

obtained being easily lost also But *Brahma jnana* being one's Original State, is never lost any more than the man losing himself It is imperishable

For whom is this plenitude impossible? The answer comes —

अश्रद्धाणाः पुरुषा धर्मस्यास्य परतप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३

अ-श्रद्धाना पुरुषा धर्मस्य अस्य परम्-तप ।

अ प्र आप्-य माम् नि वर्त-ते मृत्यु-सम्-सार-वर्त्मनि ॥

*asraddadhānāḥ puruṣā dharmasyā 'sya paramtapa ।*

*api apya mām nivartante mrtyu samsāra vartmani ॥*

अश्रद्धाणा *asraddadhānāḥ* without faith पुरुषा *puruṣaḥ* men धर्मस्य *dharmasya* of duty अस्य *asya* of this परतप *paramtapa* O scorcher of foes अप्राप्य *aprāpya* without attaining माम् *mām* me निवर्तन्ते *nivartante* return मृत्युसंसारवर्त्मनि *mrtyu samsāra vartmani* in the path of this world of death

Men devoid of *Sraddha* for this *dharma* do not attain Me, O oppressor of the foes, but return to the path of the mortal world. 3

A fish on land, that does not know that there is water within its reach has to suffer necessarily Men who do not know and who do not care to know of *moksha dharma* or the path of deliverance have no alternative to being repeatedly born in this world of transmigration and transitory pleasure For want of *sraddha* they suffer as destitutes

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाह तेऽप्यस्थितः ॥ ४