

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

when the heart stops beating, the soul may stay for sometime. In fact, the soul being immovable and sentient, does not migrate, it is the life-breath, which migrates. But, It is said to migrate, because of its attachment, for the subtle body and the causal body.

The term "Utkrāmati", used for the Jīvātmā, (embodied soul) which assumes itself, as the lord, as mentioned in the eighth verse, has been called here 'Utkrāmantam' (depart).

'Sthitam vā'—As a camera takes a picture of an object as it is reflected, so is the subtle body formed, according to the thought which a person has at the time of death. As the process of making photograph takes sometime, so the physical body to be prepared according to the thought of the last moment takes sometime.

The term, which has been described as Yadavāpnoti, in the eighth verse has been called 'Sthitam', here.

'Api bhuñjānaṃ vā'—When a man enjoys objects of senses, of sound, touch, form, taste and smell, he thinks that he is very careful, he knows the objects of senses well, and enjoys them, carefully. But in fact, he is deluded, as their enjoyment leads him to hell and evil wombs.

Philosophers and scriptures have different opinions about God, the soul and the world. But all of them agree, that the soul, suffers because of Its attachment to the world and attains bliss, by having affinity for God.

The deluded hear, study and also declare, that the world is transient and kaleidoscopic, yet they assume it as permanent, because they cannot enjoy the objects of senses without regarding these as real or permanent. A voluptuary, becomes so much deluded that he regards gratification of lust, as his highest aim (Gītā 16/11). So his eyes of wisdom ever remain shut. People know, that they have to die, because they are living in a world of mortals, yet they want to live, in order to enjoy sense-objects.

The term 'Api', denotes that when soul having given up one

body, migrates (with subtle body and causal body) to another, to acquire it and enjoys the objects of senses, It in spite of appearing attached to the modes, actually remains detached. In fact, the soul (self), neither departs, nor stays, nor enjoys, Itself.

The expression 'Viṣayānupasevate' used in the preceding verse, has been termed here as 'Bhuñjānam'.

'Guṇānvitam'—It means, that it is because of assumed contact of the soul with the modes, that activities of departure, stay and enjoyment, appear in It.

In fact, the soul has no affinity for modes, but by an error It assumes Its affinity for them, in order to derive pleasure out of the world, and so It has to take birth in high and low bodies.

A man, in order to derive pleasure, out of the world, assumes his affinity for persons and objects of the world. An orator regards an audience as his, a person having no son, adopts a boy as his son, he who has no real brother, or sister, assumes relationship of a brother or a sister, with someone else, and so on. The Lord declares, that the embodied soul, in spite of being transcendental (beyond guṇas), in its intrinsic nature, by assuming relationship with guṇas (space, time, individual, object), gets into bondage.

The expression 'Prakṛtisthāni', used in the seventh verse stands for the expression 'Guṇānvitam', used here.

A Vital Fact

So long as, a man is in the least attached to prakṛti (nature) and its evolute, the modes, he is made to act helplessly, by the modes of nature (Gītā 3/5). If he (the sentient self) depends on insentient nature, he suffers from the evil of impurity. Even when, he totally becomes free from modes of Nature, but relishes this freedom (because of the trace of egoism), the evil of egoism persists. But, when he ceases to relish it, his evil egoism comes to an end, and his devotion accelerates, continuously. The

supreme aim of a man, is to attain this devotion. Having attained this devotion (love), a devotee attains perfection. The Lord, having bestowed upon His devotee this unique devotion, gets pleased and considers him the most devout, among all the Yogīs (Gītā 6/47).

A man, transcends the three modes of Nature by practising the spiritual disciplines through his discrimination, but having transcended the three modes of Nature, he attains devotion (love) to Him through His grace only.

'Vimūḍhā nānupaśyanti'—As, we remain the same, while performing different actions, so does the self (soul), remain the same while giving up one body, acquiring another body and enjoying the objects of senses. But he, who having identified the self with the body, thinks he is a doer (3/27) is a deluded one, who does not behold reality.

The deluded are so much attached to pleasure and prosperity that they do not realize the fact, that mundane objects, such as body etc., are perishable. Moreover, they do not think, that sensual pleasures, are sources of sorrow. While describing the food of three kinds in the seventeenth chapter, which are dear to the good, the passionate and the ignorant, the Lord, first has given the effect of food liked by the good (Sāttvika), the effect of the food liked by the passionate (Rājasika), has been given afterwards, while no remark has been given, of the food, which is dear to the ignorant (Tāmasika) (Gītā 17/8—10). Why? The reason is, that a good person thinks of the fruit, before performing an action, the passionate first performs the action and then reaps its fruit, while the ignorant person, does not think of the result at all. So the Lord here, means to say, that the deluded (delusion is a trait of the ignorant) while enjoying objects of senses, do not think, of the result, of sensual enjoyment. They remain, engrossed in pleasure and prosperity. Their knowledge remains veiled, by the mode of ignorance and therefore they cannot distinguish, the soul from the body.

'Paśyanti jñānacakṣuṣaḥ'—All the beings, objects, incident and circumstances, are kaleidoscopic i.e., the seen, is changing, into the unseen. This is known as beholding with an eye of wisdom. The unchanging (permanent), can perceive the changing.

A wise man, also give up a physical body, but he neither acquires another body nor does he enjoy the objects of senses, with attachment. The Lord, in the thirteenth verse of the second chapter, declares, "Just as, in this body the embodied (soul) passes through childhood, youth and old age, so also, does It pass into another body. But the wise man, is not deluded (perplexed) by this." The reason is, that a wise man beholds, with an eye of wisdom, that all activities, such as birth or death etc., or modifications occur, in the kaleidoscopic body, rather than, in the uniform self. The self, ever remains free, totally from all modifications. It is because of identification with a body and because of the desire to derive pleasures out of it, that a man feels modification, in him (the self). The deluded, behold the soul connected with the modes, while the wise behold It, in reality, free from contact, with modes.

Appendix—A man (the Self) by assuming his identity with the guṇas (modes) becomes 'guṇānvita'. If he does not assume his affinity with the modes, he is nirguṇa (free from the three modes)—'anāditvānnirguṇatvāt' (Gītā 13/31). It means that attachment to the modes causes his birth and death (Gītā 13/21). Though no one wants his degradation (downfall), yet because of his attachment to sense pleasures, he does not know the means of his progress. He sees his progress in acquiring perishable objects but the result is his much degradation.

Departing from one body, dwelling in the other body and enjoying the sense-objects—these are three different activities but the Self dwelling in them is the same—in spite of this clear fact an indiscriminative person does not know it viz., he does not pay attention to his experience and does not attach importance

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