

world”—‘teṣāmahaṁ samuddhartā’. It means that first a striver starts his spiritual practice himself. Out of those strivers he, who depends on God, God liberates him from the bondage because he has this faith in God, that He would liberate him. He without worrying for his emancipation, remains engrossed in adoring God. His means and end—both are only God. But the striver, who follows the Discipline of Knowledge, he himself is responsible for his emancipation.

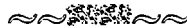
On Self-realization, devotion is attained—this is not the rule; but having attained devotion, the self is certainly realized. Therefore the Lord declares—

mama darasana phala parama anūpā  
jīva pāva nija sahaja sarūpā

(Mānasa, Aranya. 36/5)

God confers on his devotees both Karmayoga (equanimity) and Jñānayoga viz., destroys their ignorance—born of darkness (Gītā 10/10-11) because God designated as Bhagavān is entire by nature.

Because of body-consciousness the striver, who follows the path of knowledge, his mind is attached to the Unmanifest—‘avyaktāsaktacetāsām’ (Gītā 12/5). But a devotee’s mind is fixed on (Bhagavān) God—‘mayyāveśitacetāsām’. In the Path of Knowledge, discrimination is important while in devotion for faith (belief) is important. In the Path of Knowledge ‘aparā prakṛti’ is to be renounced, while in devotion it is the manifestation of God itself.



*Link:— In the second verse, the Lord declared that the devotees who worship God with attributes, are the most perfect in Yoga, while in the sixth and the seventh verses He declared that, He delivers such devotees from the ocean of death-bound existence. Therefore, the Lord now commands Arjuna to become perfect in*

*Yoga, by fixing his mind and intellect on Him, as He describes, in the eighth verse; or through practice of concentration, or through performance of actions for His sake, or through the renouncement of fruit of actions, as He describes, in the ninth, the tenth and the eleventh verses, respectively.*

**मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।**

**निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥**

**mayyeva mana ādhatsva mayi buddhiṁ niveśaya  
nivasīṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ**

**Fix thy mind on Me alone and fix thy intellect on Me alone; there upon thou shalt live in Me entirely. There is no doubt, about it. 8**

*Comment:—*

'Mayyeva mana ādhatsva mayi buddhiṁ niveśaya'—According to the Lord, only those persons are most perfect in Yoga, who have realized their eternal union, with God. In order to make strivers perfect in Yoga, the Lord orders them through Arjuna, to fix their minds and intellects on Him, by regarding Him, as the most loving and supreme Goal.

We have our eternal union with God, but we do not realize it, because we do not fix our mind and intellect, in Him. Therefore, the Lord directs us, to fix our mind and intellect in Him, and then we shall realize that we live in Him i.e., we are established in Him.

'Fix thy mind on Me'—it means, that the mind should be diverted from the thought of the world, to God. 'Fix thy intellect in Me'—it means, that the striver, should have a firm resolve, that he is only God's, only God is, his and He is the Supreme, to be attained. By doing so, he will cease thinking of the world and his attachment to it will come to an end, and he will have affinity, only for God.

Fixation of intellect, is more important than, fixation of mind. If one has, a firm resolve, with his intellect, his mind will also accept, that resolution. If a person's aim, is not God-realization, he may attain accomplishment (Siddhis), but he will not realize God. Therefore, a striver should have a firm resolve, that he has to realize God. Desire for pleasure and prosperity, is the greatest obstacle to this firm resolve. It is the desire, for mundane pleasures which induces him to acquire money, honour and praise etc. Thus the intellect of the irresolute, is scattered and endless (Gītā 2/41). But, if he has the resolve only to realize God, this resolve is so sacred and powerful, that the Lord becomes ready to account, even a most sinful one, righteous. It is merely through his resolve, that he soon becomes righteous and attains eternal peace (Gītā 9/30-31).

'I am only God's and only God is mine'—this resolve, to a striver seems to have appeared in the intellect. But, in fact, he is already established in God, even though he may not know this. The criterion is that this affinity for Him, is never forgotten. A striver, never forgets 'I am', in the same way, as he never forgets that he is married or he is a disciple, of a particular preceptor. This resolve, remains established in his inner self, without practice. This affinity, remains fixed in remembrance, as well as in forgetfulness, because this resolve of affinity, is in 'T'ness. When, even this assumed affinity remains fixed, both in remembrance as well as in wakefulness, how can the real and eternal affinity for God, be forgotten? Therefore, when the self gets fixed in God, the mind and the intellect, automatically get fixed in Him, and the self merges in Him.

### An Important Fact

A Common man, identifies the self with the body and assumes his affinity for the body, mind and intellect etc. But, everyone can realize the fact, that he is the same, from the

childhood to the present time while his body, senses, mind and intellect etc., have changed. He should firmly believe this fact, at the present moment (a common man tries to understand this fact with his intellect, while this is something which is to be known, by the self).

