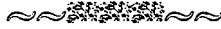


dualistic Yogī who practises yoga. The term 'Vyāharan' should mean mental pronunciation (utterance), because when the mind is fixed in the heart and the life-breath is fixed in the head, an articulate utterance is impossible.



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

his own, worships his favourite Deity, with exclusive devotion. He has a firm belief, that he is only God's and only God is his; he is of none else, and none else is his.

'**Satataṁ yo māṁ smarati nityaśaḥ**'—'Satatam' means 'Constantly', from the time he is awake, to the time he goes to sleep. 'Nityaśaḥ' means, always i.e., he thinks of Him, from the day he knew Him, to the day he dies.

'**Tasyāhaṁ sulabhaḥ pārtha nityayuktasya yoginaḥ**'—I am easily attainable to such a devotee, who is absorbed in Me. 'Absorbed in Me' does not mean, that his mind, constantly dwells on Me. But it means, that he is devoted to Me, in a dedicated spirit, with full faith and love. For instance, a Brāhmaṇa by caste, always remembers that he is a Brāhmaṇa, not a Kṣatriya or a Vaiśya. He remains a Brāhmaṇa, whether he thinks of it or not. Similarly, a devotee has a firm belief, that he is only Mine and only I am his. He, who maintains this affinity, is called 'absorbed in Me.' His senses, body, mind, intellect etc., are not his. If he accepts his body and mind etc., as his own, I cannot be easily attainable to him.

The fact is, that we have identity with the Lord, not with the world. Our identity with the world, is impossible. But, by an error, we identify ourselves with bodies, and think that the Lord, is separate from us. The result is, that we have to follow the cycle of birth and death. But, if we realize the reality, the Lord, can be easily attainable to us.

From the eighth verse to the thirteenth verse, the Lord explained, that a striver should think of the Lord, Who is formless and endowed with attributes, as well as attributeless-formless. He can be attained by restraining the life-breath. But, at the time of death the process of restraining the breath is difficult, and it is easier to think of Him. The man, is an eternal fraction of the Lord and he has had his natural affinity for Him, from time immemorial. This affinity, is not subject to practice and action.

So, by realizing this real and natural affinity for the Lord, he with his body, senses, mind and intellect, should surrender himself to Him. By doing so, he need not worry in the least, about his salvation or attaining the Supreme Goal, in the same way as there is no worry in case of damage or destruction, of an article if it is insured. There is no difficulty in it. Therefore, the Lord, has declared that He is easily attainable, to such a striver.

Appendix—Ananyacetāḥ—when a devotee holds that there is no other entity besides God, then how will his mind wander? Why will it wander? where will it wander? Therefore he naturally becomes ‘ananyacetāḥ’ viz., he whose mind is undivided and who depends only on God—‘satataṁ yo māṁ smarati nityaśaḥ’—One is ‘to do’ and the other is ‘to take place’. Whatever is done is an action and whatever takes place is remembrance (memory). As at the end of the Gītā, Arjuna said, ‘smṛtirlabdhā’ (18/73), the memory is not an action but it is remembrance (memory) of one’s eternal relationship (intimacy) with God. The ‘sense of mine’ with God is the main factor for His memory. God is mine and He is for me—by this mineness, love (devotion) for God naturally develops and when we love, He is naturally and constantly remembered by us. Therefore at the beginning of the seventh chapter by the expression ‘mayyāsaktamanāḥ’ the Lord has mentioned to get attached to Him viz., to love Him. It means that when a striver regards only God as his and for him, He becomes loving (lovable) to him. When this lovingness (lovability) is developed, God is naturally remembered. ‘nityayuktasya’—when a devotee is perpetually attached to God, he is called ‘nityayukta’. In the seventeenth verse of the seventh chapter, the same fact has been pointed out by the expression ‘teṣāṁ jñānī nityayuktaḥ.’ In the term nityayukta’ all the points mentioned in the first half of the verse, are also included.

‘Tasyāhaṁ sulabhaḥ pārtha’—The Lord has declared a great soul to be rare—‘sa mahātmā sudurlabhaḥ’ (Gītā 7/19) but here

the Lord declares that He is easily attainable. It means that in the world God is not rare but the devotees, who having known reality about Him, take refuge in Him, are rare. The reason is that if a striver seeks God, being omnipresent He will be available everywhere, but the loving devotee of God will be available only rarely.

**hari duralabha nahim jagatameṁ, harijana duralabha hoya
hari heryām saba jaga milai, harijana kahim eka hoya**

God by His grace bestows upon a man this human body, with this body he can also pave the way to numerous wombs and even hells. But a devotee (saint) by showering his grace leads the man to God-realization.

**hari se tū jani heta kara, kara harijana se heta
hari rījhai jaga deta haim, harijana hari hī deta**

In fact He who is ever attained, about Him no question arises whether He is attained easily or rarely. In order to renounce this misconception, the Lord has declared that He is easily attainable. The unreal (the body and the world) has no existence, but we recognise its existence, value it and are attached to it; therefore ever attained God has become rare. If we don't accept the existence of the unreal and don't value it, God's attainment is self-evident (natural), 'The unreal exists, it is ours and is for us'—this assumption means to give existence to the unreal, to value it and to be attached to it.



Link:—In the next two verses, Lord Kṛṣṇa explains the merit of His realization.

**मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥**

**māmupetya punarjanma duḥkhālayamaśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ**