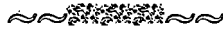


his lax nature he again assumes the existence of the unreal. This lax nature of a striver is self-made. Therefore it is inevitable for a striver to have a firm resolve. Whatever plan is formed in the mind, he should stick to it. If he has a firm resolve even in petty matters, by the formation of this type of nature, he will acquire strength to renounce the unreal and to have disinclination for the world.



*Link:—In the beginning of the seventh chapter Lord Kṛṣṇa declared that a striver with his mind attached to Him, taking refuge in Him and practising Yoga, would without any doubt, know, Him in full. Now, He concludes these three facts, in the next two verses.*

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥ \*

jarāmaraṇamokṣāya māmāśritya yatanti ye  
te brahma tadviduḥ kṛtsnamadhyātmaṁ karma cākḥilam

Those who having taken shelter in Me, striving for deliverance from old age and death, know Brahma (the Infinite), the individual self and the entire field of action. 29

*Comment:—*

'Jarāmarāṇamokṣāya māmāśritya yatanti ye'—Here, deliverance from old age and death, does not mean that after knowing Brahma, the individual self and entire field of action, man will not suffer from old age and will not die. But it means, that old age and death will not be able to make him, sad. As in the thirty-fourth

\* In the twenty-ninth and thirtieth verses in the phrase 'Māmāśritya' (having taken refuge in), 'Madāśrayaḥ'; in the term 'Yatanti' (strive), 'Yogaṁ yuñjan' (practising Yoga); and in 'Yuktacetasaḥ' (steadfast in mind), 'Mayyāsaktamanāḥ' (with mind clinging) have been concluded. Similarly the term 'Samagram' has been used for Brahma, Adhyātma, Karma, Adhibhūta, Adhidaiva and Adhiyajña.

verse of the thirteenth chapter, in 'Bhūta prakṛti mokṣam' the Lord says, that a striver realizes, that he is different from nature and its evolutes while here He means that a striver realizes, that he is different from the body and thus old age and death, have no effect on him.

A young man, is free from old age and death, only at present, but it does not mean that he has deliverance from these forever, while liberated souls are always free from these, because they have separated themselves from their bodies, which suffer from old age and death. When a man identifies himself with the body, he accepts the body's, old age and death, as his own. This is so, because he has assumed "I am the body and the body is mine." So in the eighth verse of the thirteenth chapter, Lord Kṛṣṇa exhorts Arjuna to perceive, pain and evil in birth, death, old age and disease. It means, that a striver should not accept his affinity of 'Tness and 'mineness', with this body. When the affinity is renounced, he is delivered from old age and death, because his attachment for the body, is the cause of his birth, in good and evil bodies (Gītā 13/21). In fact, he is separate from the body, because the body decays and dies, while he lives ever.

In the phrase 'Māmāśritya yatanti ye', there are two aspects—to take refuge in Him, and to strive. If a man strives, he may feel proud of his achievement, as a result of striving. But, if he takes refuge in Him, he may become idle and lazy, and be engaged, in prosperity and pleasure. Therefore, a striver, should strive promptly, according to the ordinance of scriptures and give credit, for success to God.

So long as, a man attaches importance to the body, and the world, regarding these as permanent, he, in spite of striving, does not, realize God. Therefore, he should not attach importance to them. He should strive to remove, these two stumbling blocks

(i.e.,) attaching importance to the body and the world, and accepting their independent existence. But, those who taking refuge in God, strive, are superior, because they feel that they are engaged in spiritual discipline, only by God's grace. Thus, by taking refuge in Him and having no pride, they realize the full form, of the Lord.

Those who strive, without taking refuge in Him for salvation, also know Him but they do not know, His entire form. As a man practises 'Prāṇāyāma' (the process of restraining breath), he achieves accomplishments (Siddhi), and if he rises above these, he knows formless God or gets established in his own self. Similarly, the Bauddhas and Jains, who do not believe in God, by following spiritual discipline according to their religion and by renouncing their affinity for the world, attain salvation. But, those who, having disinclination for the world, taking refuge in God, strive by knowing the Lord, in His entire form, receive divine love. To express this singularity, Lord Kṛṣṇa has used the expression 'Māmāśritya yatanti ye'.

