

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.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

śarīraṁ yadavāpnoti yaccāpyutkrāmatīśvaraḥ
grhītvaitāni saṁyāti vāyurgandhānivāśayāt

As the wind wafts scent from its base, so does the Jivātmā (embodied soul), assuming itself as the lord of body etc., take the senses along with the mind from the body, which it leaves behind, and migrate to the body, which it acquires. 8

Comment:—

'Vāyurgandhānivāśayāt'—Just as, the wind carries away scent (perfume) from a perfume box, but this perfume does not stay permanently in the wind, because the wind has no eternal affinity for the scent. So does the individual soul, carrying the senses, mind, intellect and natural instincts etc., (subtle and causal—both bodies) by assuming them as Its own, migrate to the body, which It acquires.

As essentially the wind is unconnected with the smell (scent), so is the soul unconnected with the mind, senses and body etc., but, by assuming these as Its own, attracts them towards it.

As wind in spite of being an evolute of ether, carries smell (perfume) a fragment of the earth, so does the soul in spite of being a fragment of God, carrying the transitory body, an evolute of Nature, migrate to different wombs. The wind being matter (insentient), does not possess discrimination, that it should not take scent from its base. But an embodied soul has the discrimination and power, to renounce affinity for the body. Every human being, has been bestowed independence, by which he can either get attached to an insentient body etc., or renounce this attachment. In order to, rectify the error, he should accept the reality, by changing the assumption, that he (the soul) has no affinity for the physical, the subtle and the causal bodies, as fragment of Nature. Then, he can be easily liberated, from the

bondage of birth and death.

In this illustration the Lord has used three words—(1) Wind (2) Scent (perfume) (3) Seat. Here, the seat stands for physical body. As wind carries scent from a perfume box and the box is left behind, so does the soul carry the subtle and causal bodies, while the physical body is left behind.

'Śarīraṁ yadavāpnoti yaccāpyutkrāmatīśvaraḥ grhītvaitāni saṁyāti'—Here the term 'Īśvaraḥ', stands for the embodied soul. This soul, commits three errors—(1) It regards Itself as the master of mind, intellect and body etc., but actually, becomes their slave. (2) It having become the master of insentient objects, forgets Its real master, God. (3) It does not renounce Its assumed affinity for the insentient objects, though It is free in renouncing them.

God has given independence to the embodied soul, to make proper use of objects, such as a body etc., in order to, attain salvation, rather than to become their master. But by an error, It instead of properly utilizing these, regards Itself as their master and really becomes their slave.

It can renounce this assumed affinity, only when it comes to know, that It has become a slave, to mundane objects, such as body etc., whose master, It regards Itself. By doing so, he (the soul) feels a shortage of mundane objects and feels itself as an orphan.

One who is fond of becoming a master, cannot attain God, because he forgets the real master. A child in childhood cannot live without his mother, but when it grows into a youth and as a householder, becomes a master of his sons and wife etc., he forgets his mother; so does the soul forget Its real master, when It becomes the master of insentient objects, such as the body etc. So long as, this forgetfulness continues i.e., It has a disinclination for God, and It will go on suffering.

The term 'Api', with the term 'Īśvaraḥ', has been used to denote,

that this lord i.e., the individual soul is not powerless, insentient and dependent, like wind. It has capability and discrimination, to renounce the assumed affinity for the world and realize Its true affinity for God. But, it is because of Its yearning for sensual pleasures, that it neither renounces nor does It want to renounce, Its assumed affinity for the world. As soon as, It renounces this affinity, it cannot carry bodies (like the scent) with It i.e., he becomes free from birth and death.

A man (soul), has got two kinds of power (i) Life-breath power (ii) Power of desire. The life-breath power, decays every moment and when it comes to an end, that is called death. Attachment to the insentient, leads a man, to have desire to act and to acquire. If this desire to act and to acquire is wiped out, while possessing life-breath power, a man is emancipated. But, if he gives up the body while possessing desire, he has to be reborn. On account of desires of the previous birth, he receives new life-breath to fulfil them.

The life-breath power, should be spent in removing desires. Desire can be easily wiped out by being engrossed in the welfare of all beings, without any selfish motive.

The term 'Gṛhītvā' means to make attachment and accept them as mine which are not ours. It takes them with It by regarding them as Its, while these never regard It, as theirs nor are they controlled by It. This error of attachment and assumed affinity binds It.

Whether a thing is acquired or not, whether it is superior or inferior, whether it is being used by us or not, whether it is far or near, if we regard it as ours, our attachment to it, subsists.

A man (the self), remains attached to mundane objects, such as a body etc., even after giving up the body. Therefore, the bones of a dead body are immersed into the Ganges, so that the man (self or soul) may attain salvation. We are free and powerful enough, to renounce this assumed affinity (attachment).

If we renounce it during this life, we may attain salvation in this very life.

This inclination towards, mundane objects which are not ours and disinclination for God, Who is ours, are great stumbling blocks in spiritual progress.

The term 'Etāni', stands for the mind and the five senses, referred to in the seventh verse. Here it denotes mind, intellect, five senses, five organs of action and five life-breaths—the aggregate of seventeen elements of the subtle body, as well as the causal body. The embodied soul, taking all of these migrates to the body, which it acquires. Just as a person, casts off worn-out clothes and puts on new ones, so does an embodied soul, cast off worn-out bodies and enter others, which are new (Gītā 2/22).

In fact, it is not possible for the pure sentient soul, to renounce a body and to migrate to another body, because It is immobile and pervading everywhere (Gītā 2/17,24). But when It identifies Itself with a body, an evolute of Nature i.e., It is seated in Nature, It gives up, one body and acquires, another body. When the soul ceases to identify Itself with the bodies, (physical, subtle and causal), It is not reborn, because assumed identification with a body, becomes the cause of Its birth in good and evil wombs.

Appendix—In the preceding verse the term 'Karṣati' has been used while in this verse the term 'grhītvā' has been used. 'Karṣati' means 'to attract' and 'grhītvā' means 'to catch' viz., 'to identify'. The purpose of the Lord in giving the illustration of the wind is that the Soul, like the wind, remains untainted. In spite of dwelling in the body, in fact the Self's untaintedness never suffers—'śarīrastho'pi kaunteya na karoti na lipyate' (Gītā 13/31). Perfume does not stay permanently in the wind, it disappears automatically; but attachment to the mind, intellect and senses is not renounced, unless the individual Self renounces it. The reason is that the Self itself has caught them viz., has been attached to

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.*