

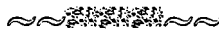
explained in detail in the ninth and tenth verses, and thus the topic has been concluded.

In this context, there is a description of the worship of the Lord, Who is formless and is endowed with attributes. There is need for practice, in this worship. This practice, is not meant, for attaining accomplishments (siddhi), but for God-realization. This concentration of mind, on God, at the time of death, is a difficult task, which can be carried out, only by one who has a full command, over his life-breath, and mind.

A striver, should first have a determination that beyond ignorance, there is an unaffected and transcendental divinity—One, Who is the illuminator, base and inspirer, of all the beings. Then, he should love Him from his heart. By doing so, his mind will be concentrated, on Him naturally.

Appendix—The expression ‘bhaktyā yuktaḥ’ means that when a striver’s attachment to the world is wiped out, he has attraction only for God, attraction for anyone else does not remain in him. The worldly people have attraction for ‘aparā’ (lower nature) but he, who having renounced attraction for ‘aparā’, is attracted towards God, becomes a devotee. The worldly people being attached to the body and the world become ‘vibhakta’ viz., separate from God but a striver who remains engrossed in the devotion of God, does not remain ‘vibhakta’ but becomes a ‘bhakta’ (devotee) viz., becomes one with God.

The term ‘yogabalena’ means that because of the past practice of yoga, the state of weakness usually visiting at the time of death cannot cause an obstacle to him, cannot cause any change in him. The strength (power) gained by regulating breath etc., is ‘Yogabala’.



Link:—In the next verse, Lord Kṛṣṇa explains how to attain the Lord, Who is formless and attributeless.

यदक्षरं वेदविदो वदन्ति
 विशन्ति यद्यतयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति
 तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ११ ॥

yadakṣaram vedavido vadanti
 viśanti yadyatayo vītarāgāḥ
 yadicchanto brahmacaryam caranti
 tatte padam saṅgrahaṇa pravakṣye

I shall explain to you, in brief, the goal, which knowers of the Vedas term, as the Imperishable Om, and into which enter, keen recluses, self-controlled, free from attachment and desiring persons, who strive for and practise celibacy. 11

Comment:—

[The attributeless and formless Lord, who was touched upon in brief, in the twenty-ninth verse of the seventh chapter, is described in detail in the eleventh, twelfth and thirteenth verses.]

'Yadakṣaram vedavido vadanti'—That which, the knowers of Vedas, term as the Imperishable—attributeless-formless, and that ever remains uniform and has been called, the Supreme Imperishable Brahma, in the third verse of this chapter, is described here.

'Viśanti yadyatayo vītarāgāḥ'—Those striving recluses, who are totally free from attachment, who have become pure, and who have a yearning to attain Him, reach Him.

'Yadicchanto brahmacaryam caranti'—Those, whose aim is only to realize God, and to realize Him, they practise celibacy, by controlling their senses, and passions.

'Tatte padam saṅgrahaṇa pravakṣye'—I shall speak to you, well in brief, of that essence, which has been described in the scriptures, as the Supreme, the Unique, the Absolute and, which is attained by worshippers. 'Speaking well', means speaking in

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 ‘yadaḥśaraṇaṁ 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