Everyone knows, that the self has not changed and believers assume, that God has also, not changed. It means, that God and the self, belong to one class. On the other hand, a body, senses, mind and intellect, have changed and the world is also changing. Thus this kaleidoscopic world and body, belong to another similar class. An uniform and permanent self, and God, are not seen in their manifested form, while a kaleidoscopic body and the world, are seen in their manifested form. When, the self identifies itself, with the mind, intellect, senses and body etc., it thinks, that it is undergoing change, while It being a fragment of God, never undergoes any change.

We do not know—'What is I?' But we know, 'I am', without any doubt. We also know, the world is never uniform, it constantly undergoes change. It means that 'I'(the real self), is different from the world. If one of the two is known, in its right perspective, the other will be automatically known, this is a rule. The real self which is the substratum, and the illuminator of 'I', is sentient and eternal. It has no affinity with, the transitory world. But, it has its natural affinity, for God. This is Self-realization. On such realization one's mind and intellect, are automatically fixed in Him.

'Nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ'—The expression 'Ata ūrdhvaṁ' means, that as soon as mind and intellect, totally get fixed in God i.e., a striver, is not at all attached to the mind and intellect, he will realize God.

The Lord declares, "Having fixed thy mind and intellect in Me alone, thou shalt live in Me, undoubtedly." It shows that Arjuna had some doubt. So, the Lord uses the expression

'Na saṁśayaḥ' (no doubt). What is doubt? Generally, people think that God can be realized only, if they perform virtuous actions, have good conduct, they meditate on God by leading a secluded life, and so on. In order to, remove this doubt, the Lord declares, that all these means joined together are not so valuable as fixation of the mind and intellect in Him, and by having God-realization as the aim; and by doing so, they will realize Him, undoubtedly (Gītā 8/7).

So long as, the intellect attaches importance to the world, and the mind thinks of the world, a man should think that (in spite of being established in God, naturally) he is established, in the world. This establishment or attachment to the world, leads him to the cycle of birth and death.

Therefore, by removing his doubt, the Lord exhorts Arjuna not to worry about his situation, after he has fixed his mind and intellect in Him. As soon as, his mind and intellect are fixed in Him alone, he will undoubtedly, reside in Him.

A striver's, only duty is to fix his mind and intellect, in God. When his mind is fixed on God, he will not think of the world, and when his intellect is fixed in God, he will not depend on the world. Thus, without thinking of the world and without depending on it, he will think of God and depend on Him and it will lead him, to God-realization.

Here Citta (the faculty of cognition), should also be included in the 'mind', and 'egoism', should be included in 'intellect', because without fixing Citta (the faculty of cognition) and egoism, it cannot be said, "Thou shalt live in Me alone."

The soul is a fragment of God, Who is the only master of the entire universe. But, It attracts, a fragment of the world, (body, senses, mind and intellect etc.,) towards It, by regarding them as Its own (Gītā 15/7) i.e., It becomes their master. It forgets, that being a fragment of God It always remains fixed in Him, but It has accepted Its separate existence, in the same way, as

a foolish son in spite of being, an heir to his multi-millionaire father's entire property and riches, by being separate from him, regards a flat of a huge building, as his own. But, when the son, realizes his mistake, he comes to know the reality that he is the heir to his father's entire property. So the Lord declares, that as soon as, he surrenders the so-called mind and intellect, to Him (which are really His as He is the owner of the entire universe, including the mind and intellect), he, being free from attachment to the mind and intellect, will live in Him, undoubtedly (because in fact he being His fragment, already lives in Him).

The Lord, in the fourth verse of the seventh chapter, described the earth, water, fire, air, ether—these five subtle elements, mind, intellect and egoism, the eightfold division of His nature, which is lower nature (Aparā Prakṛti), while in the fifth verse He described His higher nature, the soul (Parā Prakṛti). Though both these natures, belong to God, yet the latter being a fragment of God, is superior to the former (Gītā 15/7). But the higher nature (soul), by an error regards the lower nature as Its own, and for Itself, and is thus bound i.e., becomes the cause of Its birth, in good and evil wombs (Gītā 13/21). Therefore, the Lord exhorts Arjuna, to offer the so-called his mind and intellect, the lower nature to God (which are really His). By doing so, his affinity for the mind and intellect, which he has assumed by an error, will be renounced, and he will realize his true affinity for God, which is eternal and axiomatic.

### An Important Fact Pertaining to God-realization

God cannot be realized, by a particular method, such as meditation etc., because those who depend on such methods, depend on the body, mind, senses and intellect etc., which are insentient. God, Who is sentient cannot be bought, through objects which are insentient, because all these objects cannot be equivalent to Him.

Worldly objects, are acquired through performance of actions (efforts). So, a striver thinks, that God can also be realized through actions, such as spiritual practice etc.

