

ममैवांशो जीवलोके जीवभूतः सनातनः ॥

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

XV. 7.

मम एव Of Myself सनातनः eternal अंशः portion जीवभूतः having become a living soul प्रकृतिस्थानि abiding in the Prakriti मनःषष्ठानि with mind as the sixth इन्द्रियाणि the (five) senses जीवलोके in the world of life कर्षति draws (to Itself).

An eternal portion of Myself, having become a living Soul in the world of life, draws (to Itself) the (five) senses with mind for the sixth, abiding in Prakriti.

[The Jiva or the individual soul is that aspect of the Supreme Self which manifests Himself in every one as the doer and enjoyer, being limited by the Upâdhis set up by Avidyâ; but in reality, both are the same. It is like the Akâsha (space) in the jar, which is a portion of the Infinite Akâsha, and becomes one with the latter on the destruction of the jar, the cause of limitation.]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ॥

गृह्णित्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

XV. 8.

ईश्वरः The Lord यत् when शरीरं a body अवाप्नोति obtains यत् when च and अपि also उत्क्रामति leaves (it) वायुः the wind आशयात् from (their) seats गन्धान् the scents इव as एतानि these गृह्णित्वा taking संयाति goes.

When the Lord obtains a body and when He leaves it He takes these and goes, as the wind takes the scents from their seats (the flowers).