

Reflections from Shrimad Bhagavadgita– Part 140: Chapter 15, Verses 07-10

(January 6 – January 12, 2021)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

ममैवांशो जीवलोके जीवभूतः सनातनः ।

mamaivānśho jīva-loke jīva-bhūtaḥ sanātanah

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

manaḥ-ṣaṣṭhānīndriyāṇi prakṛiti-sthāni karṣhati

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

śarīraṁ yad avāpnoti yach chāpy utkrāmatīśhvarah

गृहित्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

gṛihītvaitāni sanyāti vāyur gandhān ivāśhayāt

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

*śhrotraṁ chakṣhuḥ sparśhanaṁ cha rasanam
ghrāṇam eva cha*

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९ ॥

adhīṣṭhāya manaśh chāyam viṣhayān upasevate

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

utkrāmantaṁ sthitaṁ vāpi bhuñjanaṁ vā guṇānvitam

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥

vimūḍhā nānupaśhyanti paśhyanti jñāna-chakṣhuṣah

TRANSLATION

- (07) The embodied souls in this material world are My eternal fragmental parts. But bound by material nature, they are struggling with the six senses including the mind.
- (08) As the air carries fragrance from place to place, so does the embodied soul carry the mind and senses with it, when it leaves an old body and enters a new one.
- (09) The embodied soul enjoys the objects of the senses, including sound (ears), sight (eyes), touch (skin), taste (tongue), and smell (nose), which are grouped together around the mind.
- (10) The ignorant do not perceive the soul as it resides in the body, and as it enjoys sense objects; nor do they perceive it when it departs. But those who possess the eyes of knowledge can behold it.

https://drive.google.com/file/d/1L1637Bpl_becbmluyxYwZr-esY29k-Fu/view?usp=sharing

Chapter 15

Verse 07:

The *atma* or immortal soul within all *jivas* or embodied beings constitutes an eternal portion of Lord Krishna and thus is also eternal. Yet, because the *jiva* is inextricably enmeshed in material existence from time immemorial it is enslaved by the nescience of its own *karma* or reactions to actions and revolves incessantly in *samsara*, the perpetual cycle of birth and death. Precisely based on this *karma*, a *jiva* is forced to accept a suitable body such as human, animal, bacteria, etc., attracting with it five senses and the mind appropriate to maximizing the chances of survival for such a *jiva*. But when the *jiva* becomes enlightened from hearing Lord Krishna's unequivocal instructions and surrenders fully unto the Supreme Lord as one's only refuge, then Lord Himself releases the *jiva* from the bondage of *samsara* and the *jiva* becomes situated in *atma-tattva* or self-realization. Other than taking exclusive shelter of Lord Krishna or any of His incarnations as revealed in Vedic scriptures, it is impossible for the *jiva* to achieve *moksha* or liberation. This is due to the heavy burden of unresolved *karma* attached to the *jiva* that they must carry with them life after life. But all actions performed for the satisfaction of the Supreme Lord have no *karma* attached to them.

Verse 08:

In this verse, Lord Krishna explains the science of transmigration of the *atma* or immortal soul from *jiva* to *jiva* or embodied being. The purport is that whenever the *jiva* departs from a body and is compelled to accept another body, the *atma* or immortal soul, migrating from one body to another, arrives with the subtle forms of the mind and senses intact. The later perform their functions through the physical body which has been allotted based on one's own *karma* or reactions to previous actions. In order to clarify this phenomenon, Lord Krishna gives the analogy of a breeze transporting to another location the fragrances of the flowers it has come into contact with. So, the subtle body of the *jiva* containing the mind and the senses transports itself from body to body.

Verse 09:

Through the medium of *prakriti*, the spiritual substratum pervading physical existence, by the *gunas* or three modes of material nature, including *sattva*, *raja*, and *tama*, the *jiva* or embodied soul experiences the instruments of the senses in pursuance of enjoyment. Lord Krishna further clarifies that the *atma* or immortal soul dwelling in the etheric heart of every *jiva* or embodied being experiences the senses of sound (ears), sight (eyes), touch (skin), taste (tongue), and smell (nose), which are all grouped together around the sense of thinking through the mind.

Verse 10:

Lord Krishna here addresses the query as to whether all humans recognize the *atma* or immortal soul within them as distinct and different from their physical body. The word *vimudha* used by Lord Krishna means the ignorant or the fools. Lacking the spiritual intelligence, they are completely oblivious of the reality that the *atma* is distinctly different from the body and the senses, although *atma* does experience the senses, due to the influence of the *gunas* or three modes of material nature, when dwelling within the body or when transmigrating from the old body to a new body. Yet, those who are *jnana-chakshuh* or endowed with spiritual eye (wisdom) and enlightened with self-realization can perceive the *atma* existing in its essential nature within their own bodies and within the body of every *jiva*.