

as also; the *ghrānam*, nose; and *manah*, the mind, the sixth—(presiding over) each one of them along with its (corresponding) organ.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

10. Persons who are diversely deluded do not see it even when it is leaving or residing (in this body), or experiencing, or in association with the qualities. Those with the eye of knowledge see.

Thus, the embodied Ātman, *utkrāmantam*, when it is leaving the body—the body that was assumed earlier; or *sthitam*, while residing in the (present) body; or *bhuñjānam*, experiencing sound etc.; or *guna-anvitam*, in association with, that is identified with, the qualities called happiness, sorrow and delusion—even when, under such conditions, this one comes very much within the range of cognition; *vimūḍhāh*, the persons who are diversely deluded as a result of their hearts being forcibly attracted by the enjoyments of seen and unseen objects; *na*, do not; *anu-paśyanti*, see. And the Bhagavān regrets this saying, ‘Alas! How sorrowful this is!’

Those others, again, *jñāna-caksusah*, who have the eye of knowledge, (163) who have the insight of understanding which has arisen from the valid means of knowledge, that is, those having a clear vision; *paśyanti*, see this one.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

11. And the yogīs who are diligent see this one as existing in themselves. The non-discriminating ones who lack self-control do not see this one — though (they be) diligent.

And some, however, *yogīnah*, the yogīs of concentrated minds; *yatantah*, who are diligent; *paśyanti*, see; *evam*, this one, the Self under discussion; as *avasthitam*, existing; *ātmani*, in themselves, in their own intelligence. They realize, ‘I am This.’