

The world seems to exist owing to attachment. The thing, to which a man is attached, seems to be existing and valuable. Without attachment, the world may appear to exist but it is not of any value. Therefore the expression 'asaṅgaśastreṇa dr̥ḍhena chittvā' means—to wipe out attachment to the world totally viz., not to be attached to anyone else besides God and not to assume anything of the entire creation as one's own and for one's own self. In fact the existence of the world does not lead to bondage but attachment to the world leads to bondage. Existence is not an obstacle but attachment is the obstacle. Therefore other philosophers call the world real or unreal etc., but the Lord says that attachment to the world should be renounced. Having given up attachment to the world, the world in its seeming form disappears and it is revealed as the manifestation of God—'Vāsudevaḥ sarvam'.



*Link:—In the next verse, the Lord explains what a striver should do, after cutting off the tree of creation.*

ततः पदं तत्परिमार्गितव्यं  
 यस्मिन्नाता न निवर्तन्ति भूयः ।  
 तमेव चाद्यं पुरुषं प्रपद्ये  
 यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

tataḥ padam tatparimārgitavyam  
 yasmingatā na nivartanti bhūyaḥ  
 tameva cādyam puruṣam prapadye  
 yataḥ pravṛttiḥ prasṛtā purāṇī

Then that supreme goal (God), should be sought after having reached which none returns again, saying, "I seek refuge, in that Primal Person, from whom has originated this ancient creation of the world." 4

*Comment:—*

'Tataḥ padam tatparimārgitavyam—In the preceding verse,

the Lord talked of cutting off the tree of creation, while here, He speaks of, seeking God. It proves, that it is inevitable to renounce affinity, for the world, before seeking God. The reason is, that He pervades equally, every object, person, incident, circumstance etc., all the time, but when a person accepts his affinity for the universe, he cannot realize Him. The spiritual practice of chanting, and study of the scriptures etc., does not prove much fruitful, because of his affinity for the world. So a striver, should attach, first and foremost importance, to renouncement of affinity, for the world.

The man (soul) (self), is a fragment of God, but he forgets his eternal affinity for Him, when he accepts his affinity for the world in error. When this error is rectified, he gains recognition (memory) of the reality, that he is God's. Therefore, the Lord declares, that he has had already his affinity for the supreme goal (God), only He is to be sought for.

When a striver, accepts the world as his, the ever-attained Lord, seems to be unattained and the world which is never attained, seems to be attained. Therefore, the Lord by using the term 'Tat' (that), exhorts Arjuna, to seek Him, Who is ever attained.

Only that is sought, which already exists. God is without beginning and He pervades, everywhere and so He is not to be sought after by applying, any particular means. But, it means that a striver, instead of depending on the world (body, family and wealth etc.,) which is never his, should depend on God, Who is always, his, Who is in him and Who exists, even now. In this way, a striver should seek Him.

A striver, should perform spiritual practice, certainly, because there is no activity superior to it. But he should not think that God will be realized by spiritual practice, because by thinking so, he will be proud and pride is a stumbling block, to God-realization. He can be realized, by His grace, He cannot be bought, by any means (spiritual practice). Spiritual practice, roots out evils of

attachment and desire, for the world, which are obstacles to, God-realization. These obstacles, have been created by the striver himself. Therefore, when a striver wants to root out these evils, from his heart, by God's grace, they are rooted out.

Generally strivers assumes that God can be realized (through the purification of the mind), in the same way by making efforts, as worldly objects, are acquired. But in fact, it is not so, because even the most virtuous actions such as penance etc., are transitory, and have a beginning and an end. So, how can the perishable bear an imperishable fruit? Through penance and renunciation etc., the assumed affinity, for Matter, (the world and the body), is renounced. Having renounced this assumed affinity, ever-attained God, Who ever pervades everywhere is realized—memory for him is aroused and recognition is gained.

Having listened to Lord's gospel, Arjuna says, 'Recognition (memory) is gained' (Gītā 10/73). Though forgetfulness, is also without beginning, yet it can come to an end. There is a vast difference, between the memory of the world and that of God. Of the world's memory, forgetfulness is possible, as a person suffering from paralysis could forget the knowledge, acquired earlier through study. But if God's memory, is once gained there is never forgetfulness (Gītā 2/72, 4/35).

Even while suffering from paralysis he never forgets his existence (I am), because he can never have his real affinity for the world, and his real affinity for God, can never be renounced. He who has realized the fact, that he has no affinity for the body and the world, has in fact cut off this tree of creation; and he who has realized the truth that he (the self), is a fragment of God, has sought God. As soon as a striver renounces his affinity for the world, he realizes (attains) God, Who is ever-attained.

