'Mana', stands both for the mind and the

intellect. Similarly, the five organs of action and five life-breaths, should also be included, in the five senses. The Lord declares, that the soul being His fragment and abiding in Him, by an error, regards It as abiding in body, mind and senses, and forgets its real abode. But actually, It can never be separate from Him.

The Lord, mentions the five senses and the mind, in order to point out the fact, that a man (the soul) by being attached to senses and mind, is bound. Therefore a striver, should surrender the body, senses, mind and intellect to the world, by rendering service with these to the world, and surrender himself to God.

An Important Fact

(1) A man feels unhappy, because by an error he regards his body, family, property, honour and praise, as his and for him. Moreover, it is very mean of him, that he regards himself as great, because of prosperity and pleasure, while he becomes a slave to them. In fact, the objects, which we regard as necessities of life, and to which we attach importance, become superior to us, whether we know or we do not know that fact.

But if a person becomes a slave to God, God becomes his slave and makes him a jewel of His crown. But mundane objects, never make anyone a jewel of their crown, even when he becomes a very devoted slave, to them. In fact he becomes great, by taking refuge in Him. About such a devotee, the Lord declares, "O twice-born, I am not independent, I depend on My devotees. They are very loving to Me, they have a full right over My heart" (Śrīmadbhā. 9/4/63). Can mundane persons and objects, attach so much of importance, to us? Never.

This man (soul), in spite of being a fragment of God, being attached to prakṛti (nature) has a downfall. If he does not become a slave, to mundane objects, such as body, senses and mind etc., he becomes beloved of Him (Gītā 18/64). The Lord, calls those

devotees who have attained Him, dear to Him (Gītā 12/13—19) while He calls strivers, who have not attained Him, but want to attain Him, exceedingly dear to Him (Gītā 12/20). How much stupidity it is of man who does not regard the most benevolent Lord, Who calls strivers exceedingly dear, and enlightened souls, only dear, as his!

(2) The body, is a fragment of the world, while the self (soul) is a fragment of God. A striver, commits an error, that he in spite of being a fragment of God, gets attached to the world, and wants the world as well as, God to be favourable to him. He should rectify this error. It can be rectified by moulding himself, according to God. It means, that he should leave the body at the will of the world, and leave the self at the will of God.

Offering a gift of the world to the world, and offering the gift of God to God, is honesty. This honesty, is called salvation or emancipation. But if the gifts presented by the world and God, are not given back to them, it is dishonesty. This dishonesty is called bondage.

Having offered the gift of the world to the world and having offered the gift of God to Him, he should be free from all worries. He should be a slave to His will, having no desire of his own, either to live or to die or to have favourable circumstances. Having surrendered himself to God, he should pray to Him, to enable him not to forget Him, in whatever circumstance he is placed by Him—on the earth, or in heaven or in hell; in childhood, in youth or in old age; honoured or dishonoured; happy or sad.

A man is worried only about his limited property, riches and the family which he regards as his own, but he is not worried about a lot of property, riches and millions of families which he does not regard as his own. Thus, he is liberated or emancipated from most of them. Only a little bondage is there. If he ceases to regard the limited as his own, he will be emancipated, from these also.

We should give a serious thought to the topic that a few persons and a little property which we regard as our own are sure to vanish but if we do not discard our supposed relationship with them, they will lead us to bondage, of birth and death. Therefore, a striver, should surrender his body and objects to the world—which is a path of selfless action: or he should distinguish the self, from the world including the body—this is a path of knowledge; or he should surrender himself to God—this is the path of devotion. A striver, may follow anyone of the three paths—each will bear the same fruit.

Appendix—Here the Lord has mentioned that the soul is His fragment; the same soul in the fifth verse of the seventh chapter has been said to be His ‘parā prakṛti’ (higher Nature) (Gītā 7/5). Therefore in both the cases the term ‘Jīvabhūta’ (embodied soul) has been used—‘jīvabhūtaḥ’, ‘jīvabhūtām’. ‘Parā’ and ‘Aparā’—both are God’s powers (Gītā 7/4-5). Since ‘parā’ instead of having an inclination to God, started having an inclination towards ‘aparā’, it (parā) started following the cycle of birth and death. This fact has been mentioned by the expression ‘yayedam dhāryate jagat’ in the seventh chapter and by the expression ‘manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati’ here.

Though ‘aparā’ is also God’s, yet its nature is different (kaleidoscopic). Therefore the Lord declares, that he transcends the ‘aparā’—‘yasmātkṣaramatīto’ham’ (Gītā 15/18). But ‘parā’ and God are of the same nature (immutable). Therefore by the term ‘eva’ in the expression ‘mamaivāṁśaḥ’ the Lord means to say that the soul is only His (God’s) fragment, in it there is not the least trace of ‘prakṛti’. As the body is the fragment of both mother and father, the Self is not the fragment of God and ‘prakṛti’, but it is only God’s fragment. Therefore the Self has affinity only with God, not with ‘prakṛti’. But it itself gets attached to ‘prakṛti’—‘manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati’.

‘Aparā Prakṛti’ belongs to God but the man (the soul) assumed

it as his own and began to derive pleasure out of it, so he is bound. As the things don't belong to him (the Self), so they don't stay with him nor does the pleasure stay with him.

A man assumes his affinity with the gross, the subtle and the causal bodies, which is the root of all calamities. The Self attracts the body towards itself viz., assumes the body as its own but does not accept God as its own Who is really its own. This is the main error committed by it (the Self).

