

# **BHAGAVADGITA**

## **English translation of Sri Ramanuja's Sanskrit Commentary - Swami Adidevananda**

### **Chapter 9**

#### **RO**

9.1 The Lord said -- I will declare to you, who does not cavil, this most mysterious knowledge called Upasana, which is of the nature of Bhakti, together with special knowledge, namely, the distinguishing knowledge of how it differs from other meditations. The import is this: You have heard of My eminence, which is distinct in kind from all other forms of greatness and is unlimited in its modes. You must have been convinced that it can be so only and not otherwise. To you whose mind is thus prepared, I shall declare that knowledge by acquiring which, and making which your way of life, you will be emancipated from all evil that hinders you from attaining Me.

9.2 This is a 'royal science', the king among sciences; 'the royal mystery', the king among mysteries. Or royal science may also mean the science known and practised by kings. Indeed kings are those who have broad and profound minds. The meaning is that this is the science of great minds. This is a mystery, because the great-minded alone are skilled in keeping mysteries. This is 'supreme purifier'; for it removes completely all blemishes opposed to the attainment of Myself. It is realised by 'direct perception'. Avagama' is that which is apprehended -- - the subject of knowledge. It is that knowledge which has become direct perception, so that its object is directly apprehended. The import

is that I, when worshipped in the spirit of Bhakti, become perceptible to the worshipper immediately. Even so, it is in 'accord with Dharma' or inseparable from Dharma. What is called Dharma is that which constitutes the means for the highest good. Though it is of the nature of supreme good, as it brings about the vision of Myself, yet it is also the means for completely attaining Me, which is the end unsurpassed and the final good. Because of this, it is 'pleasurable' to practise; its adoption is a matter of supreme love. It is 'abiding', imperishable. It does not perish even after leading to My attainment. That is, I give Myself up to one who performs this form of worship; even then it appears to Me that I have done nothing for him. Such is the meaning.

9.3 Some men who even after attaining the state fit for the practice of this Dharma which is called Upasana (worship) --- which is immensely dear inasmuch as it has for its goal Myself who am incomparably dear, and which is the means for the attainment of Myself forming the supreme good that does not perish --- may still 'lack faith' in it. Such persons who lack faith which requires eagerness for realization, will not attain Me but remain in the mortal pathway of Samsara. O how strange it is --- this hindrance caused by evil Karma! Such is the meaning. [It means, that to declare that one has faith in a spiritual doctrine and yet to take no steps to put it into practice, is pure hypocrisy.] Listen then to the inconceivable glory of Myself, who am the goal to be attained:

9.4 This 'entire universe,' composed to sentient and non-sentient beings, is pervaded by Me, the inner controller, whose 'form is not manifest,' namely, whose essential nature is unmanifest. The meaning is that all this is pervaded by Me, the Principal (Sesi), so that I may sustain and rule this universe. This, the pervasion of all by the inner controller, who is invisible to the entire group of sentient and non-sentient beings, is taught in the following passage of the Antaryami-brahmana: 'He who dwells in the earth ... whom the earth 'does not know' (Br. U., 3.7.3) and 'He who dwells in the self ... whom the self does not know etc.,' (Br. U. Madh., 3.7.22). Therefore 'all beings abide in Me'; all beings rest in Me who am their inner controller. In the same Brahmana it is taught that their existence and control are dependent on Him, as they are subject to His control and as they constitute His body: 'He whose body is the earth ... who controls the earth from within' (Br. U., 3.7.3) and 'He whose body is the self ... He who controls the self from within' (Br. U. Madh., 3.7.22). So also His primacy over everything is taught. 'I am not in them,' namely, I do not 'depend' on them for My existence. There is no help derived from them for My existence.

9.5 And yet 'beings do not abide in Me,' as I do not support them as a jug or any kind of vessel supports the water contained in them. How then are they contained? By My will. Behold My divine Yoga power, namely, My wonderful divine modes, unique to Me alone and having no comparison elsewhere. What are these modes? 'I am the upholder of all beings and yet I am not in them --- My will sustains all beings.' The

meaning is I am the supporter of all beings, and yet I derive no help for Myself whatever from them. My will alone projects, sustains and controls all beings. He gives an illustration to show how all beings depend on His will for their being and acts:

