

तम् *taṁ* to him एव *eva* even शरणम् *śaraṇam* *gaccha* take refuge सर्वभावेन *sarva bhāvena* with all thy being भारत *bhārata* O Bharata तत्प्रसादात् *tat prasādāt* by his grace पराम् *parām* supreme शान्तिम् *śāntim* peace स्थानम् *sthānam* the abode प्राप्स्यसि *prāpsyasi* (thou) shalt obtain शाश्वतम् *śāśvataṁ* eternal

Seek refuge in Him alone with all your heart, O Bharata. By His grace you will gain Supreme Peace and the Eternal Abode. 62

The most propitious and consequential act that the *Jivatman* can do for himself is to take refuge in the Lord. To claim the body as his own, to consider himself as the agent of all of his activities, to conceive of himself as a person of consequence in the world – all these attitudes contribute to foster the impermanent *Jivahood* of the *Jivatman*. They run counter to taking refuge in the Lord. The relationship between the *Jivatman* and the *Paramatman* is the same as that between the wave and the ocean. The wave has no water of its own. The *Jivatman* has no body of his own. The forms of both are impermanent; they are always in a state of flux. The activities of the wave are actually those of the ocean. The wave can never have an existence independent of the ocean. All activities of the individual souls are in reality the sport of the Lord. They have neither individuality nor existence independent of the Lord. Knowing this truth and attuning one's life to this truth is the act of taking refuge in the Lord.

The Pandava brothers, Vidura,² Draupati, Kuchela and others had taken refuge in Sri Krishna.