

**viṣayān dhyāyataścittam viṣayeṣu viṣajjate
māmanusmarataścittam mayyeva praviliyate**

(11/14/27)

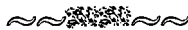
‘By thinking of the sense-objects, the mind gets entangled in sense-objects, and by thinking of Me the mind gets absorbed in Me viz., the mind ceases to exist.’

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 ॥**

**atha cittam samādhātum na śaknoṣi mayi sthiram
abhyāsayogena tato māmicchāptum dhanañjaya**

If thou art unable to fix thy mind steadily on Me, then repeatedly try to reach Me by the constant practice of (Yoga) Divine Name etc., having God as its aim O winner of wealth (Arjuna). 9

Comment:—

'Atha cittam samādhātum na śaknoṣi mayi sthiram abhyāsayogena tato māmicchāptum dhanañjaya'—Though the term 'Mana' stands, only for the mind, yet being related to spiritual discipline mentioned in the preceding verse here, it is proper to take it both for the mind and the intellect.

The Lord, says to Arjuna, if he is unable to fix his mind on Him, he should seek to reach Him by constant practice of Yoga.

'Abhyāsayoga' is a compound word in which 'Abhyāsa', means fixation of the mind on something repeatedly, while 'Yoga' stands for equanimity. Thus, repeated (constant) practice by having equanimity is 'Abhyāsayoga'. Adoration and chanting of the Lord's name etc., performed with the aim of God-realization, is also 'Abhyāsayoga'.

Only constant practice without 'Yoga' (union with God or equanimity) will induce, a striver, to have several mundane desires about wife, sons, riches, honour, praise, health and other favourable circumstances etc., because many diverse and endless, are the thoughts of the irresolute (Gītā 2/41). Therefore, actions of such a person, will not lead to 'Yoga'. 'Yoga' is only possible, when the aim of every action, is only God.

When a striver, having the aim of God-realization, practises chanting of His name, etc., different thoughts come to his mind. Therefore, a striver, having a firm resolve that he has only to realize God, should become, indifferent to all other thoughts.

Here, by the expression 'Māmicchāptum', the Lord declares that he should seek to reach Him, by constant practice, while in

the preceding verse, He exhorted Arjuna to surrender his mind and intellect to Him. So a striver, may think that mind and intellect can be surrendered to Him (fixed on Him), through practice of concentration and then God, will be realized. But the Lord does not mean it so. He means to explain, that a striver can realize God through practice, if he has a firm resolve, only to realize Him.

When a striver, practises repeatedly chanting His name, adoration and learning the scripture etc., his mind is purified, and the desire for God-realization, is aroused. When he remains equanimous, in success and failure, desire becomes keen. This keen desire, makes him restless. This restlessness for God-realization, destroys the mundane attachment, as well as, sins of infinite births. Then he develops an exclusive devotion to Him, and so separation from God becomes unbearable for him. If he cannot live, without Him, He also cannot live without him, and so he attains Him.

A striver, does not attain Him, immediately, because he bears his separation, from Him. As soon as, this separation from Him, becomes unbearable, God is attained because He pervades, everywhere. The only weakness of a striver is, that he has not a burning desire and so he cannot attain Him, immediately. It is because of his sensual desire, that he thinks that he will be able to realize Him, only in future. As soon as, there is restlessness and a burning desire for God-realization, the desire for sensual pleasures, will come to an end and God will then be realized, without any delay.

If a striver, in the beginning resolves, that he has to realize only God, whatsoever may happen in the worldly sphere, he can very quickly realize God, by anyone of the paths of action, of knowledge or of devotion.

Appendix—In the twenty-sixth verse of the sixth chapter, there was mention of ‘abhyāsa’ (practice), but here is mention of

'abhyāsayoga' which leads to salvation. If there is only practice, but there is no Yoga, a state will be formed which will not lead to salvation.

To control the mind or to concentrate it on God again and again is 'abhyāsa'. In 'abhyāsayoga', the mind is not controlled, but the mind is detached from the Self—'samatvaṁ yoga ucyate' (Gītā 2/48).



अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

abhyāse'pyasamartho'si matkarmaparamo bhava
madarthamapi karmāṇi kurvansiddhimavāpsyasi

If you are unable to practise as above said, be thou intent on performing ordained actions for Me; and thus doing selfless actions for My sake, thou shalt achieve perfection. 10

Comment:—

'Abhyāse'pyasamartho'si matkarmaparamo bhava'—Here the term 'Abhyāse', stands for 'Abhyāsayoga', described in the preceding verse. In the Gītā, the topic of preceding verse, is described in brief, in the next verse. The topic of fixing the mind on Him, and the intellect in Him, described in the eighth verse, was mentioned in the ninth verse, by the expression 'to fix the mind', which also includes intellect. In the same way the term 'Abhyāse', (in the tenth verse), has been used for 'Abhyāsayoga' as in the ninth verse.

The Lord declares, that if he is unable to practise as described, in the preceding verse, he should work for His sake. It means, that all actions (according to one's caste, order of life, for earning livelihood and for maintenance of the body, as well as, adoration, meditation and chanting of His name, and other spiritual activities) should, instead of being performed for mundane