

[*Lord*: Jiva spoken of in the preceding Sloka.

When the Jiva leaves the body, then he draws round himself the senses and the Manas. When he enters another he takes these again with him, i. e., he is born with these again.]

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ॥

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥६॥

XV. 9.

अयं He श्रोत्रं the ear चक्षुः the eye स्पर्शनं the (organ of) touch रसनं the (organ of) taste च and घ्राणं the (organ of) smell एव च as also मनः the mind अधिष्ठाय presiding over विषयान् objects उपसेवते (he) experiences.

Presiding over the ear, the eye, the touch, taste and smell, as also the mind, He experiences objects.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ॥

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

XV. 10.

उत्क्रामन्तं Transmigrating (from one body to another) स्थितं residing (in the same) वापि or भुञ्जानं experiencing गुणान्वितं united with the Gunas विमूढाः the deluded न not अनुपश्यन्ति do see (Him) ज्ञानचक्षुषः those who have the eye of wisdom पश्यन्ति behold (Him).

Transmigrating from one body to another, or residing (in the same) or experiencing,—as He is united with the Gunas,—the deluded do not see Him, but those who have the eye of wisdom behold Him.

[Though Atman is nearest and comes most easily within the range of their consciousness in a