9.6 The 'powerful air' remains and moves everywhere in the ether (Akasa) without any perceivable support. So it has necessarily got to be admitted that the powerful air is dependent on Me for its existence and is being upheld by Me alone. Even so know that all entities abide in Me, who am invisible to them, and that they are upheld by Me alone. The knowers of the Veda declare thus: 'The origin of clouds, the waters of the ocean remaining within bounds, the phases of the moon, the strong movements of the gale, the flash of lightning and the movements of the sun --- all these are marvellous manifestations of the power of Visnu.' The meaning is that they are all the marvellous miracles which are unique to Visnu. The Srutis and other texts also declare likewise: 'Verily, O Gargi, at the command of that Imperishable One, the sun and the moon stand apart' (Br. U., 3.8.9, and 'Through the fear of Him the wind blows, through the fear of Him the sun rises, through the fear of Him Agni and Indra perform their duties' (Tai. U., 2.8.1). It has been declared that the existence and acts of all beings originate by the will of the Lord, who is independent of all others. Now Sri Krsna declares that the origin and dissolution of all entities also are due to His will only:

9.7 All the mobile and immobile entities enter into My Prakrti at the end of a cycle, namely at the end of Brahma's life in accordance with My will. This Prakrti, constituting My body, is designated by the term Tamas, as it cannot be differentiated into name and form. I again send forth the very same beings at the beginning of a cycle. Manu declares accordingly: 'This universe became Tamas ... by an act of will. He produced it out of His body' (Manu, 1.5.8). The Srutis also declare thus: 'He whose body is Avyakta' (Su. U., 7); 'The Avyakta merges into Aksara, the Aksara into Tamas' (Ibid., 2); and also 'There was Tamas; the intelligence was concealed by Tamas' (Tai. Br., 1.8.9).

9.8 Operating My Prakrti, with its wonderfully variegated potency, I develop it eightfold and send forth this fourfold aggregate of beings, gods, animals, men and inanimate things, time after time. All these entities are helpless, being under the sway of My Prakrti comprising the three Gunas which can cause delusion. If this is so, it may be urged, inequalities of creation can be said to affect the Lord with cruelty, partiality etc. To this, the Lord answers:

9.9 But actions like unequal creation do not bind Me. There can be no imputation of cruelty etc., to Me, because the previous actions (Karmas) of individual selves are the causes for the inequality of conditions like that of gods etc. I am untouched by the inequality. I sit, as it were, apart from it as one unconcerned. Accordingly, the author of the Vedanta-sutras says: 'Not inequality and cruelty, on account of (creation) being

dependent, for so scripture declares' (Br. Su., 2.1.34), and 'If it be said that there is no Karma on account of non-distinction, it is replied that it is not proper to say so, because it is beginningless ...' (Ibid., 2.1.35). [The idea is this: Creation has no first beginning. It is an eternal cyclic process of creation and dissolution of the universe. So the differentiation of Karma, Jiva and Isvara even before creation has to be accepted. Only in the creative cycle the differentiation becomes patent, and in the dissolved condition it remains latent.]

9.10 Therefore, My Prakrti, looked at by Me, through My will and under My supervision creates the world with its mobile and immobile beings in accordance with the Karma of individual selves. Because of this, namely, My look at Prakrti in conformity with the Karma of individual selves, the world revolves. Behold in this wonderful phenomena the lordly power inherent to Me, the son of Vasudeva, such as My sovereignty, true resolve and being devoid of cruelty and similar blemishes! So declare the Srutis: 'The possessor of Maya projects this universe out of this. The other (i.e., individual self) is confined by Maya in the world. One should know the Maya to be the Prakrti. And the possessor of Maya to be the Mighty Lord' (Sve. U., 4.9.10).

9.11 Because of their evil actions (Karmas), fools disregard Me --- the great Lord of all beings, the Omniscient, whose resolves are true, who is the sole cause of the entire universe, and who has taken the human body out of great compassion so that I might become the refuge of all.

They consider Me to be a man like themselves. The meaning is that they disregard Me, not knowing My higher nature which is an abode of compassion, generosity, condescension and parental solicitude. This nature of mine is the cause of My resorting to the human shape. But without understanding this, the ignorant consider Me as of the same nature as others, because I have assumed the human form.