His belief is confirmed, when he studies the life-stories of Manu-Śatarūpā and Pārvaṭī etc., who realized God, through penance. But in fact, it is not so. God is realized only, when the assumed affinity for the insentient (Matter), is totally renounced. This fact, applies in those cases also, where it seems that they have realized Him, through penance. In fact, He is ever-realized to everyone, but He is veiled when a person accepts his affinity for the insentient. As soon as, he renounces this assumed affinity, God is revealed to him. Therefore, those strivers, who hold that they can realize Him, through spiritual practice are in the wrong. Spiritual practice, is useful only in renouncing the assumed affinity for the unreal i.e., insentient (Matter). Without understanding this secret, if a striver depends on spiritual discipline, and is attached to it, his affinity with matter persists. Till the least value, is attached to matter, God-realization is difficult. As soon as, it is renounced, He is realized. So a striver, should renounce his affinity totally, for matter, through spiritual practice. This affinity, for matter is easily renounced, when spiritual discipline, is practised only with the aim of God-realization.

**Appendix—**Mind and intellect are God's 'aparā prakṛti' (Gītā 7/4-5). In spite of being God's prakṛti viz., nature, the 'aparā prakṛti' possesses a different nature (inert and kaleidoscopic) from that of God. But 'parā prakṛti' is not of a different nature from that of God. Therefore 'aparā prakṛti' is not uniform and untainted like God but the self is such 'mama sādharṇyamāgatāḥ' (Gītā 14/2). Mind and intellect belong to the class of 'aparā prakṛti' viz., they are fragments of Prakṛti but we (the Self) are the fragments of God. Therefore the Self belongs to a different class from mind and intellect. There is attraction and union in the entities belonging to the same class, rather than to those

belonging to different classes—This is the rule. Therefore mind and intellect can't be merged in God, only the Self can be merged in God. A striver commits an error that he, by assuming the independent existence of mind and intellect, by keeping the Self aloof, tries to merge his mind and intellect in God. But the reality is that only the self is merged in God, mind and intellect are not merged. When the Self merges in God, the mind and intellect lose their existence, and only God remains. The reason is that in fact mind and intellect have no existence of their own, the self has given them existence 'yayedam dhāryate jagat' (Gītā 7/5), 'manahṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati' (Gītā 15/7). Therefore in the Gītā, where there is the description of fixing the mind on God by the expressions 'mayyāsaktamanāḥ' (7/1), 'manmanā bhava' (9/34, 18/65), 'mayyāveśya mano ye mām' (12/2), 'mayyeva mana ādhatsva mayi buddhiṁ niveśaya' (12/8), 'maccittaḥ satataṁ bhava' (18/57) and so on, that is indeed the method of fixing the Self on God. When a striver tries to fix the mind and intellect on God, they are not fixed but the Self is fixed—'nivasiṣyasi mayyeva'. The reason is that a man's (self's) nature is that he gets fixed where his mind and intellect are fixed. As in the direction in which the needle moves, so does the thread follow it, similarly where the mind and intellect are fixed, the Self is also fixed there. By assuming the existence of the world, by valuing it and by being attached to it, the mind and intellect are fixed on the world and by their fixation, the Self is also fixed on the world; therefore the Lord orders to fix the mind and intellect on Him so that the Self may have disinclination for the world. As when a goldsmith heats up gold in the fire in order to purify it, then the adulterated metal is removed and pure gold remains, similarly when mind and intellect are fixed on God, they are separated from God and the Self merges into God viz., only God remains. In the Śrīmadbhāgavata the Lord declares—



**viṣayān dhyāyataścittam viṣayeṣu viṣajjate  
māmanusmarataścittam mayyeva praviliyate**

(11/14/27)

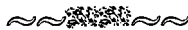
‘By thinking of the sense-objects, the mind gets entangled in sense-objects, and by thinking of Me the mind gets absorbed in Me viz., the mind ceases to exist.’

It means that when a striver tries to fix the mind and intellect on God, they instead of being fixed, are merged into Him because at the root, the Aparā Prakṛti is God’s nature only. When the mind and intellect are steeped in God, they have no independent existence but only God exists—‘Vāsudevaḥ sarvaṁ’. In other words the mind and intellect are diverted from the world but they cannot grasp God, therefore they lose their independent existence and only God remains.

In the Path of Knowledge the Self is important while in devotion God is important. Therefore a Jñānī gets established in the Self—‘samaduḥkhasukhaḥ svasthaḥ’ (Gītā 14/24), while a devotee gets established in God—‘nivaśiṣyasi mayyeva’. By getting established in the Self, constant (akhaṇḍa) bliss is relished and by getting established in God infinite (endless) bliss is relished which increases every moment. By getting established in God, a devotee beholds God everywhere (Gītā 6/30) because he has already had the feeling that God is omnipresent.

In this verse the fixation of the mind, the intellect and the Self is in sequence. When the Self is fixed, ego is wiped out.

In love (devotion), the mind is fixed; in faith, the intellect is fixed. ‘Fixation of the mind and intellect on God’ means to love God and to have esteemed belief in God viz., having renounced lovingness and value for the world, only to love and value God.



**अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।  
अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ॥ ९ ॥**