'Yasmingatā na nivartanti bhūyaḥ—The term 'Yasmin', used here stands for God, Who has been described in the first verse by the expression 'Ūrdhvamūlam' (root above), and in this verse

by the expression 'Ādyaṁ puruṣaṁ' (Primal Person), and Who is going to be described in more detail, in the sixth verse ahead.

As a drop of water, after merging in the ocean cannot be separated from it, so the soul (the self), a fragment of God, having attained God, cannot be separated from Him, i.e., from His abode, there is no return. It is attachment to nature, or to its modes, which is the cause of a soul's birth in good and evil wombs (Gītā 13/21). Therefore, when a striver cuts off the attachment to the modes, with a strong axe of non-attachment, no question arises of his rebirth, anywhere.

**'Yataḥ pravṛttiḥ prasṛtā purāṇī'**—God is the creator of the entire universe (creation), and also its base and illuminator. A man, out of delusion is attracted towards the world, created by Him, because of its sensual pleasure and forgets the Creator. When the world, created by God, seems so charming and loving, how much charming and loving, should He be? Though in the world created by Him, attraction towards the world, is in fact attraction to Him, because it is a manifestation of His fragment (Gītā 10/41), yet, out of ignorance, a person assumes that there is attraction because of the glory of the world, rather than that of God, and so he gets entangled, in the world.

Every being's, nature is that (it or) he depends upon the object or person etc., he considers it superior to all others and from which he expects to receive some pleasure or satisfaction. Worldly people, hanker after wealth, because they think that they can acquire all the necessities as well as luxuries of life, and honour and praise etc., by money (wealth). So, they do not hesitate to commit sins and doing injustice, while earning money. They even do not give proper rest to their, bodies because they remain engaged in earning money, which according to them is superior, to all other attainments. Similarly, when a striver, comes to know that God is the Supreme Being, and having realized Him, one attains such a bliss, which is superior to all mundane

pleasures, all sensual pleasures, become insipid before that bliss (Gītā 6/22) and then he starts worshipping Him, with all his being (heart) (Gītā 15/19).

**'Tameva cādyam puruṣam prapadye'**—A striver, should seek refuge in the Primal Person, Who is the source of all beings (Gītā 10/2). If he takes refuge, in other perishable worldly, persons and objects, they will ruin him, in the same way as a crocodile devours a person who takes refuge, in it. Therefore, he should take refuge, only in the imperishable Lord, rather than, in the perishable world.

When a striver, fails in getting rid of his defects, by applying all his power, he gets disappointed. In such circumstances, if he seeks refuge only in God, by His grace he totally becomes free from evils, and realizes Him. Therefore a striver, should never lose heart, as far as God-realization, is concerned. Having taken refuge in Him, he should become free from all fears and worries, because by doing so, by His grace all obstacles are overcome and God is realized (Gītā 18/58,62).

As a striver, has to renounce his attachment for the world, so has he also to renounce attachment to non-attachment, because by being detached he may still have egoism in its subtle form, by thinking "I am detached." But, when he takes refuge in Him, this subtle egoism can perish, easily. When he seeks refuge in Him, he surrenders his so-called body, senses, mind, intellect, egoism ('I'ness), riches, property and family to Him i.e., he has no feelings of possession, over them.

The devotee, who takes refuge in God, thinks 'I am God's' and 'I am for Him' and 'God is mine' and 'He is for me.' Out of these two thoughts, the former 'I am God's and for Him' is superior, to the latter, because in the former thought, he has no desire of his own, he remains satisfied and happy with God's will. So, he desires, neither to do nor to acquire, anything for himself. In this way, his undefinable and singular devotion to God, is aroused.

In devotion, there is limitless bliss and it provides bliss, even to God, Who is the storehouse of bliss. In this devotion, meeting with the Lord, does not satisfy a devotee, this devotion does not decrease in separation, but it is enhanced, every moment. Devotion (love), which is attained after Self-realization, is also attained, through surrender (refuge).

The term 'Eva' means, total dependence on God, only, having renounced all other supports. The same idea, has been expressed in the Gītā, in the expression., "Those who take refuge in Me alone" (7/14), "Seek refuge in Him alone" (18/62) and "Take refuge in Me alone" (18/66).