The Self is not a fragment of Brahma (attributeless) but is a fragment of God (endowed with attributes)—‘īśvara arṇsa jīva abināsi’ (Mānasa 7/117/1). The reason is that Brahma is merely Pure Consciousness. Therefore in Brahma there can't be a fragment and the whole. The Soul is identical with Brahma viz., the entity, which is the soul in diverse forms, is Brahma in one form. If the Self is attached to the body, it is embodied Soul (Jīva), and if it is not attached to the body, it is Brahma. Therefore in fact both Jīva and Brahma are fragments of the entire form of God. So the Lord has declared that He is the base of Brahma—‘brahmaṇo hi pratiṣṭhāham’ (14/27) and also declared that Brahma is a fragment of His entire form—‘te brahma tadviduḥ.....’ (7/29-30).

The mind and senses are the fragments of ‘prakṛti’ and so they abide in ‘prakṛti’—‘prakṛtisthāni’. Therefore a man (the Self) should learn this lesson that he should have his affinity with the Entity Whose fragment he is. He himself will have to form this connection with God, no one else will form it. The reason is that he himself has accepted the connection with the world and he himself is disinclined to God. The world is not responsible for his inclination (attachment) to the world and God is not responsible for his disinclination for Him but in both cases, the Self is responsible. The Self being the fragment of God, is independent but it has misused this independence. Therefore the Self will have to make the proper use of this

independence—‘uddharedātmanātmānam’ (Gītā 6/5).

The affinity of the mind and senses with ‘prakṛti’ is eternal and real but their affinity with the Self is transient and assumed. Transient affinity never remains permanent but it goes on changing and perishing. But the relationship of the Self with God is immutable and imperishable. But having accepted the transient affinity, the Self develops a disinclination for God, which he does not realize.

‘Mamaivāṁśo jīvaloke’—This expression reveals the feeling that we assume God as ours but God knows us as His own. When a man (the Self) takes refuge in God, then he also comes to know that the Lord is his—‘māmeva ye prapadyante māyāmetāṁ taranti te’ (Gītā 7/14).

A man (the Self) is an eternal fragment of God; therefore his real valour consists in accepting his affinity with God viz., in assuming God as his own. In physical valour an action is important which is performed only for the world because the body is a fragment of the world. But in the valour of the Self, the feeling is important. Therefore freedom from evils, detachment, and the sense of mine with God—these are valorous feelings of the Self. By being free from evils, a man becomes useful for the world. By being detached from the body and the world, he becomes useful for himself. If he assumes God as his own, he proves useful for God. Without being free from evils, a man can’t be useful for the world. Without being detached from the body and the world, a man can’t be useful for himself. Without having the sense of mine with God, a man can’t be useful for God.

I should be free from evils, I should be detached, I should be a lover of God—the realization of such necessity is a man’s valour. But first of all a striver should accept that he can be free from evils, he can be detached and he can be a lover of God. For that a striver should know that from the view-point of the world all beings are one, from the view-point of the soul also

all are one and from the view-point of the Lord also all are one. Therefore as we have the feeling for the welfare of our body, similarly we should have the feeling to promote the welfare of all bodies; or as we remain untainted and unconcerned with other bodies, so should we remain unconcerned with this body also. If we assume the identity of this body with all other bodies, we can be free from evils. Having renounced attachment to all bodies including our body, we can be detached (established in the Self). Having renounced attachment to all bodies as well as to the world, we can be the lovers of God.

Being fragments of God, we have our affinity with God—‘mamaivāṁśo jīvaloke’, therefore we abide in God. But the body, senses, mind and intellect have their affinity with ‘prakṛti’, so they abide in ‘prakṛti’—‘prakṛtisthāni’, ‘vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān’ (Gītā 13/19). There has neither been, nor is, nor will be, nor can be our union with the body; while we have neither been, nor are, nor will be nor can be separate from God. If anything is at the farthest from us, it is the body; and if anyone is nearest to us, it is God. But because of desire—the sense of mine—identification, we see things in a perverted way viz., the body appears near while God appears far away, the body seems to be attained while God seems to be unattained.

In order to renounce the assumed affinity with the body, a striver should accept three facts—1. The body is not mine because it is beyond my control. 2. I need nothing. 3. I have to do nothing for myself. So long as a striver assumes his affinity with the three bodies—the gross, the subtle and the causal, the actions performed with the gross body, reflection done with the subtle body and trance attained with the causal body—all the three bind him. But when he renounces affinity with the three bodies, then actions, reflection and trance don’t bind him viz., he becomes detached from them.

In order to arouse (realize) his eternal affinity with God, a striver should accept three facts—1. God is mine, 2. I am God's, 3. All is God's. When his eternal affinity with God is aroused, a striver attains love (devotion) to God. Attainment of devotion to God is the acme (or accomplished state) of human life.

A man has three desires—desire for pleasures, eagerness for enlightenment (Self-realization) and a yearning for love. The desire for pleasure is related with the body, eagerness for enlightenment is related with the Self and the yearning for love is related with God. It is an error to assume the body as one's own because the body is a fragment of 'prakṛti'. Therefore desire for pleasure is not of the Self; but the assumption that it is of the Self, is an error. But eagerness for enlightenment and yearning for love, are one's own, there is no error in it. Therefore by applying the body in the service of the family, the society and the world in a disinterested manner, or by intensifying the eagerness for enlightenment, this error is rectified. With the rectification of this error, the desire for pleasure is wiped out. With the destruction of the desire for pleasure, the eagerness for enlightenment is satisfied and the striver realizes the Self viz., he attains enlightenment and he becomes a liberated soul. Then in a man (the Self) who is a fragment of God, the yearning to love God is intensified. All beings are fragments of God, therefore their final aim is to love God. Yearning for love is the universal yearning. Having attained love, human life becomes perfect and then nothing remains to be done, to be known and to be attained.



Link:—Due to assuming the mind and senses as Its own, the soul accompanied with them wanders in innumerable wombs. This is described in the next verse by the Lord by means of an illustration.