

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

29. Those who strive by resorting to Me for becoming free from old age and death, they know that Brahman, everything about the individual Self, and all about actions. (109)

Ye, those who; *yatanti*, strive; *āśritya*, by resorting; *mām*, to Me, the supreme Bhagavān, by having their minds absorbed in Me; *jara-marana-moksāya*, for becoming free from old age and death; *te*, they; *viduh*, know; *tat*, that; *brahma*, Brahman, which is the Supreme; they know *kṛtsnam*, everything; about *adhyātmam*, the individual Self, that indwelling entity; *ca*, and; they know *akhilam*, all; about *karma*, actions.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

30. Those who know me as existing in the physical and the divine planes, and also in the context of the sacrifice, they of concentrated minds know Me even at the time of death.

Ye, those who; *viduh*, know; *mām*, Me; *sa-adhi-bhūta-adhidaivam*, as existing in the physical and the divine planes; *ca*, and also; *sa-adhiyajñam*, as existing in the context of the sacrifice; *te*, they; *yukta-cetasah*, of concentrated minds—those who have their minds absorbed in Bhagavān; *viduh*, know; *mām*, Me; *api ca*, even; *prayānakāle*, at the time of death. (110)

FOOTNOTES AND REFERENCES

- [90] The main themes in the first six chapters are renunciation of actions as the means to attaining Knowledge, and the ascertainment of the word ‘Thou’ (in ‘Thou art That’). The next six chapters are devoted to the adoration of the Bhagavān and the ascertainment of the meaning of the word ‘That’.