9.12 Men yielding to the deluding nature characteristics of Asuras and Raksas and not aware of My higher nature like compassion etc. When I am in a human form, are possessed of vain hopes, i.e, their hopes remain fruitless, and their knowledge also is vain, i.e., is fruitless. They are so because of their erroneous understanding which fails to know that all things, mobile and immobile, belong to Me. They are ignorant on account of their being devoid of knowledge of truth everywhere. Whatever they do regarding Me, the Lord of all, is done with an attitude that I am an ordinary mortal. So their efforts go in vain. All this springs from their partaking of the nature of Raksasas and Asuras.

9.13 Those who, through their multitude of good acts, have taken refuge in Me and have been thereby released from the bondage of evil -- - they understand My divine nature. They are high-souled. Knowing Me to be the immutable source of all beings, namely, as the Lord whose name, acts and nature are beyond thought and speech, and who has descended in a human form out of supreme compassion to rescue the good, --- they worship Me with an unswerving mind. As I am extremely

dear to them, without worshipping Me they are unable to find support for their mind, self and external organs. Thus they become devoted to Me as their sole object.

9.14 Because of My being very dear to them, they are unable to find support for their souls even for a moment without 'singing My praises,' 'striving for My sake and bowing to Me in reverence.' Remembering My names connotative of My special attributes, they cry out My names --- Narayana, Krsna, Vasudeva etc., with horripilations in every part of their bodies and with their voices tremulous and indistinct because of joy. They engage in activities for my sake, such as performing worship, and doing actions helpful to worship, lik building temples and cultivating temple gardens. They prostrate themselves on the earth like a stick, indifferent to dust, mud and the gravel, with all the eight members of their beings --- the Manas, Buddhi, Ahankara, the two feet, two hands, and the head, which are bowed down under the influence of Bhakti. Aspiring for eternal communion with Me, desiring eternal union with Me, they worship Me, resolved to attain the state of servitude to Me for their entire being.

9.15 Other high-minded persons worship Me by singing My names, etc., already described; and they also perform the sacrifice called knowledge. They worship Me, who, by being 'characterised by diversity in various ways' in the form of the cosmos, is a multiform, namely, having all entities as modes (Prakaras) and also as One (the Prakari). The

purport is this: The Lord Vasudeva alone, having the body comprising animate and inanimate entities in an extremely subtle form (in the state of Cosmic dissolution) incapable of distinctness by name and form, resolves by His unfailing true will power: 'May I become embodied in gross animate and inanimate entities, distinguished variously by name and form.' He alone then abides, with the variegated cosmos as His body, comprising gods, animals, men and immobile things. They worship Me by contemplating on Me thus. Therefore Sri Krsna declares: 'I, having the universe for My body, alone abide'.

9.16 I am the Kratu, namely, I am Jyotistoma and other Vedic sacrifices. I alone am the Great Sacrifice (the fivefold sacrifices). I am the Svadha, the libation offered to nourish the hosts of manes. I am the herb, namely, oblation. I am the Mantra. I alone am the clarified butter. This implies other illustrations also. I alone am the oblation of Soma etc. Such is the meaning. I am the fire such as Ahavaniya etc. I am the act of offering into fire.

9.17 Of the world consisting of mobile and immobile entities, I alone am the father, mother, creator and grandfather. Here the term Dhatri stands for one other than the parents who helps in the birth of a particular person. Whatever is known from the Vedas as purifying, I alone am that. I am the Pranava, which originates knowledge and forms the seed of the Vedas. I am the Veda comprising Rk, Saman and Yajus.

9.18 'Gaith' means that which is reached. The meaning is that it is the place to be reached from everywhere. The 'supporter' is one who props. The 'ruler' is one who rules. The 'witness' is one who sees directly. The 'abode' is that where one dwells in as in a house etc. The 'refuge' is the intelligent being wh has to be sought, as he leads one to the attainment of desirable things and avoidance of evils. A 'friend' is one who wishes well. The 'base' is that place in which origin and dissolution takes place. I alone am that 'Nidhana', that which is preserved. What comes into being and is dissolved is Myself. The imperishable seed is that exhaustless cause everywhere. I alone am that.

9.19 I send out 'heat' in the form of fire, the sun etc. I 'hold back' the rain during summer. Likewise, I pour out the rains during the rainy season. I am 'immortality as well as death' --- I am both these conditions through which the world lives and dies. Why say more? I am 'the being and the non-being.' Being is that which exists in the present time. Non-being is that which existed in the past and that which may exist in the future, but is not experienced now as existing. The meaning is that, I alone am existent, having all the entities for my modes, as all intelligent and inert beings existing in all states, constitute My body. In this way, they (the wise) worship Me, contemplating, through the realisation of My essential unity, as the entire universe distinguished by names and forms and characterised by varied pluralities constituting My body. I alone exist; all the pluralities are only My modes. Thus, after depicting the character of the noble-minded, whose enjoyment consists of only the

experience of the Lord, and in order to bring into bolder relief their greatness, He describes the behaviour of ignorant men who covet the objects of desire.