**'Te brahma tat (viduḥ)'**—Thus by striving, they attain Brahma (the Infinite) who is formless, without attributes and who cannot be perceived, by mind, intellect and senses.

God exists, in all beings, because He pervades everywhere, every time, in all the things and men. But, He is not perceived, because we have attached importance to the transitory and kaleidoscopic body, and world, and have accepted their independent existence. So ever-attained God, seems to be unattained.

**'Kṛtsnamadhyātman (viduḥ)'**—The strivers know the entire individual self. In the tenth verse of the fifteenth chapter, Lord Kṛṣṇa says, "The ignorant do not perceive the soul, departing from one body and dwelling in the other, but those who possess eyes of wisdom, perceive." This perception, does not include

knowledge of the number of beings, their activities and their fate. But, they do know that the self, (soul) is different from the body. Those who take refuge in Him, realize this reality.

By taking refuge in God, when a striver breaks up his affinity for actions and things, he realizes, that his self, as well as, the self of all the beings, is pure and detached from prakṛti. He comes to know, that he can never be identified, with actions and bodies, and he can never be separated, from his self. This knowledge constitutes the fullest spiritual essence of the self.

'Karma cākhilam viduḥ'—The strivers know the entire field of action i.e., why and how, the universe is created. God has created, the bodies of the people according to a class (caste) they belong to. But because of detachment, the Lord remains a non-doer and has no craving, for the fruit of action (Gītā 4/13-14). Similarly, if a man performs his duty and actions, without feelings of doership, and without desire for the fruit of actions, he is not bound, by actions. Thus knowledge about the entire field of action, is that a man has no affinity for action, he is completely detached, from these.

The striver, who takes refuge in Him, with exclusive devotion, does not depend on things and actions. He, very well realizes that all things and actions, are kaleidoscopic and perishable. No action or thing, even in Brahmāloka (the abode of Brahmā), is eternal, these are subject to, appearance and disappearance. So he has, not the least affinity for actions. This is knowledge, about the entire field of action.

It means, that a striver by taking refuge in God knows Brahma (the Infinite), the individual self and the entire field of action i.e., he realizes, "In the world there is nothing else, besides God" (7/7) and "All this is God" (7/19). Thus, he comes to know that Brahma, the individual self, and entire field of

action, are nothing else, besides God.



साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

sādhībhūtādhidaivam mām sādhiyajñam ca ye viduḥ  
prayāṇakāle'pi ca mām te viduryuktacetasaḥ

Those, who realize Me in the Adhibhūta (the field of matter), in Adhidaiva (Brahmā) and in Adhiyajña (the unmanifest Divinity), and having a steadfast mind, realize Me, even at the hour of death. 30

*Comment:—*

'Sādhībhūtādhidaivam mām sādhiyajñam ca ye viduḥ'—[Having described attributeless and formless God, in the preceding verse, He describes God, Who is endowed with attributes and form in this verse.]

Here 'Adhibhūta', stands for matter, which has predominance of Tamas (the mode of ignorance). This matter has no independent existence, of its own. It is transitory and kaleidoscopic. But, it seems real, pleasant and attractive, because of God, Who is real, pleasant and attractive. As ice has no existence without water, matter is nothing, but manifestation of God. This is knowledge about God and matter.

'Adhidaiva', is Brahmā, the creator of the world. He has predominance of 'rajoguṇa' (the mode of passion). The Lord, manifests Himself as Brahmā also. This is true knowledge about Adhidaiva and God.

'Adhiyajña' is Lord Viṣṇu, who pervades everywhere, in the form of unmanifest Divinity. In Him, there is predominance of the mode of goodness. This is true knowledge, about Adhiyajña and God.