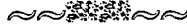


‘vimūḍhāḥ’ (deluded), here have been called ‘aṇetasah’ (unintelligent). Being deluded by modes, they neither know the division of sense-objects nor that of the Self viz., they don’t know that the Self is different from pleasures of which there is supposed union and gradual disunion with it.

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 ॥

yadādityagataṁ 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

Comment:—

[It is a man's nature, that he is attracted towards a thing, which he feels as, significant. He is attached to material objects (body, wife, son and riches etc..) by regarding these as significant. Therefore the Lord, in order to, efface the influence of worldly objects from the mind of the embodied soul, discloses the secret, that whatever significance or splendour there is, of those material objects, that is really (basically) His, as all of these are illumined, by His light as He is supremely glorious.]

'Yadādityagataṁ tejo jagadbhāsayate'khilam'—As the Lord (in 2/55) declares, that desire resides in the mind so does He here declare, that light (splendour) resides in the sun. It means that as desires appear in the mind though they are not of the mind, so does the light appear that it is of the sun, though it is not, it comes from God.

The light (splendour), of the sun illumines the whole world, but that light is really God's, though it appears to be of the sun, as the sun cannot illumine God or His Supreme Abode. The great sage Patañjali, declares—

"God is the preceptor of the ancestor of all beings, because He transcends the limit of time" (Yogadarśana 1/26).

How much influential and unique, God must be when His light (splendour), is so unique, that with it the sun illumines the world and the same light is reflected in the moon, the fire, the stars and the lightning (electricity) etc.! By thinking so, a man is naturally attracted towards Him.

The sun is the presiding deity of eyes. Therefore, light (power of sight) in eyes, should also be regarded as God's (coming from Him).

'Yaccandramasi'—As the illuminating power, as well as, the burning power in the sun, is God's, so is illuminating power or the cooling power, as well as, the nourishing power, in the moon, is

God's; because, in the moon the light of the sun, is reflected.

Here, the moon also denotes, stars and planets.

The moon is the presiding deity of the mind. Therefore, light (power of thought), in the mind should also be regarded, as transmitted in succession from God.

'Yaccāgnau'—As the sun's light, is reflected in the fire, so is the fire's illuminating power, as well as, the burning power God's; rather than of the fire.

The fire, also denotes lightning (electricity), a lamp and fire-flies.

Fire, is the presiding deity of speech. Therefore, the light (power of explanation) in the speech, should also be regarded as God's.

'Tattejo viddhi māmakam'—The light, which resides in the sun, the moon and the fire and which illumines, other objects (stars, planets, lightning and fire-fly etc.), should be regarded, as God's.

The Lord means, that whatever being or object there is glorious or splendid, and to which, a man is attracted, is a manifestation of a part, of His splendour (Gītā 10/41). As in sweetmeats, there is sweetness of sugar, so is the light (splendour), in the sun, the moon and the fire of God's. The whole world, is illumined by His light. He is the light, of all lights (Gītā 13/17).

The sun, the moon and the fire, are the presiding deities and illuminators respectively, of the eye, the mind and speech. A man, in order to express his thoughts or feelings and in order to understand them, has to use his eyes, mind and tongue. These three sense-organs, are more useful than other organs, in order to gain knowledge. Out of these three, the eye and the tongue, are external organs, while the mind is an internal one. These three instruments, (organs) can illumine only worldly objects. They cannot illumine God, because the light residing in them, is not theirs but is God's.

Appendix—God is the source of all powers. In this connection

there is an anecdote in the Kenopaniṣad. Once God got victory over demons for gods. But the gods became proud of their power for this victory. They thought that they could get victory over demons with their own power. In order to destroy their false pride, God revealed Himself before them as a 'Yakṣa' (demigod). Having seen the 'Yakṣa' the gods were surprised and began to think who he was? The gods sent the Fire-god to him so that they could know who he was. Yakṣa asked the Fire-god who he was? The Fire-god said, "I am the famous Fire-god named 'Jātavedā' and I can burn everything on the earth to ashes, if I so wish." Then the demigod put a straw before him and asked him to burn it. The Fire-god made the best possible efforts but he could not burn it. Being ashamed of his failure, he returned to the gods and said that he could not know who that demigod was. Then the Wind-god approached him to know who he was. The demigod asked the Wind-god who he was. The Wind-god said, "I am the famous Wind-god named 'Mātariśvā' and if I wish, I may blow off everything which is there on the earth." Then the demigod put a straw before him and asked him to blow it off. The Wind-god could not blow it off in spite of applying his full power. Being ashamed of his failure, he returned to the gods and said that he could not know who the demigod was. Then gods commissioned Indra to Yakṣa in order to know who he was. As soon as Indra reached there, the demigod disappeared and in place of the demigod, Umādevī, the daughter of Himācala appeared. Having been asked by Indra, Umādevī replied that God revealed Himself in the form of a Yakṣa in order to crush their pride. It means that in the entire universe whatever power or speciality or singularity is perceived that has emanated only from God (Gītā 10/41).



Link:—Having explained His light (splendour), in all the seen objects, in the preceding verse, in the next verse, He explains