9.20 The three Vedas consist of the Rk, Yajus and Saman. The followers of the three Vedas are called 'Trai-vidyah', but they are not devoted to Vedanta (or Trayyanta). The great souls, who rely on Vedanta, know Me, as mentioned before, to be the only object to be known from all the Vedas. Considering Me as the highest object of attainment, they worship Me through singing My names etc., caused by deep devotion to Me, and also through the sacrifice of knowledge. But the followers of the three Vedas drink the Soma beverage, forming the remainder of sacrifices in honour of Indra and other divinities, as prescribed by the Vedas. They are thereby purified of evil that stand in the way of attainment of heaven. In these sacrifices, in which Indra etc., are regarded as divinities, they really worship Me in the forms of these divinities. They 'however' do not know that I abide in them in that way, and so they pray for the way to heaven etc. After attaining the world of Indra, which is free from unhappiness, they enjoy everywhere the divine pleasures.

9.21 After enjoying the spacious world of heaven, they return to the world of mortals when the meritorious Karma forming the cause of that experience is exhausted. Thus, lacking in the knowledge established in the Vedanta and desiring only the attainment of heaven etc., they who

follow the teaching of the three Vedas on sacrificial rites, come and go. After enjoying the trifling and transient pleasures of heaven, they return to Samsara again and again. But the great souls meditating on Me, who am incomparably dear to them, attain boundless and unsurpassed bliss and do not return to Samsara. Sri Krsna describes their distinguishing features:

9.22 There are Mahatmas who, excluding everything else and having no other purpose, meditate on Me as their only purpose, because without Me they are unable to sustain themselves. They think of Me and worship Me with all my auspicious attributes and with all my glories. In the case of such devotees aspiring after eternal union with Me, I Myself undertake the responsibility of bringing them to Myself (Yoga translated as 'prosperity') and of preserving them in that state for ever (Ksema translated as 'welfare'). The meaning is that they do not return to Samsara.

9.23 Those, however, who are devoted to Indra and other divinities, who rely on the three Vedas alone, and who, possessed of faith, worship Indra and other divinities --- they too worship Me actually in the light of the truth that all existing things constitute My body and have Me for their selves. In the light of this principle, terms like Indra denote Me only. The worshippers of Indra and other deities therefore worship Me only, in ways not sanctioned by the Sastras. They do not worship Indra and other divinities with a proper understanding of the place of these deities

in the light of the Vedanta texts. An example is 'Wherein (i.e., in the Supreme Self) the sacrifices known as the Caturhotri attain their fulfilment through the divinities' (Tai. Ar., 4) etc. These texts say in what way these forms of worship apply to these divinities. For all Vedanta texts lay down that the Supreme Person alone is to be worshipped directly when they enjoin the worship of Indra and other divinities, as they form the body of the Supreme Person. The meaning is that in the Caturhotri sacrifice like Agnihotra, the full moon and the new moon sacrifices etc., it is the Supreme Self only that is worshipped, as He abides as the self in Indra etc., who are the ostensible objects worshipped in these sacrifices by which these worshippers obtain their fulfilment through them.

Therefore, the votaries of the three Vedas do not understand that these rituals form the worship of the Supreme Person and that He alone is to be worshipped. As they do not do so, they become experiencers of limited results, and they are again liable to fall into Samsara. Sri Krsna gives expressions to this:

9.24 I am 'the only Lord' --- the meaning is that I alone am the bestower of rewards everywhere. How wonderful is this, that though devoting themselves to the same kind of action, on account of the difference in intention some partake of a very small reward with the likelihood of fall, while some others partake of a reward in the form of attainment of the Supreme Person which is unalloyed, limitless, and incomparable! Sri Krsna explains this:

