

How that individual Ātman, imagined as a part of Mine, enters into the world and leaves the body are being stated: *Karsati*, it draws to itself; *indriyāni*, the (sense-) organs—ear etc.; *manah-saṣṭhāni*, which have the mind as their sixth; and *prakṛti-sthāni*, which abide in Nature, which are located in their respective spheres such as the orifice of the ear etc.

When (does it draw the organs)?

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

8. When the master leaves it and even when he assumes a body, he departs taking these, as wind (carries away) odours from their receptacles.

Yat, when; *īśvarah*, the master of the aggregate of the body etc., the individual Ātman; *utkrāmati*, leaves the body, then he draws. Thus, the second quarter of the verse is treated first for the sake of consistency. (161)

Ca api, and even; *yat*, when; it *avāpnoti*, assumes a body other than the earlier one; then, *grhītvā*, taking; *etāni*, these, the organs with the mind as their sixth; *saṁyāti*, he leaves, goes away totally. (162) Like what? In reply the Bhagavān says: *iva*, as; *vāyuh*, the wind (carries away); *gandhān*, odours; *āśayāt*, from their receptacles—flowers etc.

Which, again, are those (organs)?

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

9. This one enjoys the objects by presiding over the ear, eyes, skin and tongue as also the nose and the mind.

Seated in the body, it *upasevate*, enjoys; *visayān*, the objects—sound etc.; *adhiṣṭhāya*, by presiding over; *śrotram*, the ear; *cakṣuh*, eyes; *sparśanam*, skin, the organ of touch; *rasanam*, tongue; *eva ca*,