

such a way that adorers of the Absolute, will attain Him.

Appendix—In this verse secondarily the description of the four ‘āśramas’ (stages of life may be taken—as in ‘yadākṣaraṇ vedavido vadanti’ expression, there is a hint for household life because study of the Vedas is the main duty of a Brāhmaṇa (priest class). In the expression ‘viśanti yadyatayo vītarāgāḥ—there is a hint for the retired order and the renounced order. In the expression ‘yadicchanṭo brahmacaryaṁ caranti’ there is a hint for the stage of celibacy.

A man can attain salvation in all the orders (varṇas) and stages of life (āśramas). Therefore the Lord has not described the stages of life clearly and He has described the Varṇas clearly in order to explain the people of the four Varṇas (castes) their different duties ordained by the scriptures. Arjuna was a Kṣatriya (a member of the warrior class) and he wanted to give up his duty of fighting in the war. Therefore the Lord described the duties of the four orders of life in order to remind Arjuna of his duty. To wage a war is ‘varṇadharma’, rather than ‘āśramadharma’.



Link:—Lord Kṛṣṇa, in the next two verses, explains the means to attain the attributeless-formless Lord, at the time of death.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याध्यात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

sarvadvārāṇi saṁyamya mano hṛdi nirudhya ca
mūrdhnyādhāyātmanāḥ prāṇamāsthito yogadhāraṇām
omityekākṣaraṁ brahma vyāharanmāmanusmaran
yaḥ prayāti tyajandehaṁ sa yāti paramāṁ gatim

Having restrained all the means of perception while fixing

the mind on the heart and the life-breath, in the head, remaining steadfast in yogic concentration, and chanting the one syllabled Brahma, 'Om' thinking of Me, one who leaves the body thus attains the Supreme State. 12-13

Comment:—

'Sarvadvārāṇi samyamya'—(At the time of death), one should restrain all the media of perception (should close all the gates of the body), i.e., he should restrain his ears, skin, eyes, tongue and nose from the five senses of sound, touch, colour (form), taste and smell; and five organs of action—tongue, hands, feet, anus and generative organ, from acting, speaking, taking, going, passing stools and urine. Thus, the senses will be restrained.

'Mano hṛdi nirudhya ca'—The mind should be fixed in the heart, so that it may not hanker after sensual pleasures.

'Mūrdhnyādhāyātmanāḥ prāṇam'—He, should fix his life-breath, in the head i.e., by controlling his life-breath, he should fix it in 'Brahmarandhra', the suture on the top of the head.

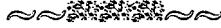
'Āsthito yogadhāraṇām'—He should become steadfast, in Yogic concentration i.e., he should neither use his sense-organs, in performing actions, nor think with his mind, and have a full command, over his life-breath.

'Omītyekākṣaram brahma vyāharanmāmanusmaran'—After it, he should chant the one syllabled Brahma 'Om', with his mind and think of the Supreme Imperishable Brahma, Who is attributeless-formless (Who has been described in the third verse of this chapter). The thought about Him, is that He pervades everywhere, all the things, persons, incidents and circumstances etc., end at all times.

'Yah prayāti tyajandeham sa yāti paramām gatim'—He, who thinking of the attributeless and formless Lord, departs leaving the body (i.e., his life-breath passes through the tenth exit), attains the Supreme Goal viz., the attributeless and formless Lord.

Appendix—In the verses there is the description of the non-

dualistic Yogī who practises yoga. The term 'Vyāharan' should mean mental pronunciation (utterance), because when the mind is fixed in the heart and the life-breath is fixed in the head, an articulate utterance is impossible.



Link:—The above-mentioned method, of attaining the attributeless and formless Lord, which is subject to practice, for a long time, is difficult to practise, for a common man. Therefore, Lord Kṛṣṇa, in the next verse, explains an easy method, to attain the Lord, endowed with attributes and form.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

ananyacetāḥ satataṁ yo mām smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha nityayuktasya yoginaḥ

O Pārtha (Arjuna), the Yogī who perpetually thinks of Me and undividedly remains absorbed in Me, to him I am easily attainable. 14

Comment:—

[The Lord, endowed with attributes and form, referred to in the thirtieth verse of the seventh chapter, is discussed in detail here, in the fourteenth, fifteenth and sixteenth verses.]

'Ananyacetāḥ'—A striver, whose mind is not attracted in the least, towards prosperity and pleasures, and remains absorbed in God, and does not depend on anyone besides the Lord, is of undivided mind. He depends only on God, like a chaste wife, who totally depends on her husband, and thinks of him only, and like an obedient disciple or son, who depends on his preceptor or parents only.

Such a striver, worships the Lord endowed with attributes, such as Rāma, Kṛṣṇa, Śiva, Durgā, Gaṇeśa, Sūrya (Sun-God). He, without thinking of the other forms, of the Lord, as different from