9.25 The term 'Vrata' in the text denotes will, intention or motive. Those who intend to worship gods, like Indra and others with the resolution, 'Let us worship Indra and other gods by ceremonies like the new moon and full moon sacrifices' --- such worshippers go to Indra and other gods. Those who intend worshipping manes, resolving 'Let us worship the manes through sacrifices,' --- such worshippers go to the manes or others resolving --- 'Let us worship the Yaksas, Raksasas,' Pisacas and other evil spirits' --- they go to them. But those who, with the same rites of worship, worship Me with the intention, 'Let us worship Lord Vasudeva, the Supreme Self, whose body is constituted of gods, the manes and the evil spirits' --- they are My worshippers and they reach Me only. Those who intend worshipping gods etc., attain gods etc. After sharing limited enjoyment with them, they are destroyed with them when the time comes for their destruction. But My worshippers attain Me, who has no beginning or end, who is omniscient, whose will is unflinchingly effective, who is a great ocean of innumerable auspicious attributes of unlimited excellence and whose bliss too is of limitless excellence. They do not return to Samsara. Such is the meaning. Sri Krsna continues to say, 'There is also another distinguishing characteristic of My worshippers.'

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9.27 Whatsoever worldly work you do for the sustenance of the body, whatsoever you set aside for the sustenance of the body, whatsoever

Vedic acts, obligatory and occasional, like offerings, charity and austerity you practise --- do all that as an offering to Me. 'Arpana' is offering. Do all acts, secular and Vedic, as if the doer, the enjoyer and the worshipped were all offerings to Me. The import is this: The divinities etc., who are the objects of sacrificial worship, charities etc., and you, the agent and experiencer --- all belong to Me and have their essence, existence and actions dependent on Me. Thus only to Me, the supreme Principal (Sesi) and supreme agent, offer everything --- yourself as the agent, experiencer and worshipper, all the host of divinities who are the object of worship and the sum of actions constituting the worship. Actuated by overwhelming love, contemplate yourself and other factors such as the objects of worship, as dependent on Me as My Sesas, and hence as of a nature that finds delight only in subservience to Me.

9.28 Thus, equipped with a mind which is firmly set in Yoga, called Sannyasa, considering yourself as one whose delight lies in being a subsidiary (Sesa) to Me and subject to My control and all acts to be My worship, and engaging yourself in secular and Vedic actions with such an attitude, you will free yourself from countless bonds, called ancient Karmas, productive of auspicious and inauspicious results which stands as a hindrance preventing you from attaining Me. Freed from them, you shall come to Me only. Listen now, to My supreme nature which transcends the world:

9.29 Being a refuge for all, I am the same to all creation, be they gods, animals, men or immovables, who exist differentiated from the highest to the lowest according to their birth, form, nature and knowledge. With regard to those seeking refuge, none is hateful because of inferiority in status by birth, form, nature, knowledge etc. No one is discarded as an object of odium. Likewise, it is not that one who has resorted to Me is dear to Me on account of any consideration like birth, status etc. That he has taken refuge in Me is the only consideration. The meaning is no one is accepted as a refuge for reasons like birth. But those who worship Me as their sole objective I like, because I am exceedingly dear to them, and because they find it impossible to sustain themselves without My worship. So they abide in Me, irrespective of whether they are exalted or humble by birth etc. They abide in Me, as if they possess qualities equal to Mine. I also abide in them, as if they are My superiors. Moreover:

9.30 Even though he has transgressed rules that ought to be followed and has failed to avoid what a person belonging to a particular class should avoid, if he has begun to worship Me in the manner described above with undivided devotion, namely, with worship as the only purpose --- such a person must be considered highly righteous. He is eminent among the worshippers of Visnu. He must be esteemed as fit for honour. The meaning is that he is equal to those Jnanins mentioned earlier. What can be the reason for this? The reason is that, he has rightly resolved, i.e., his resolve is in the proper direction. 'The Lord who forms the sole cause of the entire universe, who is the Supreme

Brahman, Narayana, the Lord of all mobile and immobile beings, is our Master, our Teacher, and our Friend, highest object of enjoyment,' --- such a resolve is difficult to be made by all. Its effect, unremitting worship which has no other purpose, will be found in him who makes such a resolve. Hence he is holy and is to be highly honoured. When this resolve, and unremitting worship which is its effect, are found in a person, he is not to be belittled; for, his transgression of rules is a negligible mistake compared to this kind of excellence. On the other hand he is to be regarded with high honour. Such is the meaning. No, if it be said that transgression of rules will annul the flow of worship, as declared in the Sruti passages like, 'One who has not ceased from bad conduct, is not tranquil, is not composed and also not calm in mind, cannot obtain Him through intelligence' (Ka. U., 1.2.24), Sri Krsna replies:

9.31 Quickly he becomes righteous, the Gunas of Rajas and Tamas in him being eradicated with their roots, as he has shaken off all evils through the worship of Myself without any ulterior motive but only because of My being dear to him. Quickly he becomes one whose mind is specially attuned to My worship with all the ancillaries and having all the obstacles removed. It is this kind of worship which was alluded to by the term. Dharma at the commencement of this chapter thus:

'Asraddhadanah purusa dharmasy'asya' etc., (9.3). Such a person obtains enduring peace, i.e., he attains to an eternal state, free from conduct contrary to the attainment of Myself, and from which there will

be no return to Samsara. O Arjuna, you may affirm that one who has begun to worship Me in this way will not perish even though he is tarnished by some misconduct in the past. On account of his devotion to Me, he annihilates the entire host of obstacles. After obtaining eternal state of freedom from obstacles, he quickly obtains perfect Bhakti.

9.32 - 9.33 Women, Vaisyas and Sudras, and even those who are of sinful birth, can attain the supreme state by taking refuge in Me. How much more than the well-born Brahmanas and royal sages who are devoted to me! Therefore, royal sage that you are, do worship Me, as you have come to this transient and joyless world stricken by the threefold afflictions. Sri Krsna now describes the nature of Bhakti:

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9.34 Focus your mind on Me; fix your mind on Me uninterruptedly like a continuous stream of oil --- on Me the Ruler of rulers, antagonistic to all that is evil, the sole abode of auspiciousness, omniscient, whose resolve is always true, the sole cause of the entire universe, the Supreme Brahman, the Supreme Person; on Me, of long large eyes like a lotus

petal; who has the complexion of a clear blue cloud; whose shining lustre is like that of a thousand suns simultaneously risen; on Me, the great ocean of the nectar of beauty; of four arms, noble and strong, and of brilliant yellow raiment; on Me, adorned with a pure crown, fish-shaped ear-rings, garlands, bracelet on the arms and bangles at the wrist; on Me, the ocean of infinite mercy, affability, beauty, sweetness, majesty, magnanimity and parental affection; on Me, the refuge of all without exception and without regard to their differences; on Me the Lord of all. Sri Krsna again makes the same clear. Be My devotee. Be one whose mind is focussed on Me by contemplating on Me as exceedingly dear. Such is the meaning. He makes this yet clearer. Be My worshipper, namely, become engaged in My worship, which you have begun to practise by your experience of Me as supremely dear and unlimited and unsurpassed. What is called worship is the conduct of one who realises that he is absolutely a subsidiary --- (Sesa) of God. Worship consists also in offering all things of enjoyment such as waving of lights etc., all those things which come into bodily contact like garlands, sandal paste etc., and those meant for offering like food preparations and other edibles. The meaning is this: Let your mind be focussed on Me so as to be engaged in My worship, resulting from love which is unlimited and unsurpassed and which is born from the experience of Myself. Again Sri Krsna expounds the same: Bow down to Me. Do not be satisfied only with services of one who is absolutely subsidiary to me. Do services which are incomparably dear and animated by an experience of Myself who is dear and unlimited and unsurpassed. Also

bow down to Me in utter humility, regarding Me as the supreme goal, i.e., He who is the supreme abode and the supreme goal. The meaning is that having resorted to Me, it is impossible for you to live without Me. Having disciplined the mind in this way and considering Me as the supreme goal, you will thus, through love which is unsurpassed and incomparable, obtain a mind which is fit for experiencing Me. You will then reach Me alone. Here the term Atman stands for the mind. The import is that, holding Me as the sole support, possessing a mind of this kind, meditating on Me, experiencing Me, worshipping Me and bowing down to Me --- you will reach Me alone. Thus, with such a turn of mind you carry on, for pleasing Me alone, your secular works for bodily sustenance and Vedic activities like obligatory and occasional rites, regarding them as actuated by Me and finding sole joy in absolute subservience to Me. You shall ever engage yourself in praising My names with love and in endeavouring to serve Me and bowing down to Me etc. You shall contemplate on the entire universe as being under My rule and being subsidiary (Sesa) to Me. Contemplating on the multitudes of My attributes, which are exceedingly dear to you, and practising every day this worship as described, you will reach Me alone.