The term 'Prapadye', means 'I seek refuge.' Here a doubt may arise, whether the Lord, also seeks refuge and in whom He seeks refuge? The clarification is, that the Lord does not seek refuge in anyone, because He is the Supreme Lord of the entire creation. In order to set an example to the people He explains it to a striver, by speaking in his language, that he should think, "I take refuge."

'God is' and 'I am' in both these one divinity exists in the form of 'is'. When the self assumes Its affinity, for the body, senses, mind and intellect etc., there cannot be unswerving devotion, or total surrender, to God.

But 'is' is changed into 'am' due to 'I'. If individuality of 'I' is merged into cosmos 'is' then only 'is' will remain, there will be no 'am'. Being a fragment of God, the self always depends on God, but by an error, It having a disinclination for God, depends on the perishable world. So It has to suffer, because of Its dependence on the perishable. Therefore a striver, having realized his true affinity, for God depends only on Him i.e., seeks refuge only in Him.

**Appendix**—The world is perishing every moment, therefore it is renounced—'asaṅgaśastreṇa dṛdhena chittvā', and God is ever-attained, so He is to be sought for (discovered)—'tataḥ

padam tatparimārgitavyam'. There is a difference between 'production' and 'discovery'. The thing which does not exist, is produced, while the thing, which already exists, is discovered. God is ever-attained and self-evident, so He is searched out, He is not produced. When a striver accepts the existence of God, he discovers Him. There are two ways of discovery—the first one is that as we forget a necklace by placing it somewhere and then we search it here and there; and the second is that the necklace is worn round the neck but we have the false notion that the necklace is lost, we search it here and there. The discovery of God is like the discovery of the necklace worn round the neck. In fact God is not lost. But because of attachment to the world, we have not an eye on Him, so He appears to be lost to us. It means that God, Whom we want to attain and Whom we seek, is constantly present in us. So He is discovered on being sought. But the world can never be gained, because it is not in us, as actually it does not exist.

God has neither been unattained, nor is unattained, and His unattainment is in fact impossible. He has not been unattained but there has been forgetfulness. This forgetfulness is without beginning but it comes to an end. As two persons are unfamiliar with each other and the third person asks them, "How long have you been unfamiliar with each other?" No one can answer it. Similarly suppose we don't know Sanskrit language, then how long has this ignorance of ours been? We can't tell it. It means that the existence of the persons, our existence and the existence of Sanskrit language, have already been there, but their familiarity is not there. Similarly at the time of forgetfulness also the existence of God remains the same. God is ever-attained but we are forgetful of Him, viz., we have no eye on Him, we have disinclination for Him, we are unfamiliar with Him and we have the wrong notion that He is unattained to us. On the discovery of God, this forgetfulness is gone and He is attained. The method to discover Him is to get detached from (renounce) that which

is non-existent—‘asaṅgaśastreṇa dṛḍhena chittvā’. Renunciation means to be disconnected with it and to reject it by assuming that it has no existence, no value. Therefore detachment from the world implies the discovery of God. In Śrīmadbhāgavata it is mentioned—‘atattayajanto mṛgayanti santaḥ’ (10/14/28).

‘Tameva cādyam puruṣam prapadye’—Having renounced affinity with the world, a striver gets established in the Self and he is liberated. Having attained liberation (salvation), the desire for the world is wiped out but hunger for love is not satisfied. In Brahmasūtra it is mentioned ‘muktopasṛpyavyapadeśāt’ (1/3/2). ‘That Lord, Who is an embodiment of love, is attainable even for the liberated souls’. It means that the perfection of human life lies in attaining the love for God Whose fragment the Self is. In Self-realization, there is bliss of the Self, while in God there is Supreme Bliss (endless Bliss). He, who is not satisfied with salvation, attains love (devotion) which enhances every moment—‘madbhaktim labhate parām’ (Gītā 18/54). Therefore the Lord has mentioned that a striver, having renounced attachment to the world, viz., having attained salvation, and then having sought God, should seek refuge in Him.



*Link:—The Lord in the next verse, points out the marks of those devotees, who attain the supreme goal (God) by taking refuge, in the primal Being (God).*

निर्मानमोहा            जितसङ्गदोषा  
 अध्यात्मनित्या    विनिवृत्तकामाः ।  
 द्वन्द्वैर्विमुक्ताः    सुखदुःखसञ्ज्ञै-  
 र्गच्छन्त्यमूढाः    पदमव्ययं    तत् ॥ ५ ॥

nirmānamohā            jitasangadoṣā  
 adhyātmanityā            vinivṛttakāmāḥ